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THE  
EVANGELICAL MAGAZINE,  
AND  
MISSIONARY CHRONICLE,  
1864.

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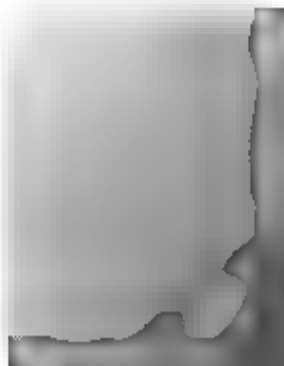
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# THE EVANGELICAL MAGAZINE

AND  
MISSIONARY CHRONICLE.

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JANUARY, 1864.

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## Wiclif and the Bible.

COULD we have looked into one of the ancient monasteries, we should have seen—

“ ————along the cloisters' painted side,  
The monks—each bending low upon his book,  
With head on hand reclined—their studies plied.  
Forbid to parley, or in fact to look,  
Lengthways their regulated seats they took :  
The strutting prior gazed with pompous mien,  
And wakeful tongue, prepared with prompt rebuke,  
If monk asleep in sheltering hood were seen ;  
He wary, often peeped beneath that russet screen.”

Various, however, were the objects sought by those who were under the vigilant prior's eye ; for,

“ Some on their fingers rhyming Latin scann'd ;  
Some textile gold from balls unwinding drew,  
And on strained velvet stately portraits planned ;  
Here arms, there faces, shone in embryo view :  
At last to glittering life their sober figures drew.”

But others, engaged in the *Scriptoria*, are specially worthy notice :—

“ Hard by, against the window's adverse light,  
Where desks were wont in length of row to stand,  
The gowned artificers inclined to write  
The pen of silver glistened in the hand.”

For metal pens were used until the seventh century, when quills were employed ; soot or ivory-black mixed with gum composed the ink ; vellum was used till the introduction of paper in the tenth century ; an awl was adopted to make the dots, and erasures were effected by means of pumice-stone. “ Many,” says Richard de Bury, bishop of Durham and chancellor of England under Edward III., “ wrote out manuscripts

with their own hands in the intervals of the canonical hours, and gave up the time appointed for bodily rest to the fabrication of volumes; the sacred treasures of whose labours, filled with cherubic letters, are at this day resplendent in most monasteries."

At the beginning of each chapter or section there were often the decorations of curious devices; and frequently, too, an illumination or carefully-wrought painting was introduced, radiant with azure, crimson, and gold; while, in many instances, the leaves were of purple vellum, to show off more fully the letters, glittering with the precious metals. The ordinary covering was a rough white sheepskin, pasted on a wooden board, with immense bosses of brass; but the exterior of those intended for the church services was inlaid with plates of ivory, silver, or gold. Some books had wooden leaves, and some had leaden covers; but, at an early period, binding in velvet, with silver clasps and studs, began to be adopted in presents to great persons. No vulgar eyes, however, looked on the contents of these splendid tomes: they were unclasped only by the abbot or the prior on days of solemnity, and then restored, like the services of the priesthood, to their worm-eaten and dusty cases. Even a Breviary, the Romish Prayer-book, was sometimes considered of extraordinary value. As an instance of this, it may be mentioned that, on a priest, named Henry Beda, bequeathing his manuscript Breviary to the church of Jacques-la-Boucherie, he left to its churchwarden, William l'Exale, the sum of forty sols, to pay the expenses of an iron cage in which the treasure might be securely kept. The practice, in those times, was for persons to assemble round such books to read their prayers out of them: but, to prevent any removal of a volume, it was attached to a chain which was fastened in the wall.

Richard de Bury, already mentioned, furnishes an instance of the costliness and exclusiveness of such possessions. He spared no expense in collecting a library, giving an abbey no less than fifty pounds weight of silver for between thirty and forty volumes: and yet he wrote—"Laymen, to whom it matters not whether they look at a book turned wrong side upwards, or spread before them in its natural order, are altogether unworthy of any communion with books."

As this was the prevailing opinion in the Romish church, ages elapsed before anything was done to put the people into possession of the inspired Word of God. The first attempt to translate any complete portion of the Scriptures into English, subsequent to the Conquest, was entitled "Ormulum," a rhyming paraphrase of the Gospels and the Acts of the Apostles. A huge volume, called "Salus Animæ,"—or, in the English of the time, "Sowle Hele"—a legendary and Scriptural history in verse, is of nearly the same date. In Bene't College, Cambridge, there is another work of the same description, belonging, it is supposed, to the thirteenth century, containing accounts of the principal events recorded in the Books of Genesis and Exodus, and a copy of the Psalms



in English metre, the date of which is, probably, about the year 1300. Two similar works, of nearly the same antiquity, are extant; one in the Bodleian Library at Oxford, the other in that of Sir Robert Cotton.

A translation of part of the New Testament into a very ancient dialect of the German language is commonly known by the name of the Gothic Gospels, or the "Silver Book," and is deposited in the public library at Upsal, in Sweden. This work—one of the oldest books and most curious remains of ancient art known to be in existence—is composed of very thin smooth vellum, of a fine purple or violet colour, and of a folio size. The first three lines of each Gospel, the beginning of the Lord's Prayer, and of some other passages deemed especially important, are in gold letters: the others are all of silver. Nearly one-half of the volume is now lost; but more than a hundred and sixty leaves remain to show how beautiful this extraordinary work must have been when it was complete. Since its discovery, some fragments of other portions of Scripture have been found in several places, particularly parts of the Epistle to the Romans in the library of Wölfenbüttel: these were published by Knittel, who states that they appear to have been impressed in a similar manner to that adopted in the Upsal book. It is very curious that this language—that of the old Franks—should be the only one in which the practice of this art should be found. It must have been too costly for ordinary use; and perhaps the only persons rich enough to command such expensive luxuries were the monarchs of the conquering tribes by whom the language was spoken.

Richard Roll, better known to antiquaries as "the hermit of Hampole," engaged in translating some portions of Scripture; but he produced little more than half the book of Psalms; and annexed to those he completed a devotional commentary. Some zealous men among the clergy, his contemporaries, produced translations of such passages of Scripture as were prominent in the offices of the Church: they are of various merit, and have generally the addition of a comment:

Wiclif was the first of our Saxon race whose mind conceived the noble thought of translating all the books of Scripture from Latin into English. His object was, that the lowest as well as the highest of the people might read the Bible in their own tongue, and that it might be to them the supreme standard of faith and practice; thus anticipating the memorable declaration of Chillingworth,—"**THE BIBLE, AND THE BIBLE ALONE, IS THE RELIGION OF PROTESTANTS.**" There is reason to believe that this great work was finished, and several transcripts of the whole made and dispersed, some years before his death. The following is a specimen of the peculiar spelling and Saxon letters:—

"þe tite of þe xxxiii salm ey þe song of dauid. þe lord gouerneþ me. ⁊ noþing schal fail to me: in þe place of pasture ye he haþ set me. He nurschide me on þe watir of refreischyng: he conuertide my soule."

Great opposition was made to this noble work of Wiclif. Walden, one of his antagonists, declared that "the decrees of bishops in the Church are of greater authority and dignity than is the authority of the Scriptures." The English clergy, assembled in council under the presidency of Archbishop Arundel, issued the enactment — "The translation of the Holy Scriptures out of one tongue into another is a dangerous thing, as St. Jerome testifies, because it is not easy to make the verse in all respects the same. Therefore, we enact and ordain, that no one henceforth do by his own authority translate any text of the Holy Scriptures into the English tongue, or any other, by way of book or treatise; nor let any such book or treatise, now lately composed in the time of John Wiclif, or since, or hereafter to be composed, be read in whole or in part, in public or in private, under pain of the greater excommunication." With equal vehemence, Knighton, a canon of Leicester, said, "Christ delivered his Gospel to the clergy and doctors of the Church, that they might administer it to the laity, and to weaker persons, according to the state of the times and the wants of man. But this Master John Wiclif translated it out of Latin into English, and thus laid it more open to the laity and to women who could read, than it had formerly been to the most learned of the clergy—even to those of them who had the best understanding. And in this way the Gospel pearl is contraband, and trodden under foot of swine; and that which was before precious both to clergy and laity, is rendered, as it were, the common jest of both. The jewel of the Church is turned into the sport of the people; and what was hitherto the principal gifts of the clergy and divines, is made for ever common to the laity."

So great, indeed, was the hostility of the clergy to Wiclif's translation, that a bill was introduced to the House of Lords by the prelates for its entire suppression. It was then that the Duke of Lancaster made the noble and memorable declaration, "We will not be the dregs of all, seeing that other nations have the law of God, which is the law of our faith, written in their own language." Nor did he refrain from saying, "that he would maintain the possession of the Divine law in the tongue of the people, whosoever were the promoters of the measure;" and, as others sympathized with him, the bill was rejected by the peers.

Meanwhile, Wiclif zealously contended that the Bible should be free to all. Thus, in one of the earliest vindications of his labours, he says, "It has been said, in a former looking-glass for secular lords written in the vulgar tongue, that they ought wholly to regulate themselves conformably to the law of Christ. Nor are those heretics to be heard who fancy that seculars ought not to know the law of God, but that it is sufficient for them to know what the priests and prelates tell them by word of mouth; for the Scripture is the faith of the Church, and the

more it is known in an orthodox sense the better: therefore, as secular men ought to know the faith, the Divine word is to be taught them, in whatever language is best known to them.

“The truth of the faith is clearer and more exact in the Scripture than the priests know how to express it; and, if one may say so, there are many prelates who are ignorant of Scripture, and others who conceal things contained therein. It seems useful, therefore, that the faithful should themselves search and discover the sense of the faith, by having the Scripture in a language they know and understand. Christ and his Apostles converted men by making known to them the Scriptures in that language which was familiar to them. Why, then, ought not the modern disciples of Christ to collect fragments from the loaf, and, as they did, clearly open the Scriptures to the people, that they may know them? The Apostle teaches that we must all stand before the judgment-seat of Christ, and be answerable for all the goods entrusted to us: it is necessary, therefore, that the faithful should know these goods, and the use of them, that they may give a proper answer. The answer by a prelate or an attorney will not then avail, but every one must answer in his own person.”

Manuscript writing continued to be, as it had been, a costly process. It appears from a register in 1429, that the price of a Bible was two pounds sixteen shillings and eightpence—equal to more than twenty pounds of our present money; while five pounds, too little to purchase two copies, were considered sufficient for the yearly maintenance of a tradesman, a yeoman, or a curate.

Wiclif, much beloved in his own parish, attracted many from the villages around to his church, to learn from his lips “the glorious Gospel of the blessed God.” He was often seen, going forth, staff in hand, with a portion of his written Bible under his arm, to visit from house to house. The cottages of field-labourers, the farm-houses of the yeomanry, and the mansions of the gentry, were favoured alike with his pastoral visits. Seeking the good of souls, God did not permit his enemies to bring him to a cruel death, or even to cast him into prison; but he lived on till continued labours broke down his health. Seized with fatal disease in the church, he sank to the ground, was then carried to his house, where, after lying speechless for two days, he died.

Hatred to him by the Romish Church was still a living flame. After his remains had been in the grave forty-one years, they were dug up and burned, and the ashes cast into the little river Swift, which flows hard by the town of which he was the rector. Thus, as Fuller says, “They passed into the great river Severn; then, in their onward course, into the narrow seas, and, at last, into the wide ocean, and thus became the emblem of the truths which should flow from his little country-town over England and the world.”

Amidst a landscape so English as not to be beheld in any other country, stands the neat but not large town of Lutterworth, having a population of a few thousand inhabitants. As the visitor, in walking it, bears onwards towards the left, he sees, at the end of Church-street, the venerable edifice which was the scene of so many of Wiclif's labours, and where the sermons were preached which Milton has described as "a light at which succeeding reformers lighted their tapers." It consists of a nave with side aisles, and had a spire which was thrown down in a violent thunderstorm, but is now surmounted with a square tower. An iron gate opens into the churchyard, where lie the remains of the departed of various ranks; and a few steps along the paved path lead to the entrance, which speedily shows that the hand of restoration has been recently at work, repairing and restraining the inevitable ravages of time.

Turning to the left, and passing the old font, which is surmounted by a model of the former spire, the door of the vestry is reached, and is entered by another turn in the same direction. Here are many reliques of great interest:—the sounding-board, that once rendered the voice of Wiclif more audible; the upper part of the altar, with its descending rays, at which he ministered as "a priest with a sacrifice;" the communion table, from which he distributed the "consecrated elements;" two gilded candlesticks, which probably had a place thereon; and, in a glass case, the remains of his chasuble, of purple velvet richly embroidered with gold, in which he was attired when conducting the services of the church. Some other objects are well worthy a glance:—a portrait of Wiclif with his book and staff; a Book of Martyrs, in black letter, bearing date, London, 1632; a box so curious in its antiquity as to be sent to the Manchester Art Exhibition; and a male and female figure in brass, of considerable antiquity, but without date. They were stolen, some eight years ago, from the church, and were broken into several pieces; but they were recovered, the thief being captured at Hinckley, and punished for his sacrilegious theft, and have lately been deposited in stone. The male figure fronts the spectator, the female turns from him to the left; but all trace as to whom they were appears to have been lost.

Passing from the vestry, under the remains of a beautiful screen, to the chancel, the identical pulpit of Wiclif is soon reached: it has only been contracted in size, and bears on its oaken sides the marks of the adze—for no plane could have passed over it—which gave it its shape. To the left may be observed some of the old carved borderings to the pews; and, with some difficulty, for it is nearly shut up, a large tomb, with two recumbent figures,—ancestors, it is said, of the present Fielding family. The altar-piece is a painting of the Nativity. One of the altar-chairs was Wiclif's, probably the one in which he expired; the other has been made according to it.

Particular attention will probably be delayed by a glance, calling for more special examination, at the large mural tablet, a memorial to the great Reformer, the work of Richard Westmacott, 1837. It represents Wiclif in the act of preaching, as from a text in a manuscript volume, surmounted by a cross, with a sacramental cup at the side, and a book and a roll below. At left are two figures of friars;—one evidently anxious to strike him; the other, in mute attention, holding him back by the firm grasp of his wrist. On the right of Wiclif, are an old man, a student with his scroll, a warrior—fit representative of John of Gaunt—with a boy standing before him, and a mother with a babe in her arms; all, except the latter, attentively listening. And now, with the facts already given, we cannot fail to ponder with deepest interest the following inscription:—

SACRED TO THE MEMORY OF  
JOHN WICLIF,

The earliest Champion of Ecclesiastical Reformation in England.

He was born in Yorkshire, in the year 1324.

In the year 1375 he was presented to the Rectory of Lutterworth,

Where he died on the 31st of December, 1384.

At Oxford he acquired not only the renown of a consummate scholar,

But the far more glorious title of the Evangelic Doctor.

His long life was an impetuous struggle against the corruptions  
and encroachments of the Papal Court,

And of the impostures of its devoted auxiliaries, the Mendicant Fraternities.

His labours in the cause of Scriptural Truth were crowned by  
one immortal achievement—

His translation of the Bible into the English tongue.

This mighty work drew on him the bitter hatred

Of all who were making merchandize of the popular credulity  
and ignorance;

But he found an abundant reward in the blessings of his countrymen  
of every rank and age,

To whom he unfolded the words of eternal life.

His mortal remains were interred near this spot; but they were not  
allowed to remain in peace,

And after the lapse of many years his bones were dragged from  
the grave and consigned to the flames,

And his ashes were cast into the waters of the adjoining stream.

C. W.

## The Christening at Blinkbonnie.

“I don’t know, Mr. Francis,” said the Rev. Mr. Monteith, “if you remember a bonnie orphan lassie, called Helen Ormiston, whom my wife took, some years back, into the family, to assist her in the care of the bairns. Helen was come of no ungentle kin; but poverty had sat heavily on her father *and* mother, and sunk them into an early

grave ; and it was a God-send to poor Helen to get service in a house where poverty would be no reproach to her. If you ever saw the creature, you would not easily forget her. Many bonnier, blither lasses are to be seen daily ; but such a look of settled serenity and modesty you might go far to find. It quite won my wife's heart and mine, and more hearts than ours, as I shall tell you presently. As for the bairns, they just doated on her, and she on them ; and our youngest—poor wee pet ! that is now in heaven—during her long decline was little, if ever, off Helen's knee. No wonder, then, that the lassie grew pale and thin, ate little, and slept less. I first set it down to anxiety, and when the bairn was released, to grief ; and from these it partly arose, no doubt : but when weeks had passed away—when even my poor wife dried her tears—still Helen grew paler and thinner, and then I began to see there was more in it than appeared, and I bade her open her heart to me,—and open it she did, poor lassie ! with a flood of tears that moved me to see.

“ ‘ Sir,’ said she, ‘ I maun gang awa—I canna stay—though I know it will break my heart to leave you, and Mrs. Monteith, and the dear wee bairnies in the nursery, and puir Jeanie's grave in the kirk-yard ; but I'll tell you why. It is amaist years now, sir, since Willie Meldrum, auld Blinkbonnie's son, fell in fancy wi' me, and I have had a sair heart sinsyne. His father is a hard man, and he swears sic oaths as wad gar ye greet to hear, that he'll cut Willie off wi' a shillin if he thinks of me ; and sure it would be a puir return of the lad's kindness to do him sic an ill turn. So I maun tak awa out of the countrie till the auld man dies, or Willie taks a wife to his mind ; for I winna be the cause of poverty to anither, though I've been sae wcel used till't mysell.’ ‘ Helen,’ said I, ‘ when did Willie Meldrum find a way to your heart ? I never saw him at the manse.’ ‘ Oh, sir,’ said she, gin I could hae aye bidden in the house, he wad never hae seen me ! but ye ken I was forced to gang out with the bairns, and there was nae place that gaed in and out o' the gate but Willie was sure to find me out. If I gaed doon the burn, Willie was a fishin ; if I gaed up the loaning, there was somethin to be dune about the kye. At the kirk-door he was aye at hand to speer for your honour and gie the bairns posies. And after we lost wee Jeanie, I could na slip out ae moonlight night to sit a minute on the grave, but Willie would be there like a ghaist beside me, and mad my vera heart loup to my mouth.’ ‘ And do you return his good-will, Helen ?’ I said. ‘ Oh, sir,’ replied the poor lassie, ‘ I daur na tell you a lee. I tried aye to be as shy as a lassie should be to ane abune her degree, and to look anither gate when I seed him comin, puir fallow !—but, oh, sir, his words were sae true and kindly, that I doubt I didna answer him as short as I suld hae dune. It's hard, sir, for a tocherless, fatherless lassie to be cauldride to the leal lad that wad tak her to his heart and hame ; but it wad be waur for me to bring



doon his father's curse on him : and the auld man gets just harder and harder ilka day, and the young one dafter and dafter ; sae ye must just send me aff to a decent service till Willie Meldrum is a free man or a bridegroom.' ' You are a good girl, Helen,' I said, ' and I will do as you say. Then if it be the will of God to bring you and Willie together, He will do it in His own way, for He has the hearts of all in His hands.'

" So I sent Helen, Mr. Francis, to my brother's in the south country, where she proved as great a favourite as she had done with us. I saw her in a while after ; and though her bloom had not come back, she looked tranquil and content, and as if her mind was on her duty.

" Well, to make a long story short, though Willie, worthy lad ! took Helen's flittin in high dudgeon, still he was too proud or too constant to give her up and bind himself never to make her his wife, as his father would have had him do. So old Blinkbonnie, one day, after a violent quarrel with Willie, made his will, and left all his hard-won gear to a rich brother of his own in Liverpool, who never wanted it. Willie, upon this, left his home very unhappy ; and while he was away the old man fell sick. When he thought himself dying, he sent for me, and I did my best to mend the breach between him and his only child. I did not deny his right to advise his son in the choice of a wife ; but I told him he might seek far before he found a better lassie than Helen Ormiston, who had good looks as well as good sense, and who was not more soft and winning than she was frugal and steady : and then I told him how she had turned a deaf ear to all Willie's proposals of a private marriage, and sacrificed her own feelings for his sake. Dying men have open ears, for a death-bed is an honest bed, and the old man was won by me to make a new will, and insert a clause consenting to his son's marriage with the woman of his choice. This will he left in my hands for safety, to be produced when Willie returned, if he did return. I wrote to Willie, telling him of his father's illness, and encouraging him to come home and do his duty ; but I was not able to be present at the meeting, as I was suddenly called away from home, and did not return till some days after old Blinkbonnie's funeral. The poor old man had been greatly softened at the sight of his son, and a full reconciliation between them made both happy. It was, therefore, an unexpected shock to the young man, on opening the first will (the only one forthcoming in my absence), to find himself cut off from everything but the joint lease of the farm, and instead of inheriting £5,000, to be without a pound to call his own. ' It's hard,' said poor Willie, ' to get baith skaith and scorn—to lose Helen and the gear : if I had lost it for her, they might hae taken it that liket.'

" About a week after, I came home, and found on my table a letter from Helen. She had heard of Willie's misfortunes, and, in a very

modest, engaging way, asked me if I thought it would be acceptable to him to share his poverty and toil with him through life. 'I am weel used to wark,' she said, 'and I'd be blithe to wark for Willie Meldrum. Tell me, sir,' she added, 'if he will let me hae a share of his burden; and I trust we may wrastle through thegither. I owe it to him to help him now, though I never meant to bring this blow on him.'

"I put Helen's letter in one pocket and the old man's second will in the other, and walked briskly over to Blinkbonnie. Willie was hard at work, like one who had no other resource; but he confessed that his heart felt sore at his father's leaving the world with a grudge to him, which he did not expect from his altered manners the few last days of his life. 'When he squeezed my hand on his death-bed, sir,' said Willie, 'I thought he had let bygones be bygones; but the will tells anither tale.' 'Helen may soon do better now, Mr. Monteith,' he added, 'wi her bonnie face and kind heart.' 'It is indeed a kind heart, Willie,' I said, as I handed him Helen's letter to me. Oh, if Helen had only seen the flush of grateful surprise that crossed the young man's brow as he read that letter! 'And that's like Helen, sir,' he said; 'but I canna reward her gude-will as it deserves the noo.' 'And what if you could, Willie?' said I. 'There is your father's last will; and now you are as rich a man as when honest Helen refused to make you a beggar.' Poor Willie was now fairly overcome, and turned away, not to let me see him weep.

"The sequel is soon told; and my journey with Willie to Tweeddale to bring Helen back was very nearly the pleasantest jaunt of my life.

"A year ago, I married them at the manse, amid much joy, though some tears in the nursery. And to-day, when I am to christen my nameson, Charlie Meldrum, I expect to be fairly deaved with the rejoicings of my young fry, who, I believe, have not slept this week for thinking of the christening of Blinkbonnie. Come, Mr. Francis, it is four o'clock; let us away."

I wish you could see the farm of Blinkbonnie, lying, as it does, on a gently-sloping bank, sheltered from the north by a wooded crag or knoll, flanked on the east by a group of venerable ash trees, enlivened on the west by a gay luxuriant garden, and open on the south to the Frith of Forth,—the very *beau idéal* of rural comfort and abundance. Beneath the spreading branches the cows were enjoying themselves, while Helen's peafowl (a present from the manse children) were taking their siesta on the topmost boughs. In an adjoining paddock, graceful foals and awkward calves indulged in rival gambols, while joyous shouts from the garden-hedge told us how Helen's young friends were enjoying their visit to Blinkbonnie. We made our way (Mr. Monteith and I) by a narrow path, bordered with sweetbriar and woodbine, to the front of the house, where its tall good-looking young master came to meet us; and I would not have



in English metre, the date of which is, probably, about the year 1300. Two similar works, of nearly the same antiquity, are extant; one in the Bodleian Library at Oxford, the other in that of Sir Robert Cotton.

A translation of part of the New Testament into a very ancient dialect of the German language is commonly known by the name of the Gothic Gospels, or the "Silver Book," and is deposited in the public library at Upsal, in Sweden. This work—one of the oldest books and most curious remains of ancient art known to be in existence—is composed of very thin smooth vellum, of a fine purple or violet colour, and of a folio size. The first three lines of each Gospel, the beginning of the Lord's Prayer, and of some other passages deemed especially important, are in gold letters: the others are all of silver. Nearly one-half of the volume is now lost; but more than a hundred and sixty leaves remain to show how beautiful this extraordinary work must have been when it was complete. Since its discovery, some fragments of other portions of Scripture have been found in several places, particularly parts of the Epistle to the Romans in the library of Wolfenbüttel: these were published by Knittel, who states that they appear to have been impressed in a similar manner to that adopted in the Upsal book. It is very curious that this language—that of the old Franks—should be the only one in which the practice of this art should be found. It must have been too costly for ordinary use; and perhaps the only persons rich enough to command such expensive luxuries were the monarchs of the conquering tribes by whom the language was spoken.

Richard Roll, better known to antiquaries as "the hermit of Hampole," engaged in translating some portions of Scripture; but he produced little more than half the book of Psalms; and annexed to those he completed a devotional commentary. Some zealous men among the clergy, his contemporaries, produced translations of such passages of Scripture as were prominent in the offices of the Church: they are of various merit, and have generally the addition of a comment:

Wiclif was the first of our Saxon race whose mind conceived the noble thought of translating all the books of Scripture from Latin into English. His object was, that the lowest as well as the highest of the people might read the Bible in their own tongue, and that it might be to them the supreme standard of faith and practice; thus anticipating the memorable declaration of Chillingworth,—"**THE BIBLE, AND THE BIBLE ALONE, IS THE RELIGION OF PROTESTANTS.**" There is reason to believe that this great work was finished, and several transcripts of the whole made and dispersed, some years before his death. The following is a specimen of the peculiar spelling and Saxon letters:—

"þe tite of þe xxxiii salm ey þe song of dauid. þe lord gouverneþ me. ⁊ noþing schal fail to me: in þe place of pasture ye he haþ set me. He nurechide me on þe watir of refreischyng: he conuertide my soule."

of fatigue; and riding on camels is not the most agreeable thing in the world; while the glare of the sands is not over-pleasant to the eyes, and the heat is trying,—as is at times the cold, for we had the alternation of both, within the space of three or four days:—yet, on the whole, this route was one that was far from being disagreeable; while the remarkable purity of the atmosphere was very invigorating to the frame; and a frequent change in the aspect of the dreary scenery—every morning a sight of the mirage—served to prevent a feeling of dulness and sameness. Our day's ride rarely exceeded twenty miles, which it took about eight hours to accomplish; while living, and almost sleeping, in the open air, enabled us to enjoy the most healthy and refreshing slumbers at night. Pleasant, however, as the wilderness journey had been, it was with peculiar gratification we caught sight of the low Syrian hills, that are visible before reaching El Arish, the last town in Egypt, close to the dry bed of the Sihor. We had for two days a sight of the noble range of Mount Seir, whence the waters flow that, at some periods of the year, fill the channel of the Sihor: but, though prominent objects in the landscape, they did not awaken the same emotions of interest as did those of Palestine.

Some time previous to our reaching the borders of the Holy Land, we had travelled through millions of the most lovely flowers; the seeds of which, borne on the winds from the distant hills and vales of Canaan, had taken root in the sand and sprung up. They were not altogether "wasting their sweetness on the desert air;" for they seemed to whisper of the possibility of a literal transformation of this barren locality into a "garden of the Lord." But other signs of vegetation, except here and there a solitary palm tree, and a few low shrubs, were absent; until, having crossed the border at El Arish, we found ourselves in the land that was originally described as one "flowing with milk and honey." Its present aspect, though offering a marked contrast to Egypt, which we had just left, is that of a neglected or ill cultivated country; and this is partly the result of the insecurity of possession, and the lawlessness that is characteristic of the provinces under the sway of the Ottoman Government, and partly from the paucity of the inhabitants. But, that it is capable of yielding far greater returns than at present are realized, is evident from the gratifying results that have attended the cultivation of portions of the soil in different places, by those who, holding their land under a certain tenure, guaranteed to them by some of the European Powers, through their respective consulates, have been encouraged to expend both money and labour on the land. Some of the hills on our route were yellow with corn; while the road along which we passed was like a garden of the choicest exotics; scarlet tulips and anemones, mingled with a multitude of white flowers, giving a most pleasing aspect to the scene.

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south, the Evangelist, who had just preached the Gospel with such great success in Samaria, was directed by the Spirit of God to go and join himself. This he did, and explained to the Eunuch the passage in the prophet Isaiah that had awakened his curiosity, but the meaning of which he could not comprehend till he received the simple but striking explanation of this Christian teacher. It is scarcely possible that, during his visit to Jerusalem, he should never have heard of the new sect that had arisen, and of Him whom his followers acknowledged for their Messiah and Lord. But evidently he had not heard of the application of the passage he was reading to Jesus of Nazareth, or the question would not have been put, "Of whom speaketh the prophet this? of himself, or of some other man?" Memorable must that interview have been to him, when it led him to a saving knowledge of Jesus, with the history of whose condemnation and death he had most probably been made familiar, from the report thereof in Jerusalem, and the wonderful coincidence of which with the predictions of the prophet must have produced on his mind irresistible conviction. The scene of that interview, and the spot where, by the act of baptism, he professed his faith in Jesus, would be indelibly engraved on his memory; and in the far-distant and sultry regions of Ethiopia, whenever he recalled his visit to Jerusalem, that lovely Syrian prospect would present itself to his mind as his spiritual birthplace. By the side of the road was the brook Eshcol, near which the spies found the grapes, that presented such unmistakable evidence of the fertility of the soil, and which they bore back to the camp in the wilderness;—though magnifying the difficulties attendant upon taking possession of the land, and so displaying a want of confidence in Him who had hitherto defended them. It may have been this very brook which supplied the baptismal waters to the treasurer of Queen Candace; who carried with him from this locality, in the glorious doctrines of the Gospel, a far more abundant proof of the richness of the domain of Biblical truth than the spies had taken of the prolificness of the land of Canaan.

We soon reached Azotus, where Philip, after he had finished his mission to the Eunuch, and had been miraculously borne away, was subsequently found, proclaiming there, and in all the intervening cities, as far as Cæsarea, the tidings of salvation. Azotus is now known as Esdoud; having almost regained the old designation it bore in the time of the Philistines, who, at Ashdod, were taught, by the shattered condition of their idol, on the threshold of his own temple, into which the ark of the Lord had been impiously carried, that "His glory will He not give to another, nor His praise to graven images."

Ramleh was in the route of Philip; and there too, doubtless, his message was delivered. It was the birthplace of the disciple of Christ who is known as Joseph of Arimathea, the ancient name of this place, which is still one of the most interesting towns in Judea. Its position,

midway between the mountains and the sea, is very beautiful; and lying, as it does, in the direct road to Jerusalem, from the south by El Arish, and from the west by Jaffa, it is much frequented. It was market-day when we arrived, and its square presented a most lively and busy scene. The mosques and houses are built of stone; and a very lofty tower, apparently the remnant of some ecclesiastical edifice, which is a conspicuous object for some miles before reaching Ramleh, gives it an imposing aspect.

Jaffa is the place of debarkation for those who come by sea from the western parts of Europe, by way of Alexandria. Yearly, vast numbers of pilgrims of the Roman Catholic and Greek communions land here, and commence the journey to the Holy City, from which place it is about twenty-five miles distant.

From this port, then known as Joppa, Jonah fled, to go to Tarshish; till the storm, raised up by an offended God, drove him back to fulfil his appointed embassy to Nineveh. Here, too, the Apostle Peter, who was abiding for a season at Lydda, a town within a short distance, and situated in the plain of Sharon, was honoured to perform a miracle, in raising Dorcas from the dead: and here, too, while lodging with Simon the tanner, near the seaside, he had the vision which taught him to regard the Gentiles no less than the Jews as the objects of Divine compassion, and as interested in the provisions of the Gospel. At this place he received the messengers from Cornelius, the enlightened Pagan, who had been brought to the knowledge of the God of Israel, and whom, in obedience to the Divine mandate, he visited at Cæsarea: where, for the first time, the Gospel was preached to a Gentile auditory.

Leaving behind us Jaffa and Ramleh, we set our faces towards Jerusalem. Our road lay through the Valley of Jeremiah, a most beautiful and thoroughly English-looking piece of scenery, luxuriant with myrtles and oleanders; while the star of Bethlehem, the white cistus, and the wild privet grew in all directions, among the rocks that lay scattered about. The hills, as we emerged from the valley, appeared all terraced; while, here and there, olive-grounds, vineyards, and fig-trees were seen, both in the valleys and up the mountain-sides. Kirjath-Jearim, where the ark of God abode for twenty years, "and all the house of Israel lamented after the Lord," was seen on the summit of a hill, bearing the name of Kuryed el Enab; an Arabic corruption of the words "Of the city of Abinadab." Here are the remains of an ancient church, belonging to the Latins, which is strangely neglected,—at least, it is only used for a cow-shed,—seeing that with a very small amount of trouble and money it might be converted into a usable place of worship. A convent is close to it.

Not far from this we came to the Valley of Elah, where the memorable conflict took place between David and Goliath. The brook from

which he selected his stones still rolls through the midst of the scene, and seems to be repeating the story of the youthful shepherd's prowess to the rocks and hills around. From the bridge across the brook begins the ascent, by a very rough road, to the summit of the second range of the mountains of Judah, in the midst of which the Holy City is situated.

I had no companion the last six miles of the journey; for, by degrees, my fellow-travellers and I, without any concert, separated from one another, and each pursued his course alone, our souls possessed by solemn thoughts and thrilling anticipations of the sight awaiting us. This solitude was favourable to reflection; and my mind went back to that afternoon when, along this very road, the two disciples going to Emmaus must have been walking, when, with saddened countenances and still sadder hearts, they spake of the bitter disappointment they had felt at the unexpected death of Jesus, and the consequent destruction of their hopes of the restoration of the kingdom to Israel. The same mountain scenery was then around them which now met my eye. To the stranger traveller from Western lands it was full of interest, and was scanned by him with eager and delighted glances: but for them, on that memorable afternoon, it had no attraction, for a deep grief filled their souls.

For a while I lived in the past, and, looking along the road, beheld the two, as they journeyed in close communion with each other, suddenly joined by a Third, who was unrecognized by them, as they glanced up in surprise, when His voice broke in so startlingly on their earnest converse. To the Stranger's inquiry as to the nature of their communication, which produced a sadness clearly visible on their countenances and in their tones, they tell Him of the strange report which had made Jerusalem ring during the last three days; of the seizure and crucifixion of One whom they had known, and followed, and loved; whose words and deeds had wrought the conviction in their minds that He was a mighty prophet, and the Christ promised to the Fathers; One whom they fondly hoped they should find as the deliverer of their nation. But all their hopes had been blighted for ever by the catastrophe that had occurred upon Calvary; for no conception can they form of their Messiah, except as a glorious conqueror. Then, in words of wondrous clearness and force, and by a reference to their own Scriptures, on whose statements He flings a radiance which startles and delights them, this Stranger proves demonstratively that the Christ must needs suffer these things before entering into glory; that the very circumstances which pained and puzzled them were the most complete confirmation of the claims of Jesus of Nazareth; as a suffering Messiah was one of the most distinctly revealed and often-reiterated utterances of the holy oracle. While He speaks, convictions of the truth of his expositions deepen; their hearts glow with the communicated ardour



of their unknown Teacher; and, perhaps, unconsciously are yielding to the charm of a voice with whose tones, by degrees, they felt as if they had been somewhere familiar, and the low, sweet music of which begins to awaken answering chords in their own souls. So that, when the village is neared, and the Stranger, although the day is far spent, makes as though He would go further, they are too sensible of the value of such instructions, and of the preciousness of such rare expositions of their ancient books, to be willing to part with him: and besides this, they are too much under the influence of the spirit of hospitality, practised by the Orientals, to allow a stranger to pass their house without an invitation to enter it, and to remain beneath their roof till the morning light shall make it safe to go forward on his way; and so they beseech Him, earnestly and constrainedly, to abide with them. This He does: and now all three are gathered around the humble board, to partake of the evening meal. Courtesy to the Stranger leads the two disciples to seek from His lips the benediction on their food, which was customary; and in the action accompanying this prayer they recognize their Lord, who, at the moment of recognition, vanishes from their sight. Startled—rapt in wonder and delight at this unexpected interview, and with excited hearts and re-kindled hopes,—they return by the path they had so recently travelled, now irradiated by the light of the Passover moon, and across which the shadows of the palm-trees that line the road are here and there thrown, and seek their brethren in the Holy City, eager to tell their marvellous tale of “what was done in the way, and how He was known to them in the breaking of bread.”

All this not unnaturally passed in review, as I trod the very path which they had taken, along a road cut out of the porphyry rocks that abound in these mountains.

The steep ascent had made me somewhat tired; and disappointed expectation, when two or three times I reached the summits of different eminences on the road, whence I expected to catch a glimpse of the domes and minarets of Jerusalem, added to the sense of weariness which I felt. Then, the utter loneliness of the path, though the high road to the city from the most populous places on the western coast,—and at times the solitude became absolutely oppressive;—the perfect stillness of the scene, unbroken by song of birds, or rush of streams, or whisper of waving woods—for I was now in a desolate region of rocks and barren hills, with nought indicative of the presence of any living being save myself,—all combined to produce a great depression of spirit.

The memory of the past glory and grandeur of this land, now lying prostrate in helplessness and degradation, beneath the iron heel of the Turk, contrasted with the times when these very paths were crowded with those who were ascending to the sacred feasts, and the hills and valleys were vocal with the songs of Zion, as “the tribes came up to

the testimony of Israel, to give thanks unto the name of the Lord," added to that depression. Around me sixty generations of people seemed slowly to group themselves, and with saddened eyes look into mine; while from each quivering lip seemed to creep the awful self-denunciatory utterance, that must have made Pilate, cruel coward as he was, tremble in his inmost soul,—“His blood be upon us and on our children;” words which rose up, and wreathed themselves into a scroll of fire, hovering over the devoted city, and raining down curses on its guilty inhabitants: while, mingled with the self-condemning words, I seemed to hear the loving, pitying voice of the compassionate Saviour, exclaiming, “Oh, that thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace! O Jerusalem, Jerusalem!” No marvel, therefore, that, journeying on slowly, with an oppressive sadness in my heart—as though, like a prophet of old, I had been commanded to bear the burden of Israel—when I ascended from a gentle depression in the road, and lifted up my eyes to note the objects in the pathway before me, I should suddenly pause, as if some invisible hand had arrested me—feel as if riveted, spell-bound to the spot—and as the blood rushed from brain to heart, whose wild and rapid beatings became quite audible, in that ever-memorable moment, the eyes that drank in the long-expected and eagerly-coveted sight should swim in tears, and the passionate excitement that had been gradually accumulating for the last few hours should find vent in one mighty and uncontrollable burst of sobbing. Directly before me, her white walls and domes gleaming in the radiance of the setting sun, and canopied by a blue Syrian sky without a cloud, with a background occupied by a rather steeply rising triple-headed eminence, and further still, on the right, a range of lofty mountains, around which the purple shadows of evening were gathering,—lay a large city, calmly reposing in the sunlight.—I was gazing on JERUSALEM.

T. AVELING.

### Our Colonies.

In our December Number we directed the attention of our readers to the colony of New Zealand, and especially to the Province of Canterbury, in the Middle Island. We gave some account of the physical character of the district, and the progress made in its settlement. We intimated that, in a future Number, we would furnish some particulars of the adjoining Province of

#### OTAGO.

It is here that, little more than two

years ago, the discovery of gold caused a rush of immigrants from the Australian Colonies and elsewhere, which occasioned the inconvenience and suffering with which a sudden increase of adventurers must always in a greater or less degree be attended. The Province of Otago was founded in the early part of the year 1848, by a number of Scotch Presbyterian immigrants belonging to the Free Church. The *John Wickliff*, with the leader of the expedition, Captain Cargill, arrived at its destination on



the 23rd of March; and the *Philip Laing*, with the Rev. Thomas Burns (subsequently Dr. Burns) the first minister of the infant church, a scion of the Free Church of Scotland. Although the first settlers were Presbyterians, it was in no spirit of sectarian bigotry that, in that distant portion of the globe, they sought to plant the church of their fathers. On the contrary, with an enlarged charity, they extended a friendly hand to all who embrace the essentials of our common faith, whatever may be the peculiar form under which they preferred to conduct the worship of the God of salvation. As a *denominational* colony it was a failure. In this age of free thought on all subjects, especially on religion, it is in vain to attempt to found a community of men on any exclusive principles. If there be in the fathers and families of a new colony a preference for one system of ecclesiastical polity over all others, there must, at the same time, be the most unfettered freedom of thought and action in all such matters, or disaster, disagreement, and possible failure will be the certain result. Whatever were the ideas entertained by those who projected the Presbyterian settlement of Otago, the colonists soon found it was their interest, as we believe it was their pleasure, to give a hearty welcome to all who desired to cast in their lot amongst them, whether coming from the "merry dales of England, the bonnie braes of Scotland, or the verdant uplands of Ireland." This liberal policy has proved most advantageous to the Province. Religious freedom, in the broadest acceptation of the term, prevails; and though there are diversities, all are evidently concerned to maintain "the unity of the Spirit in the bond of peace."

The climate of New Zealand generally, is of the most salubrious and delightful kind. It may probably be compared to Madeira, whither invalids are often sent to escape the fluctuations to which they are exposed in England. The Rev. Barzillai Quaife, once a resident in the Northern Island, in correspondence with the late Algernon Wells, describes it as "delicious in a very high degree :

it is almost meat, drink, and medicine." Bishop Selwyn, than whom perhaps no one is better qualified to judge, says, "No one knows what the climate is till he has basked in the almost perpetual sunshine of Tasman's Gulf, with a frame braced and invigorated to the full enjoyment of heat by the wholesome frost or cool breeze of the previous night." But it must not be forgotten that these testimonies apply to the *Northern* Island; whilst Otago is several degrees to the south, and, therefore, its mean temperature is necessarily much lower. Still, even there the climate is exceedingly good, similar to the South of England, but warmer in winter and cooler in summer; frost and snow, except on the higher ranges, being comparatively of rare occurrence. By observations carefully kept by the Rev. Dr. Burns at Dunedin in the year 1861, it was found the thermometer never rose during the summer months to 65°, nor sank during winter below 35°. There, if anywhere, it may be said, "the sun shall not smite thee by day, nor the moon by night."

The soil of the district is good, and adapted, by its undulating character and abundance of water, for combined agricultural and pastoral pursuits. The regulations for the sale of land have been carefully considered, and are highly advantageous to the intending settler. It may here be stated, that in the land regulations, "the Board has power to sell to religious bodies one acre of townland, for the site of a church or other buildings for religious purposes, at the upset price." This will be found of great advantage to all evangelistic efforts in all time to come. It has been well said, "Pass through those portions of the country in which the first settlers reside, and ask what was the condition of the resident cultivators when in the old country, and what is their present condition; and you will receive but one answer, which will convince you that the system that produces such results cannot but be the right one. Take them at a venture, and the reply you will receive will be somewhat in this form:—'I was a farm-servant at home, earning

a scanty subsistence, which, by the strictest economy, and by a rigid abstinence from indulgence in spirituous liquors, only kept my head above water; but now, thank God, times have altered. I have worked hard; but these 200 acres, with that snug cottage, are mine; and I have a tidy little mob of cattle, which I never dreamt could own me as master. This, sir'—and he would look around with honest independence,—‘this, sir, is the poor man’s country!’”

The discovery of gold in this Province, which has produced such extraordinary effects, is of recent occurrence. In the year 1861, a gentleman, Mr. Gabriel Read, wandering among the ranges to the westward of Tokomairiro, discovered the golden valley, which, after him, is called “Gabriel’s Gully,” from which, and other places in its vicinity, the gold escort conveys at the rate of 10,000 ounces weekly. The total yield up to the end of March, 1862, was 335,552 ounces, the value of which is more than a million and a quarter sterling! On the recommendation of Sir R. Murchison, an eminent geologist and naturalist has been appointed for a period of three or four years, from which arrangement important results may be anticipated to the mineral prosperity of the country.

As might have been expected from the character of the first settlers, the system of education adopted in the Province is after the plan pursued in their fatherland. It is based on the broad principle of assisting parents in the education of their children. Wherever the people desire a teacher, they are formed into an educational district, the Government giving assistance to the extent of £50 annually, and erecting the necessary school buildings. The funds from which the Government supplements the district contributions (derived from fees, voluntary subscriptions, or assessments) are at present furnished by an annual grant; but as a certain portion of land is reserved for an educational endowment, these annual appropriations will not be required after a few years. A high school or college has been established in Dunedin, the capital of the

Province, where the youth of the country may receive a liberal education. This was required to complete the system adopted by the founders of the settlement. A competent principal was sought from Scotland, and obtained, but by a mysterious providence, that gentleman and his wife were drowned by the vessel in which they sailed being wrecked, just as it was approaching its destination in Port Chalmers.

The seat of government is the city of Dunedin, which is approached by the Otago Harbour Signal Station and Port Chalmers; proceeding up from which the water shallows considerably, so that vessels drawing more than twelve feet cannot reach Dunedin Bay, which is an extensive sheet of water, affording safe anchorage for a very large fleet of small vessels. Mr. Poore, who visited New Zealand, and spent the month of January of last year in Dunedin, thus describes it:—

“The Otago harbour is fourteen miles long, and, after passing the headland which makes Port Chalmers, is completely shut in from the sea, and compassed by lofty hills, some of which rise to upwards of 2,000 feet, mostly composed of volcanic materials, and indicating mighty disturbances. The town is built on a narrow belt skirting the water, and runs up into the hills, some of which are being cut into or wholly removed, thus disclosing most extraordinary geological features.” At the time of Mr. Poore’s visit, Dunedin contained a population of 14,000 souls, which, if the estimate is correct, must have more than doubled itself in little more than a year, as by the census taken in December, 1861, and published by Government, it then contained but 5,956. Although the majority of the inhabitants are Presbyterians, there were a few Independents, to whom Mr. Poore ministered during his stay. A congregation of 300 was soon gathered, and a church of thirty-six members formed, all of whom were duly accredited from churches in England, Scotland, America, and Australia, one only being a New Zealand-born person. Measures were taken for

the erection of a chapel, and everything indicated the stable character of the work thus satisfactorily commenced. In the months of April, May, and June following, Mr. Poore revisited Otago, when he found the congregation at Dunedin had considerably increased. They had invited a pastor, and were prepared to render him adequate support. The Rev. R. Connebee, from Kew in the colony of Victoria, has proceeded thither, and there is every reason to anticipate that his labours will realize the expectations which the commencement of the mission awakened. Other openings of great promise presented themselves in different parts of the Province, as well as in the adjoining Provinces of Southland to the south, and Canterbury to the north. Should the funds of the Colonial Missionary Society admit, and suitable ministers be found, the Committee are prepared to go in and possess the land which offers such a promising field white to the harvest. An excellent young minister, the Rev. John Fraser, has recently sailed for Otago from the United States. He studied for the ministry in the British American Congregational College at Toronto, and passed through his course with the cordial approval of his tutors, the Rev. Drs. Lillie and Wickson. His attainments are considerable; and he exercised his ministry with success, first in Canada, and subsequently, for a short period, in the United States. He sailed from Boston on the 8th of September, direct for Port Chalmers, and, it is hoped, has by this time reached his destination. Thus

from an unexpected quarter are ministers raised up to carry on the work the Colonial Missionary Society is labouring to accomplish.

On a review of the present condition and the prospects for the future of the several provinces of this Middle Island of New Zealand, it is, perhaps, not too much to say, that no part of the British Colonial Empire presents a more hopeful picture. Unlike the Northern Island, there are but very few of the aboriginal race to impede the progress of the colonists. There are probably not more than 2,000 or 3,000 scattered throughout the island; and they are most peaceable in their disposition, and entirely harmless in their conduct. "From morn to dewy eve" are heard the sound of the carpenter's hammer and the ring of the smith's anvil. Houses spring up as if by magic, many of them of imposing appearance. Land in the town is fetching almost fabulous prices, and the immediately adjacent country partakes in the rise of property. River-steamers arrive constantly from Melbourne and Sydney with their living freight of men, horses, and sheep. All is life, unceasing motion, steady rapid progress, with comparatively little crime." If such is its present state, who can estimate its future? The immigration is confounded with its own conceptions. Let but the churches of the mother-country fulfil their duty, and supply the means for sending in sufficient numbers the faithful ministers of the Cross, and New Zealand will become in reality what it has often been designated—the "Britain of the South."

## Extracts.

### THE VELVET PRINCIPLE.

I SHALL never forget hearing blind Amos talk first: it was one fine evening, and a number of us boys had been merrily playing on the green, until, as is not unfrequently the case with the games and amusements of this world, in our childhood and in boyhood—type of after-

life—the play had ended in a quarrel, and I am afraid there were some indications of a fight brewing among some of us. We were no far from Amos, who was sitting at his little garden gate; he called to us, and began to talk to us:—"Boys, you have had a good long game, and it will soon be time for you to go home; but before you go, I have one

word to say to you, and especially to the two of you I heard speaking so angrily just now. I fear you were going to fight: recollect *always, before you begin to fight, to put on your velvet gloves*. When I was a boy—I was not blind then—I remember it was just such an evening as I think this must be, I and a number of my playmates—all gone now, I know not where—had rambled through the woods and fields, till, quite forgetful of the fading light, we found ourselves far from home. We found we had lost our way. It did so happen that we were nearer home than we thought, but how to get to it was the question; by the edge of the field we saw a man coming along, and we ran to ask him to tell us. Whether he was in trouble or not I do not know, but he gave us some very surly answer. Just then there came along another man, a near neighbour, and, with a merry smile on his face, ‘*Jem,*’ said he, ‘*a man’s tongue is like a cat’s: it is either a piece of velvet or a piece of sand-paper, just as he likes to use it and to make it; and I declare you always seem to use your tongue for sand-paper. Try the velvet, man—try the velvet principle.*’ I did not think then, I could not know what velvet was to be to me in after-life, but I never forgot the good-humoured smile, the good-tempered tongue of that man; and I have often thought, when I have heard angry words rising, and have sometimes heard blows struck, things would have gone on far better if they had tried the velvet principle. When I was apprenticed, there was a lad apprenticed with me who tried all my patience and power of endurance: he took a strange dislike to me—he annoyed me in every way he could. I was a passionate mortal, and many a sharp and angry expression would come nearly to my tongue; but I prayed for grace to control my temper, and I often muttered to myself, Now, Amos, try the velvet. Sometimes the sand-paper got the best of it; but I always found that while it exasperated and broke the skin, it did no good to me—it did not make my life a bit more quiet. Every angry word left me more unhappy than before. I invariably said to myself, Why did you

not try the velvet principle?’—[From the Rev. Paxton Hood’s interesting and pleasant book (which has just appeared in a new edition) entitled *Blind Amos, and his Velvet Principles*. London: PARTRIDGE.]

#### A NEW TRUTH.

Archbishop Whately, than whom there is no higher human authority, has said, “Since all reasoning may be resolved into syllogisms, and since in a syllogism the premises do virtually assert the conclusion, it follows at once that *no new truth* can be elicited by any process of reasoning.” As I cannot draw out of a bank more money than I deposited in its coffers, so I cannot deduce more than I assume by any syllogism whatever. If, for example, I wish to prove that a sea anemone is an animal, and thus proceed: every animal has a stomach, the sea anemone has a stomach, therefore the sea anemone is an animal;—it is clear to every one that I begin with a declaration as to *all* animals, and end with a conclusion relating only to *one*. And well it is to remember, that so it is in every possible instance of reasoning; and hence it follows that *new truth* can come only from God.

A *new truth* was wanted by mankind, as to the origin of all things visible. The belief of a necessarily existing matter, altogether distinct from God, endowed with only passive properties, though some said with a vital energy, was the doctrine of the Greek philosophers generally. Plato asserted that the world was produced by the union of God voluntarily with self-existent and eternal matter; while Aristotle and Zeno contended that the union was not voluntary, but necessary. Some of the Egyptians believed in an intelligent being, called Cneph; who was represented under the figure of a man, holding a girdle and a sceptre, from whose mouth an egg proceeded and evolved the universe. Apuleius, on the other hand, describes Isis as saying, “I am Nature, the parent of all things.” So numerous were the attributes ascribed to her, that she has been frequently confounded with Venus, Minerva, Bellona, and many

other divinities, receiving an appellation which describes her as a goddess "with ten thousand names." The capitals of the columns of her temple represent the bright countenance of a woman four times repeated, which, irradiated with smiles, still arrests the eye from whatever side it is perceived; while on the sculptures of its beautiful propylon are traced festivals and processions in which women appear, with children at their bosoms, exemplifying the supposed power of Isis, and rendering her honour.

The NEW TRUTH, at which no mere process of reasoning could arrive, was given by Moses, who wrote 400 years before the siege of Troy; 900 years before such ancient sages as Thales, Pythagoras, and Confucius; and more than 1,000 years before Herodotus, commonly styled "the father of history;" who claims to be regarded as the earliest of divinely inspired messengers to man; and is, therefore entitled to peculiar reverence.

To read the last volume of history from the pen of Lord Macaulay, has been compared to entering the study of departed genius, observing the furniture undisturbed, and among the surrounding relics. Here are the sketches, and there the finished narrative; here he took up the thread, and there he laid down his pen. At such a point on the dial-plate the clock stopped; at such a stage in the manuscript the pulse ceased to beat; at such a moment of suspended work the brain's great task was over. "It has been given to the world," says the author's sister, Lady Trevelyan, "precisely as it was left: no connecting link has been added, nor reference verified; no authority sought for or examined. It would, indeed, have been practicable, with the help I might have obtained from his friends, to have supplied much that is wanting; but I preferred, and I believe the public will prefer, that the last thoughts of the great mind passed away from among us, should be pronounced sacred from every touch but his."

And if in this judgment there is a general and hearty concurrence, surely the Only Book out of the millions extant, offering any rational evidence that it

came from the hand of God, should be reverently accepted, just as He gave it, to be held for ever sacred from the unhallowed touch of erring man. Nothing less than the entire overthrow of the evidence on which its claims rest can admit of any other spirit, or any other course.—*Williams's First Week of Time.*

#### LETTER FROM A NATIVE CONVERT.

My dear Superintendent,—I wish now, as far as I can, to describe to you my spiritual state. The first four weeks of the revival I did not realize that I was lost, but afterwards was more burdened; my sins were round about me like dark clouds. One night I went to Miss Rice, to have her pray with me. I did not know how to find Christ. She told me; yet all that night I saw no light, but only darkness. I was almost in despair, yet felt that this was from Satan. In the morning the sun rose pleasantly, but it was as night to me; for I knew that I had no portion in God. So I continued all that day. I could not read in my class, but went to my room, and vowed not to leave it till I had some token that Christ was mine. I brought nothing in my hands save my sins, which were like mountains. I remembered that Scripture, "Though your sins be as scarlet, they shall be as white as snow;" and I recalled the promises of God, and that no other could pardon me. With earnest longing I laid my soul into the hands of Jesus. I heartily covenanted to serve Him all my life, and sought help from Him in prayer. Then suddenly I saw light, as if He were at my side; and I did not wish to rise from my knees, so blessed was that communion. From that time I had hope, but sometimes fear I may be deceived. Yet daily I find Christ more and more precious. Though old Adam is not dead, yet in the strength of God I will resist him.

Yes, my dear mother in Christ, my guide to the cross, my desire is to please God, and live for Him, not for myself. I cannot say that I shall never sin, for I am weak, and my foe is strong; but I will seek help from Him who was tempted, and can succour me when tempted.



I am most thankful to you that you have been the means of my salvation; and can never forget your love till my tongue is silent in the grave.

Your affectionate Guly, of Seil.

#### A WISE CORRECTIVE.

One evening, fifteen or twenty boys were found rolling on the floor, groaning and crying for mercy. Measures were taken at once to prevent the repetition of such a scene; and at evening prayers, Mr. Stocking commenced his remarks by asking if any of them had ever seen the Nagloo River at Marbeeshoo, near its source. Startled by what seemed a very untimely question, a few answered "Yes." "Was there much water in it?" Wondering what he could mean, the answer was, "No; very little." "Did it make much noise?" "Yes; a great deal." The catechist went on, "Have you seen the same river on the plain?" By this time every ear was listening, and all replied, "Yes." "Was it deep and wide?" "Yes; it was full of water." "And was it more noisy than at Marbeeshoo?" "No; it was very quiet and still." The parable was now applied very faithfully. He said that he had hoped the Holy Spirit had been teaching them the evil of their hearts; but their noise and confusion that evening showed him that there was no depth to their experience. The effect was wonderful: they hung their heads and quietly dispersed, and from many a closet that night might have been heard the petition, "Lord, make me to know my heart, and let me not be like that noisy river." What threatened to become an uncontrollable excitement, became at once a quiet but deep sense of guilt. Their desires were not less intense, but more spiritual; their consciences were very tender, and their feelings contrite, but subdued and gentle."—[This and the former extract are from *Morning on the Mountains*, published by NISBET.]

#### FEAR NOT.

Brethren, it is *this* "fear not" which often we most need to hear. We do not

exercise ourselves in *great* matters—we can trust these to Him, for we feel they are too high for us; but we do painfully exercise ourselves in lesser things, as if we had the sole charge of them. We should not for a moment presume to grasp the keys; but we do presume, in our thoughts, to dictate when and where, and how they shall be used. We strive, oftentimes almost unconsciously perhaps, to re-arrange and re-ordain particular circumstances, and even whole scenes in our life and in the lives of others. And with a still more importunate and sorrowful eagerness do we seek to have some power in arranging for life's close. We would not dare to take the key of death into our own hand, but we would touch it while it lies in His. *Not now, or Not there, or Not thus*, we are always saying.

Not now, we say, when the father is called to leave the family of which he was the whole stay. "Let him live, let a few years elapse, let his family be provided for, let his work be done!" It is done, is the answer. His fatherless children *are* provided for; I have taught him to leave them with me. "The Father of the fatherless, the Husband of the widow, is God in His holy habitation."

Not now, we say, when the mother has heard the home-call, and, with a calmness and courage greater than those of the soldier in battle, is rising above all her cares, and becoming a child again, at the threshold of the heavenly home. Oh, not now! Who will check the waywardness, encourage the virtues, receive the confidences, soothe the little sorrows, and train the loves of those infant hearts? Who will teach the evening prayer, and listen to the Sabbath hymn? Who *can* give a mother's care and feel a mother's love? "I," saith the Shepherd, "I will gather the lambs with mine arm, and carry them in *My* bosom. I will forget no prayer of the dying mother's heart. I will treasure in *My* heart the yearnings of her life over her children, and the unutterable compassions of her dying hour; and when many years have sped, and she has been long in heaven, these chil-

men will remember her in their holiest and happiest moments, and by their walk and their work will be proving that she did not live in vain, that she *finished* the work that was given her to do."

Or, we say, *Not there*; oh! not there! Away on the sea—a thousand miles from land—let him not die there, and be dropped into the unfathomed grave, where the unstable waves must be his only monument, and the winds the sole mourners of the place! Or not in some distant city, or far-off land—strangers around his bed, strangers closing his eyes, and then carrying him to a stranger's grave. Let him come home, and die amid the whisperings and breathings of the old unquenchable love. "He is going home," is the answer, "and going by the best and only way. I can open the gate beautiful in any part of the earth or sea. I can set up the mystic ladder, the top of which reaches to heaven, in the loneliest island, at the furthest ends of the earth; and your friends will flee to the shelter of *My* presence all the more fully because yours is far away."

Or we say, "*Not thus*;" not through such agonies of body, or such faintings

of spirit, or such tremblings of faith,—not in unconsciousness—not without dying testimonies. Let there be outward as well as inward peace. Let mention be made of Thy goodness. Let there be foretellings and foreshowings of the glory to which, as we trust, they are going. Oh, shed down the light, the fragrance of heaven, upon the dying bed! The answer is, "They are there, and you are so dull of sense that you perceive them not. Your friend is filled with the 'peace that passeth understanding,' and safe in the everlasting arms."

Thus, brethren, the *time*, and the *place*, and the *circumstances*, are all arranged by the wisdom and the will of Him who holds the keys, and we could not, even if we had our own will and way, make anything better than it is in the perfect plan. Better! everything would be worse—inconceivably worse—if we had the keys. Let us trust them, with a loyal loving trust, with Him who graciously says to us, "Fear not"—One who, in this as in all other things, will treat us and give to us according to our faith.—[From *Quiet Resting-places*, by Rev. A. RALPH.]

## Memoir of Mr. Willans.

ALTHOUGH Mr. Willans has been so long known as an inhabitant of Huddersfield, he was a native of Leeds. His father had been a highly respectable clothier, but had become reduced by ruinous losses during the American war. Mr. Willans remained under the parental roof until past his twenty-first year. His youth, up to that period, had been spent in the employ of a highly respectable mercantile firm in that town; then for a year or so he took a similar situation, but of a more confidential character, in Halifax, but came eventually to reside in Huddersfield, in the year 1823. Although when he commenced business here it was still in a subordinate capacity, not more than one or two years elapsed before he

established himself on his own account. He would then be about the age of twenty-six. It is not now the fitting time or place to trace the course of our departed friend through his early mercantile efforts and changes, nor through the long period of abundant prosperity with which it pleased God eventually to crown his untiring activity and enterprise. This has all been known and acknowledged by such of his fellow-townsmen as have watched the constant elevation of his mercantile position, the more especially for the last thirty years. But it is to the course of our departed brother as a Christian that our attention must now for a short space be more particularly directed. Brought up under the

care of pious parents, and led from earliest childhood to the house of God, he became betimes a convert to the faith of Christ, and at about the age of eighteen joined the Independent Church at the old White Chapel, Leeds, then under the pastorate of the late Rev. Wm. Eccles. He was, of course, a Sabbath-school teacher; but he became something more. He was soon actively engaged on the committees of missionary and other associations, and not unfrequently he was occupied in village preaching, for which his natural fluency and power as a speaker, even then, abundantly qualified him. He was, at that time (as well as throughout life), a great reader, and he thus stored and disciplined his mind to an extent that became most favourably manifest in his future course. For a while, at that early period, he was debating in his own heart the propriety of offering himself for the ministry; but his health at that time became delicate, and, by decided medical advice, he gave up the thought.

When Mr. Willans settled in Huddersfield, he, of course, connected himself with the church at Highfield (the only Independent interest), under the pastoral care of the Rev. Dr. Boothroyd. The large attendance at that old sanctuary, and the consequent scarcity of sittings, along with a conviction of the growing requirements of the town, induced some of the more active of Dr. Boothroyd's people to entertain the project of an additional chapel. Into this movement Mr. Willans threw himself with all the energy and power of his character, and the result was, as is well known, the erection of the place of worship in which we are now assembled, opened in December, 1825. From that time to the day of his death, Ramsden-street Chapel was the place nearest to his heart. At the period of its erection he took the arduous office of secretary to its committee—an office which he held to the close of his life, except for a brief space when it was taken by his eldest son. Throughout all the years during which the congregation here laboured under the encumbrance of a heavy debt, the energy and liberality

of Mr. Willans were alike manifested. Many hundreds of pounds did he from time to time contribute (in common with other friends) towards the reduction of the burden, and he had at length the satisfaction of announcing, at a meeting of the seatholders, that their beloved sanctuary was entirely free from debt. The year of the opening of the chapel was likewise the year of Mr. Willans' marriage; and a more blessed union was never consummated. For eight-and-thirty years has his beloved helpmeet been constantly ministering to his comforts and sharing his trials. Unitedly they have brought up a numerous and interesting family, whose liberal education and Christian training have told largely of parental solicitude and wisdom. In the year 1833 he was unanimously elected a deacon of the church; and that church can best testify how well and wisely, through many changes, and through some trying periods of its history, he discharged the duties of his office.

A word or two (but scarcely more) may we venture here as to the character and history of our departed brother as a citizen and a patriot. In the best days of his physical strength, the restless activity of his mind would seldom allow him to stand aloof from any social or public cause in which he saw he could be useful. All who have known Mr. Willans in bygone years, have known him as a public speaker of singular excellence and power. Indeed, on some occasions, when thoroughly excited, he has been known to produce the most thrilling effect. It is not surprising, therefore, that his efficient help should have been enlisted in the stirring political movements of the day. He felt strongly on all questions of national and social progress, and, as far as conscience allowed him, he entered heartily into the struggle. A while ago, he filled most honourably the highest office presented by our town; and, for the last few years, he has with equal honour sat on the magisterial bench. It was doubtless well for him that the attempt once made by his friends to elect him as a member of



the legislature did not succeed; for, however well qualified, such duties would have been very ungenial to his intense love of home and his dearest sources of enjoyment.

One of the most afflictive events that ever happened to our departed friend was the sudden death of his only brother, which occurred at Leipzig, in the year 1836. For a while this terrible stroke completely prostrated him, and for long afterwards it bore heavily on his spirit. Indeed, some have remarked that he never subsequently exhibited just the same amount of hilarity and high spirits as heretofore. But the trial was abundantly sanctified. From about that period his Christian character seemed to progress more steadily towards maturity. The current of his spiritual life became, year by year, deeper and broader; absorbing by degrees whatever had rendered its previous course less manifest and distinct. It must be remembered that humility and gentleness were not so much with him natural qualities as Christian graces, imparted and matured by the Spirit of God. Naturally he was fearless, resolute, and captious; possessed of a remarkable amount of critical acumen, and a somewhat dangerous power of irony and sarcasm, which, indeed, not unfrequently produced ill-feeling towards him in the hearts of others when he little suspected or intended it. Whatever, therefore, he ultimately exhibited of the "meekness and gentleness of Christ," in spite of these natural tendencies, was just the image of his Master forming itself in his heart, and testifying to all around that he was living closer and closer to the Saviour. For the last ten years of his life especially, our brother has been evidently growing in whatever was spiritual and Christlike. Firmly attached to his own denomination, though never bigoted, he could now look upon all God's people with a warmer brotherhood. He began to rejoice increasingly in all that was plainest and simplest in Gospel truth, and to be growingly anxious that others should be attracted and won by its divine loveliness. He began, therefore,

more earnestly to seek out means of usefulness to the souls of his fellow-men, and especially amongst the poor and neglected.

Our Congregational Mission and the beautiful Meeting-room in South-street have been and are still happily supported by many besides himself; but it will be cheerfully admitted that they owe their origin to the personal zeal of Mr. Willans; and often did he rejoice that God's blessing had been so abundantly vouchsafed towards them. It is known for many months past that his heart has been set upon another kindred project—the erection of a chapel at Hill-house, towards which he "devised very liberal things." It would seem to be matter of regret, that now, when the contemplated erection is about to be commenced, he should not have been spared to lay its foundation-stone, not to say to rejoice at its completion. But his memory will be fresh in many hearts when its topstone is eventually raised with shoutings of—

"Grace, grace unto it!"

Liberal and unfailing as have been his contributions towards the support of our own sanctuary, and to such distinct local objects as have just been alluded to, Mr. Willan's generosity was too large-hearted to exhaust itself at home. Very freely has he given his aid to the great religious and philanthropic societies and institutions of our day. Several important places of worship has he bountifully assisted to erect in other parts of the country. Many a poor Christian people, oppressed by a heavy debt, has he helped to get out of their difficulties; and many an ill-paid minister in a country district has had reason to bless his acceptable and unsolicited benefaction. The humbler members of our own church will long remember his cheerful and often unexpected liberality; and nothing gave him greater delight than to make the "widow's heart sing for joy." Indeed, the poor and needy of the town and neighbourhood have long known the residence or counting-house of Mr. Willans as a place whence they would

not be sent empty away. Many of his manifold acts of mercy have only come to the notice of his friends by accident, and the great day alone will declare how numerous and bountiful they have been. It is gratifying to believe, in alluding to such a course of generosity, that our honoured friend has realized, and has recognized, the truth of the Divine declaration, "There is that scattereth and yet increaseth;" for, in the midst of all, there is reason to believe that he not only found the promise true, but that the more he annually found his "increase," the more he gave away.

The progress of education, whether for the lower class or the more elevated, was always an object in which Mr. Willans very seriously joined. He was an active promoter of the building of the British School, and held office in its committee for many years. Those also who remember the commencement of the Huddersfield College, will be aware how much the establishment of that highly important institution was indebted to his untiring services and public spirit. After standing firmly by its interests throughout all its changes, he was still its president when he died. It is pleasant also to record, as showing the estimate formed of his high mercantile integrity and talent by his intelligent fellow-townsmen, that he was, at the time of his decease, president of the Chamber of Commerce. To return, for a moment, in this desultory sketch, to our own place of worship, it may just be stated, that for a while—many years ago—Mr. Willans had relinquished his connexion with the Sunday-school, but that again he volunteered his services, and took charge, for a number of years, of an important Bible-class of youths, many of whom are now risen up into active life, and not a few are members of the church. All of them will retain through life the vivid impression of the Christian training they received under his care. It is about three years since Mr. Willans finally resigned his class into other hands. Having thus more time at his disposal on the Lord's Day, he gave his special attention to the Sabbath After-

noon Prayer meeting, and was the means of increasing largely the attendance and devotional spirit of that gathering. As a further instance of the growing earnestness of our brother's heart, especially towards the outcast and the degraded, it may be mentioned that he instituted, and generally conducted, a Sabbath evening service in the Model Lodging-house, and at the close of the meeting distributed tracts amongst his humble audience. Many of the poor wayfarers who were thus affectionately and simply told of the love of Jesus, will doubtless remember such seasons in their future wanderings, and some, it is hoped, may meet him in heaven.

Our beloved and honoured friend filled so large a space by his manifold activities, that it would be easy, if time permitted, to lengthen out these brief details to a considerable extent; and it is with a feeling of sadness that we turn away from so gratifying a task, to speak of the lamented and unexpected close of his career. Within the last two or three years especially, the friends of Mr. Willans have been reluctantly obliged to acknowledge that his bodily strength was evidently on the decline. It was hoped, indeed, that these symptoms would only prove temporary, and that, by means of entire relaxation and occasional changes of locality, his constitution would rally, and that he would live on to old age. Occasionally, for a month or two, his appearance strengthened this hope, but on the whole it was feebly sustained. That courageous energy for which he had always been remarkable, became more faltering and frail. He was more easily fatigued, and more nervously susceptible. Though still generally cheerful, the death of relatives and friends deeply moved him, and especially that of his valued brother-in-law, Mr. Greenwood, about nine months ago. Insidious disease was sapping his own vital powers. About the beginning of the present year, increasing debility became so evident, that, in compliance with medical advice, Mr. Willans consented to try the effect of spending the remainder of the winter in a warmer climate. In

the companionship, therefore, of his beloved wife, and a son and daughter, he went to sojourn for five or six months in the South of France and adjacent portions of the Continent. The accounts that reached home from week to week during his absence were, upon the whole, favourable, and there is little doubt that, whilst he was away, he did frequently appear to be something better. When, however, about the beginning of July he returned to his home, most of his friends were cast down at his appearance. There was nothing of the restored animation and hardihood which they had hoped to greet, and serious apprehensions took hold of all that loved him. Still, a few weeks after his return, there seemed a little more ground for hope, and not a few began to indulge the feeling that he might yet be spared a few years longer.

On Lord's Day, 23rd August, our lamented friend was in his place at chapel both morning and evening, and went to attend a service at Netherton in the afternoon. On the Thursday of that week, for the sake of a little change, he went with Mrs. Willans to Harrogate. There, on the Sabbath, he was out at worship three times, and attended a prayer-meeting on the Monday evening. On the Tuesday he appeared quite as well as usual, was tolerably cheerful, and wrote several letters. At family worship that evening, he read the third chapter to the Hebrews; and it was remembered afterwards how impressively he had read it, and how earnestly he had prayed. It was the last time. He retired to rest as usual, but towards morning awoke with some unpleasant symptoms, which gradually increased, and during Wednesday he became decidedly ill. On the Thursday, the attack assumed a very serious character, and he was distracted with intense pain. Mrs. Willans became alarmed, and messages were despatched, which speedily brought some of his children to his side. After a day of great agony, evening brought a little relief, and his medical attendant thought that the immediate danger was past: nevertheless the sad end was rapidly

drawing nigh. Pain and disease were permitted, during that night, to wear out his little remaining strength, and gradually to paralyze his power of thought. There was little conversation between our dying brother and the anxious watchers by his bed. Now and then he uttered passages of Scripture indicating the greatness of his sufferings, and yet his trust in God. Still it seems probable that, even to the last moment of his consciousness, he was not aware that death was so near. At early morn a chapter was read to him, the 14th of John, and he remarked, thankfully, that it was "very beautiful." Still, there was not on his part the slightest allusion to a separation from those he loved, nor a word or movement that seemed to say "farewell." All the time, however, he was still sinking; and for, perhaps, an hour, his mind was more or less in a state of wandering. Difficulty of breathing had succeeded to the agony of pain; but now the struggle was evidently coming to a close. Gradually he became quieter, and, by insensible degrees, settled calmly down into that solemn and mysterious repose which we call the sleep of death. He breathed for the last time about fifteen minutes past eight on the morning of Friday, the 4th of the present month.

That such should have been the manner of his death—thus sudden, without warning and without demonstration—there are certainly some reasons for regret; and yet there are others for thanksgiving. It would, doubtless, have been a privilege to have received his dying testimony to the all-sufficiency of Christ, and there would have been a mournful satisfaction in a last farewell. And yet we believe that such would not have been his choice. He had more than once incidentally expressed himself, within the last few months, as desirous rather to be taken suddenly than to have the endurance of a lingering deathbed. He had latterly shrunk from the word "farewell," even for a temporary absence, and in mercy he was spared it at the last. Happily in his case there was no need for a dying testimony as to

his being safe for heaven. His record had long been on high, and his Heavenly Father had for years been preparing him to take his place among "the spirits

of the just made perfect." He has "finished his course and kept the faith," and now he has gone to receive his crown.

## Poetry.

### LOVE NEVER FAILETH.

OUR window, loftier than the rest,

O'erlook'd a city lane,

Low, damp, and mean,—“Are these,” I sighed,

“The homes of working men?”

The drizzly mist fell on the floor,

The smoke half hid the place;

While unwash'd children crept about  
In ragged, miry dress.

My heart grew sick to view the scene,

For childhood, sure, should be

Nursed amidst golden buttercups,

Upon the lap of glee.

And toil should have a pleasant home,

Midst roses nestled fair,

With song and fragrance floating still

Upon the healthful air.

“And sure,” I cried, “it would be so,

Had man but eyes to see

How priceless nature's lovely things

And simplest blessings be.

“But man expends his energy

To win the poison-cup:

The toil he freely gives for that

Which burns his manhood up

“Would gather beauty round his home,

And plenty round his hearth:

'Tis the blind selfishness of man

Which desolates the earth,

“And pours its curse back on his heart,

And trails its serpent length

O'er all his nature's lovely things,  
His beauty and his strength.”

A gentle girl stood by my side

While thus I spoke of sin—

Of all the dreariness without,

The ignorance within.

“And yet,” the maiden whisper'd low,

“Warm hearths and hearts are there;

And children there climb parents' knees;

And kiss away their care.

“All cannot, sure, be dreariness

Where love can find a home:

Life cannot all be full of gloom

Where little children come.”

I look'd into her youthful face,—

Glad love was beaming there,

And gentle patience sat enthroned

Upon her forehead fair.

“O Love! sweet Love! 'tis thine to sow

The earth with seeds of bliss;

All outward beauty fades before

Thy angel loveliness.

“'Tis thine to lift us from our fall,

And plant the earth again

With all our nature's nobleness,

Which selfishness had slain.”

So sang my heart beneath her smile,

And now I weep no more;

For earth has hope while Love can come

Within the Labourer's door.

## A Critical and Exegetical Commentary on the Book of Genesis.\*

THE controversies to which the narratives of the Book of Genesis have recently

\* “A Critical and Exegetical Commentary on the Book of Genesis. With a new Translation.” By James G. Murphy, LL.D., T.C.D., Professor of Hebrew, Belfast. (Edinburgh: J. & T. Clark. 1868.)

given rise impart a more than ordinary interest to any work which throws light upon its pages and enables us better to apprehend its meaning. As one of the most ancient documents extant; with an admitted antiquity of about 3,000 years;

the production of a mind whose modes of thought were entirely different from our own; and written, moreover, in a language which ceased to be spoken when Rome was yet in its cradle, and Babylon was giving law to the world;—it is not strange that scholars should hitherto have been somewhat at fault in their exegesis of it, and that the Christian world should have been drawing conclusions from some portions of its contents which never existed in the mind of its author.

Nothing can be more evident than that the book, if rightly dealt with, must be interpreted in the sense in which it was designed to be understood by those to whom it was originally addressed. We have no right to import into it the ideas taught us by modern science. For instance, when we speak of *the earth*, we mean *the world*,—this round globe on which we dwell, with its islands and continents and seas; but, unless this was the idea which Moses attached to the corresponding Hebrew word when he used it, we are misinterpreting his writings when we carry this sense into our exposition of them. The question is not, what do we mean by *the earth*, but in what sense was the term used by him? In Genesis i. 1,—and, indeed, in some other similar passages, where the reference is to the universe, and “the earth” is opposed to “the heavens,”—the expression may be understood by us in even a larger sense than that which the writer could have attached to it. But, in other passages, we err if we go beyond his idea, and substitute our own conception for his. In numerous passages the Hebrew term for earth evidently means merely some defined and limited locality. Thus, in Genesis xxiv. 7, the earth is Canaan; in xxiii. 7, it is Hebron; elsewhere, it is Egypt, Chaldea, &c. In Isaiah xxiv. 1, “the Lord maketh the earth empty,” it is Judah emptied of its inhabitants that is referred to. So it is also in many passages even of the New Testament. In Matt. xxiv. 30, “Then shall all the tribes of the earth mourn,” the reference is to the inhabitants of Palestine.

Why, then, should it be imagined that, in the accounts given us in Genesis of the Creation and the Deluge, the word must needs have been used by Moses in the sense which modern geography assigns to it? Yet, so fixed had this idea of its meaning become in the minds of good men, that when, in his Congregational Lectures, published within the last twenty-five years, the late revered Dr. J. Pye Smith combated the notion, he was branded with the charge of infidelity!

Happily it is otherwise now. These traditionary interpretations of Genesis have ceased at least to be *authoritative* among Christians, and a more rational exegesis prevails in all our theological institutions.

Meanwhile the Church has been learning a valuable lesson, and less alarm is now excited either by the investigations and discoveries of science, or by researches into the history of the past. It is felt that there can be no real discordance between the voice in which God speaks to us in His word, and that in which He addresses us from His works. Seeming discrepancies there may be, and scepticism may seek to exaggerate them into contradictions; but faith can be calm amid the conflict, because she knows that the difficulty arises entirely from human ignorance and misapprehension, and that when the differing records come to be correctly understood, they will be found to be perfectly harmonious.

This Commentary by Dr. Murphy is one of the most valuable and satisfying contributions to a right interpretation of Genesis with which it has been our privilege to meet. Without any unnecessary parade of learning, it is replete with the richest Hebrew scholarship, and clears away, by the mere force of a correct exegesis, many of the difficulties to which we have just alluded. The work consists of “a translation of the original, with a critical and exegetical commentary, the whole forming a full interpretation of the sacred text.” Each section is preceded by an analysis of the principal words—a feature of the book which the student of Hebrew will find



to afford him valuable help. The first chapter is rendered, perhaps, too literally, and sounds harshly in the ear of the English reader. In the subsequent portions the rendering of the English version is followed, "the emendations introduced aiming at a nearer approach to the original meaning in some passages, and in others, to the original modes of thought and expression."

As to the results accomplished by this work, Dr. Murphy expresses himself thus: "Many difficulties of great magnitude, such as those respecting the six days' creation and the deluge, have disappeared in the mere process of interpretation. None of any importance known to the author are left without a solution."

This is saying much, but not more, we think, than to a great extent is justified by the result.

The first section treats on "the absolute creation," as Dr. Murphy terms it. After a critical analysis of each of the leading words in the first verse, it is rendered thus: "In the beginning had God created the heavens and the earth." The author contends that, as the verb is in the perfect form, denoting a completed act, it may with propriety be rendered by the English pluperfect. He gives cogent reasons for maintaining that the Hebrew word for "heaven" includes in its signification "the over-arching dome of sky with all its revolving orbs." The first verse thus affirms that the sun and moon and stars were created, not on the fourth day, but "in the beginning."

The second verse is given thus: "And the earth had become a waste and a void, and darkness was upon the face of the deep; and the Spirit of God was brooding upon the face of the water." The propriety of this rendering is, we think, satisfactorily shown by Dr. Murphy, and thus the statement of the sacred writer "affords the presumption that the part, at least, of the surface of our globe which fell within the cognizance of primeval man, and first received the name of land, may not have been always a scene of desolation or a sea of turbid waters, but

may have met with some catastrophe by which its order and fruitfulness had been marred. This sentence, therefore does not necessarily describe the state of the land when first created, but merely intimates a change that may have taken place since it was called into existence.' (P. 33.)

In the comment on this verse we find the following observation on the point to which we alluded in the outset:—"We must bear in mind that the land among the Antediluvians, and down far below the time of Moses, meant so much of the surface of our globe as was known by observation, along with an unknown and undetermined region beyond. Observation was not then so extensive as to enable men to ascertain its spherical form, or even the curvature of its surface. To their eye it presented merely an irregular surface bounded by the horizon. Hence it appears that, so far as the current significance of this leading term is concerned, the scene of the six days' creation cannot be affirmed on Scriptural authority alone to have extended beyond the surface known to man. Nothing can be inferred from the mere words of Scripture concerning America, Australia, the islands of the Pacific, or even the remote parts of Asia, Africa, or Europe, that were yet unexplored by the race of man. We are going beyond the warrant of the sacred narrative on a flight of imagination, whenever we advance a single step beyond the sober limits of the usage of the day in which it was written." (P. 35.)

The following is from the observations with which the commentary on the first chapter is closed. After showing that the narrative is consistent with itself, he adds, "It is equally consistent with human science. It substantially accords with the present state of astronomical discovery. It recognizes, as far as can be expected, the relative importance of the Heavens and the Earth, the existence of the heavenly bodies from the beginning of time, the total and then the partial absence of light from the face of the deep, as the local result of physical causes. It allows also, if it were neces-

ary, between the original creation, recorded in the first verse, and the state of things described in the second, the interval of time required for the light of the most distant star to reach the earth. . . . . It is also in harmony with the elementary facts of geological knowledge. The land, as understood by the ancient author, may be limited to that portion of the earth's surface which was known to antediluvian man. The elevation of an extensive tract of land, the subsidence of the overlying waters into the comparative hollows, the clarifying of the atmosphere, the creation of a fresh supply of plants and animals on the newly-formed continent, compose a series of changes which meet the geologist again and again in prosecuting his researches into the bowels of the earth. . . . . It moreover presents each transcendent change as it would appear to an ordinary spectator standing on the earth. It was thus sufficiently intelligible to primeval man, and remains to this day intelligible to us,

as soon as we divest ourselves of the narrowing preconceptions of our modern civilization." (Pp. 74, 75.)

We had marked several other passages for quotation or comment, but want of space forbids our introducing them. We trust, however, that the specimens we have given will induce many of our readers to procure the volume and study it for themselves. We can unhesitatingly assure them that they will be richly repaid. They will find it a work of most massive scholarship, abounding in rich and noble thought, and remarkably fresh and suggestive; and, even if Dr. Murphy is not always successful in obviating the difficulties they feel, they will perhaps find that he has indicated the way in which they may be disposed of.

We most heartily thank Dr. Murphy for this volume, and quite anticipate such a reception for it as will encourage him to present us with similar expositions of the remaining books of the Pentateuch.

## Notices of Books.

*Dictionary of the Bible.* By Dr. WM. SMITH. Vols. II. and III. (London: Murray.)

It is with very great pleasure that we proceed to notice this magnificent work, so early brought to a completion. Unlike other dictionaries of this elaborate character, it has not dragged its cumbrous length along by slow advances, month after month, till the patience of the subscribers is exhausted. Some publications of this kind seem as if never likely to be finished. We see two goodly volumes of a theological and ecclesiastical Encyclopædia now before us, sadly wanting their companions; and not a few numbers lie here and there of more than one Bible Dictionary yet very far from reaching the end of the alphabet. But Mr. Murray, with a wise discretion, has, without the betrayal of any signs of hurry, rapidly brought to a finish this costly undertaking, and the theological student may at once place it on his library

shelves. Having done so, he may rest content without any other Biblical Dictionary of the same description.

We noticed in terms of very high commendation the first volume. In similar terms we can report of the last two. Upon all matters of antiquity, geography, natural history, and the like, the articles are such as to meet the approval of all parties. The amount of minute and careful learning expended upon many of the notices, even the minor ones, is truly *extraordinary*. We mean, by using that word, that no other Bible Dictionary contains so much of minute careful, condensed scholarship—scholarship, too, of that kind which we emphatically call *ripe*. Of the larger articles, which are distinguished by the clear and well-classified results of most comprehensive investigation, may be mentioned, for example, *Versions*, *The Vulgate*, *Weights and Measures*, and *Writing*. Each one, in fact, is a compact original

treatise, composed in a style as agreeable as the subject will admit. As indicated in our first notice, the work is not intended to treat of systems of Divinity, or to explain theological terms. Even *Justification* is not included. Yet, of course, some subjects are necessarily introduced in their theological bearings.

While, so far as we see, they are what may be termed orthodox in all which is essential in the treatment of minor points, there is sometimes a freedom to which some may object, but which, we think, has its advantages. We can discover no partisanship anywhere. The impress of any particular school is wanting. A judge-like impartiality quite to our taste characterizes some of the summings-up on controversial questions. We may instance the article on Sacrifice. At the beginning of it, the question of the Divine origin of sacrifice is treated with much candour. The writer makes it clear that the Divine origin of sacrifice is not *expressly* taught in Scripture; he leaves it a sort of open question (in our opinion, the Divine origin of sacrifice is implied, though not expressed); but on the ideas of vicariousness and propitiation he is singularly full and satisfactory. Much discrimination is shown in describing the nature of the Old Testament offerings; and the *complex idea* of sacrifice, often overlooked by controversialists, is so admirably put in the following sentences, that we are constrained to copy them:—

“It is clear from this, that the idea of sacrifice is a complex idea, involving the propitiatory, the dedicatory, and the eucharistic elements. Any one of these, taken by itself, would lead to error and superstition. The propitiatory alone would tend to the idea of atonement by

sacrifice for sin, as being effectual without any condition of repentance and faith; the self-dedicatory, taken alone, ignores the barrier of sin between man and God, and undermines the whole idea of atonement; the eucharistic alone leads to the notion that mere gifts can satisfy God's service, and is easily perverted into the heathenish attempt to ‘bribe’ God by vows and offerings. All three probably were more or less implied in each sacrifice, each element predominating in its turn: all must be kept in mind in considering the historical influence, the spiritual meaning, and the typical value of sacrifice.”

The article on the *Pentateuch* allows of a greater latitude of opinion with regard to the authorship of the five books than appears to us quite consistent with Scripture references to the teaching of Moses; but the writer most distinctly maintains throughout the credibility of this part of the Bible. Was the article written before Colenso's book? or did the writer wisely abstain from mentioning the Bishop's lucubrations, on account of their popularity and importance being probably of an ephemeral kind?

The notice of Moses is from the pen of Dr. Stanley, and partakes of the best characteristics of that able writer. *Mary the Virgin* is a very beautiful little essay on the mother of our Lord, full of right feeling, as well as a careful collection of all the sacred volume communicates respecting the wife of Joseph, and an interesting epitome of legendary literature on the subject.

There are many other biographies and treatises in these volumes which we would gladly notice had we time; but we must conclude with our heartfelt recommendation of this treasure of Biblical learning.

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*Revolutions in English History.* By ROBERT VAUGHAN, D.D. Vol. III. (London: Longman.)

We congratulate the author upon bringing to a close his “chosen labour,” as he terms the work of which this is *the last volume*. It has been “a labour

of love” evidently—the gathering of sheaves in a field where it is a pleasure for the reaper to prosecute his toils. Dr. Vaughan loves history, and especially the history of his own country, which he always treats in the spirit of a true Christian patriot. As a man of ripe knowledge in this department of study,



and as an English Nonconformist imbued with a warm attachment to religious liberty and sympathy in spiritual goodness, he writes so as to commend his book especially to such persons as are the readers of this periodical. But all may study these pages with great advantage. Some new lights will be found thrown over certain points of importance—as, for example, the decline of royalism in England during the reign of the first two Stuarts—a decline without which the Civil Wars and their consequences can hardly be understood. To follow Dr. Vaughan through his view of revolutions in government would lead us out of those paths in which this Magazine is wont to walk. We would only say with regard to the general scheme of the work before us, (which is under the idea of three kinds of revolution,—the first in Race, the second in Religion, and the third in Government,—to trace the development of England's greatness,) that, while it is good and useful in the main, care must be taken lest it suggests what would be a mistake. It must not be supposed that, during the three epochs noticed, race, religion, and government were the principal forces at work in each respectively. Though race was a strong element of influence before the Reformation, religion and government were stronger still all that while. Again, government was a main engine of changing the religion of the country under the Tudors; and religion

was a grand controlling power over government, for good or evil, in the day of the Stuarts. Perhaps, looking at the history of the nation in its ecclesiastical and political changes during the sixteenth and seventeenth centuries, politics, even more than religion, had to do with the organic revolutions in the former—and religion, even more than politics, with the organic revolutions in the latter. At any rate, religion was as strong a force in the seventeenth century as in the sixteenth, and has been a growing power ever since. And, further, it is plain that from the Revolution till now, government has been less of an originating and impulsive power than ever—much more the creature than the creator of national opinion, sentiment, will, and habit. All this should be remembered while looking at the revolutions in religion and in government.

Dr. Vaughan has worked out his own idea with great ability and skill; he has succeeded in producing a work which, we think, will stand foremost—especially the last two volumes—amongst his many productions. It has met with commendation, and deservedly so, in literary quarters not much given to favourable views of what Nonconformists say. We cordially pay a tribute of honour to our friend, who for so many years has stood in the front rank of literary Dissenters, winning laurels for himself which, we hope, Divine Providence will long spare him to enjoy.

*Sacrificial Worship of the Old Testament.* By J. H. KURTZ, D.D.  
Translated by JAMES MARTIN, B.A.  
(Edinburgh: Clark.)

*History of the Christian Church from the Reformation to the Present Time, from the Remains of Dr. KURTZ.* (Edinburgh: Clark.)

It is hard work to keep up with the volumes which come teeming so fast from the press of the indefatigable publishers of the "Theological Library." That Biblical students are largely indebted to them, there can be no question. With regard to some of these publications, however, especially this on Sacrificial Worship, we think that a little time spent on the

improvement of style, which is often very slovenly and unreadable, would be well spent. German books are in themselves generally so dull and rugged, that pains should be taken to secure, along with fidelity, something of grace and sprightliness. One of the best translations of a German book we ever saw, is "Dollinger's Gentile and Jew," by Darnell. Kurtz's book is rather spoiled, to an English reader, by incessant references to German authors and theories; but it is a thorough investigation of the subject, and brings out orthodox views with clearness and force. The method of treatment is well digested and lucidly arranged. The manual of Church History for English use has some striking

care of pious parents, and led from earliest childhood to the house of God, he became betimes a convert to the faith of Christ, and at about the age of eighteen joined the Independent Church at the old White Chapel, Leeds, then under the pastorate of the late Rev. Wm. Eccles. He was, of course, a Sabbath-school teacher; but he became something more. He was soon actively engaged on the committees of missionary and other associations, and not unfrequently he was occupied in village preaching, for which his natural fluency and power as a speaker, even then, abundantly qualified him. He was, at that time (as well as throughout life), a great reader, and he thus stored and disciplined his mind to an extent that became most favourably manifest in his future course. For a while, at that early period, he was debating in his own heart the propriety of offering himself for the ministry; but his health at that time became delicate, and, by decided medical advice, he gave up the thought.

When Mr. Willans settled in Huddersfield, he, of course, connected himself with the church at Highfield (the only Independent interest), under the pastoral care of the Rev. Dr. Boothroyd. The large attendance at that old sanctuary, and the consequent scarcity of sittings, along with a conviction of the growing requirements of the town, induced some of the more active of Dr. Boothroyd's people to entertain the project of an additional chapel. Into this movement Mr. Willans threw himself with all the energy and power of his character, and the result was, as is well known, the erection of the place of worship in which we are now assembled, opened in December, 1825. From that time to the day of his death, Ramsden-street Chapel was the place nearest to his heart. At the period of its erection he took the arduous office of secretary to its committee—an office which he held to the close of his life, except for a brief space when it was taken by his eldest son. Throughout all the years during which the congregation here laboured under the encumbrance of a heavy debt, the energy and liberality

of Mr. Willans were alike manifested. Many hundreds of pounds did he from time to time contribute (in common with other friends) towards the reduction of the burden, and he had at length the satisfaction of announcing, at a meeting of the seatholders, that their beloved sanctuary was entirely free from debt. The year of the opening of the chapel was likewise the year of Mr. Willans' marriage; and a more blessed union was never consummated. For eight-and-thirty years has his beloved helpmeet been constantly ministering to his comforts and sharing his trials. Unitedly they have brought up a numerous and interesting family, whose liberal education and Christian training have told largely of parental solicitude and wisdom. In the year 1833 he was unanimously elected a deacon of the church; and that church can best testify how well and wisely, through many changes, and through some trying periods of its history, he discharged the duties of his office.

A word or two (but scarcely more) may we venture here as to the character and history of our departed brother as a citizen and a patriot. In the best days of his physical strength, the restless activity of his mind would seldom allow him to stand aloof from any social or public cause in which he saw he could be useful. All who have known Mr. Willans in bygone years, have known him as a public speaker of singular excellence and power. Indeed, on some occasions, when thoroughly excited, he has been known to produce the most thrilling effect. It is not surprising, therefore, that his efficient help should have been enlisted in the stirring political movements of the day. He felt strongly on all questions of national and social progress, and, as far as conscience allowed him, he entered heartily into the struggle. A while ago, he filled most honourably the highest office presented by our town; and, for the last few years, he has with equal honour sat on the magisterial bench. It was doubtless well for him that the attempt once made by his friends to elect him as a member of

the legislature did not succeed; for, however well qualified, such duties would have been very ungenial to his intense love of home and his dearest sources of enjoyment.

One of the most afflictive events that ever happened to our departed friend was the sudden death of his only brother, which occurred at Leipzig, in the year 1836. For a while this terrible stroke completely prostrated him, and for long afterwards it bore heavily on his spirit. Indeed, some have remarked that he never subsequently exhibited just the same amount of hilarity and high spirits as heretofore. But the trial was abundantly sanctified. From about that period his Christian character seemed to progress more steadily towards maturity. The current of his spiritual life became, year by year, deeper and broader; absorbing by degrees whatever had rendered its previous course less manifest and distinct. It must be remembered that humility and gentleness were not so much with him natural qualities as Christian graces, imparted and matured by the Spirit of God. Naturally he was fearless, resolute, and captious; possessed of a remarkable amount of critical acumen, and a somewhat dangerous power of irony and sarcasm, which, indeed, not unfrequently produced ill-feeling towards him in the hearts of others when he little suspected or intended it. Whatever, therefore, he ultimately exhibited of the "meekness and gentleness of Christ," in spite of these natural tendencies, was just the image of his Master forming itself in his heart, and testifying to all around that he was living closer and closer to the Saviour. For the last ten years of his life especially, our brother has been evidently growing in whatever was spiritual and Christlike. Firmly attached to his own denomination, though never bigoted, he could now look upon all God's people with a warmer brotherhood. He began to rejoice increasingly in all that was plainest and simplest in Gospel truth, and to be growingly anxious that others should be attracted and won by its divine loveliness. He began, therefore,

more earnestly to seek out means of usefulness to the souls of his fellow-men, and especially amongst the poor and neglected.

Our Congregational Mission and the beautiful Meeting-room in South-street have been and are still happily supported by many besides himself; but it will be cheerfully admitted that they owe their origin to the personal zeal of Mr. Willans; and often did he rejoice that God's blessing had been so abundantly vouchsafed towards them. It is known for many months past that his heart has been set upon another kindred project—the erection of a chapel at Hill-house, towards which he "devised very liberal things." It would seem to be matter of regret, that now, when the contemplated erection is about to be commenced, he should not have been spared to lay its foundation-stone, not to say to rejoice at its completion. But his memory will be fresh in many hearts when its topstone is eventually raised with shoutings of—

"Grace, grace unto it!"

Liberal and unfailing as have been his contributions towards the support of our own sanctuary, and to such distinct local objects as have just been alluded to, Mr. Willan's generosity was too large-hearted to exhaust itself at home. Very freely has he given his aid to the great religious and philanthropic societies and institutions of our day. Several important places of worship has he bountifully assisted to erect in other parts of the country. Many a poor Christian people, oppressed by a heavy debt, has he helped to get out of their difficulties; and many an ill-paid minister in a country district has had reason to bless his acceptable and unsolicited benefaction. The humbler members of our own church will long remember his cheerful and often unexpected liberality; and nothing gave him greater delight than to make the "widow's heart sing for joy." Indeed, the poor and needy of the town and neighbourhood have long known the residence or counting-house of Mr. Willans as a place whence they would

and Hodder,) is a first-rate book for boys, full of raciness and pith from one end to the other.

For the bonnie wee things, *The Children of Blackberry Hollow* (Nisbet) will do exceedingly well, with its talk of the new bonnet and white frock, red shoes, &c.

*Henry Morgan, the Sower of the Seed* by H. M., (Johnstone and Hunter, is of the religious evangelical type.

Messrs. Longman have commenced *The Shilling Entertaining Library*, in which a new edition of *Evenings at Home*, by Dr. Aikin and Mrs. Barbauld is a good instalment.

## Diary of the Churches.

THE next Half-yearly Meeting of the Trustees will be held at the Guildhall Coffee House, on Wednesday, January 13th, at One o'clock. The Auditors will meet at half-past Twelve.

Nov. 1.—Whitchurch, Herefordshire. The reopening of the chapel here, after repairs, took place; the Rev. T. Thomas (the pastor) preaching in the morning, and the Rev. Mr. Smith in the evening.

Nov. 4.—Market Drayton. A meeting was held to present the Rev. H. Street, the pastor of the church here, with a tea and coffee service, and purse of money, on occasion of his marriage.

Nov. 5.—Clarendon Chapel, Leamington. A meeting was held to celebrate the extinction of the debt, when addresses were given by Dr. Slack, and the Revs. C. Vince and W. A. Salter, the pastor.

Nov. 17.—Sunday School Extension. A conference of the ministers of all denominations upon the above subject was held in the Jubilee Building of the Sunday School Union, Old Bailey. S. Morley, Esq., took the chair, and a report was read by Mr. J. Smither. The Revs. J. Kennedy, M.A., Dr. Waddington, H. Allen, D.D., and Messrs. Groser, Gent, Cuthbertson, and other gentlemen, took part in the deliberations.

— Cambridge Heath, Hackney. The Rev. W. Marshall was ordained pastor of the church here. The Revs. T. Binney, J. H. Wilson, A. Raleigh, S. M'All, T. W. Aveling, Dr. Spence, Dr. J. Hamilton, and I. V. Mummery, took part in the engagements of the day. S. Morley, Esq., presided at the evening meeting, when the Revs. F. Soden, J. Ross, W. Dorling, and other gentlemen, addressed the audience.

— Lancaster. The Rev. D. Harding was ordained pastor of the church in High-street. The Revs. J. G. Rogers, R. Slate, and E. Mellor, conducted the service.

Nov. 18. — Halesworth. A meeting was held to take leave of the Rev. D. T. Carnson, who has resigned the pastorate through ill health. The Rev. E. Jones took the chair, and presented a silver salver and purse of twenty sovereigns,

also an epergne to Mrs. Carnson. The Revs. J. Flower, J. Browne, R. Lewis, and others, addressed the meeting.

Nov. 18.—North Devon Association. The Autumnal Meetings of this union were held at Bideford on this and the following day. The Revs. W. Clarkson, G. Waterman, J. Parsons, J. Buckpitt, and others, took part in the various engagements.

Nov. 19.—Sussex Home Missionary Society. The Annual Meeting of this Society took place at Brighton; W. Stevens, Esq., in the chair. The Revs. J. H. Wilson, R. Hamilton, A. Reed Paxton Hood, H. Rogers, J. Davey, J. B. Figgis, J. Hill, S. Morley, Esq., T. Barnes, Esq., M.P., and Mr. D. Pratt took part in the various engagements.

Nov. 23.—Moss, Denbigh. The foundation-stone of a new chapel was laid. The Revs. F. B. Brown, W. W. Harry H. Pickersgill, and Messrs. Roberts Cross, Darby, Randles, and other gentlemen, spoke on the occasion.

Nov. 24.—Nuncaton. The Rev. J. Redman was ordained to the pastorate of Zion chapel. The Revs. J. Sibree, G. B. Johnson, S. Hillyard, E. J. Sadler R. D. Wilson, E. H. Delf, G. D. Withers and others, took part in the service.

— Booth, near Halifax. The sum of three hundred guineas was presented to the Rev. D. Jones, the respected pastor, on the completion of his twenty-one years' pastorate there. J. Aked, Esq., took the chair; and the Revs. W. Howgill, M.A., J. Pridie, A. Blackburn, J. Gregory, R. Harley, F. R. A. S., W. Roberts, J. Moffett, and W. Calvert, Esq., took part in the engagements.

— Ireland. Northern Congregational Association. This union held its Autumnal Meetings on this and the two following days. The Revs. J. Kydd, J. Bain, R. Sewell, J. S. Lane, E. Tocock, D. Quern, C. Shense, J. Judson, H. Kelso, and Mr. Hamilton, took part in the various engagements.

Nov. 26.—Park-road Chapel, Peckham. The memorial stone of new schools was laid by A. Lusk, Esq., Ex-Sheriff. The Revs. D. Nimmo, W. Howieson, and T. Cole, J. Smither, H. Potter, and T. C. Carter, Esqs., assisted on the occasion.

Nov. 30.—Luddenden Foot, Yorks. Various services were held in connexion with the recognition of the Rev. S. D. Hillman as pastor of the church. The Revs. J. Bottomly, D. Jones, B. Dale, M.A., J. Pridie, A. Blackburn, G. H. Brown, R. Harley, J. C. Gray, R. Moffett, and others, took part in the engagements.

Dec. 1.—Petersfield. The Rev. J. Gorby was recognized pastor of the church here. The Revs. H. Kiddle, J. McKean, D. Llewellyn, with Messrs. Jackson, Holder, Green, and Fairbairn, addressed the audience.

Dec. 3.—St. Leonard's, Sussex. A service was held here on the occasion of the formation of a Christian church under the pastoral care of the Rev. A. Reed. The Revs. J. Griffin, G. D. Cullen, H. Stewart, J. Jeffrey, W. Porter, and others, took part in the service.

Dec. 13.—Bristol. Highbury Chapel, Cotham, was reopened, after extensive alterations and improvements. The entire cost amounts to about £4,000.

Dec. 14.—Bilston. The memorial stone of a new chapel was laid by Mr. Hatton. The Revs. R. W. Dale, M.A., R. D. Wilson, T. G. Horton, G. Curnock, W. J. Bain, J. Jukes, and others, took part in the ceremony.

Dec. 15.—Devizes. The Rev. Robert Dawson, B.A., was recognized as pastor of the Independent Church in this town. The Revs. U. R. Thomas, J. Fleming, and other ministers took part in the service. A public meeting was held in the evening, when addresses were delivered by the Rev. R. Dawson (who presided), the Revs. E. S. Bayliffe, S. Pugh, T. Mann, H. M. Gunn, and D. Thomas, B.A.

Dec. 16.—Aberdeen. The reopening of Albion-street Chapel took place, when the Rev. R. Spence preached morning and afternoon, and the Rev. Dr. D. Brown in the evening. At the public

meeting on the following day, the Rev. J. Duncan occupied the chair; and the Revs. D. Arthur, Councillor Leslie, H. Ross, and G. King, Esqs., and Mr. H. Brechin, spoke.

## PASTORAL NOTICES.

### CALLS ACCEPTED.

The Rev. J. W. Kiddle, of Spring Hill College, has accepted the pastorate of the church in Well-street Chapel, Coventry.

The Rev. E. Leach, of Cavendish College, that of the church, Tame Street, Ancoats, Manchester.

The Rev. Mr. Beard, that of the church, Vicar-lane, Coventry.

The Rev. E. J. Evans, B.A., late of Madras, that of the church at Poyle, Middlesex.

The Rev. H. G. Hastings, of Hackney College, that of the church, Buckland Chapel, Portsmouth.

The Rev. G. Lord, of Airedale College, that of the church at Stanley, Liverpool.

The Rev. W. B. M'William, late of Middlewich, that of the church at Altrincham.

The Rev. T. W. Tozer, that of the church at Dudley.

The Rev. R. Bentley, that of the church, Kingswood Hill, Bristol.

The Rev. E. Evans, B.A., that of the church at Accrington, Lancashire.

The Rev. A. Buzacott, B.A., of Romford, that of the church, Pentonville-road, London.

The Rev. J. Stirling, of Cavendish College, that of the church at Armagh.

The Rev. J. P. Palmer, of Wolverhampton, that of the church at Finchley.

The Rev. J. Milnes, M.A., of Airedale College, that of the church in Bethel Chapel, Morton.

### RESIGNATIONS.

The Rev. P. Ward has resigned the pastorate of the church at Andover.

The Rev. J. B. French, that of the church at Richmond.

The Rev. G. Swann, that of the church, Zion Chapel, Stafford.

The Rev. H. Shrimpton, that of the church at Long Ashton.

## Proposed Week of Special Prayer throughout the World.

CHRISTIANS OF ALL LANDS ARE AGAIN AFFECTIONATELY INVITED TO OBSERVE A WEEK OF SPECIAL AND UNITED PRAYER AT THE BEGINNING OF THE NEW YEAR.

The Evangelical Alliance has again issued its circular throughout the world, translated into the languages of Chris-

tendom, inviting Christians to meet for United Prayer, agreeing "touching the things they should ask," during the first week of the New Year.

We gladly subjoin the invitation sent to us by the Secretaries, and commend it to the earnest attention and observance



of all our readers. The Alliance has been much honoured of God, and if it had done no other practical work than that of bringing God's people of every clime and of every church to united prayer, girdling the world with supplication at the same time, and for the same blessings, it would have earned the gratitude of all Christians; and we know from accounts received from many and distant countries, as well as from various parts of our land, that the annual week of prayer has been a great blessing.

The following topics are suggested as suitable for a prominent place in the exhortations and intercessions of the successive days.

*Sunday, January 3.*—SERMONS: SUBJECT—THE WORK OF THE HOLY SPIRIT AND OUR LORD'S WORDS ON AGREEMENT IN PRAYER.

*Monday, January 4.*—PENITENTIAL CONFESSION OF SIN, and the Acknowledgment of Personal, Social, and National Blessings, with Supplication for Divine Mercy through the Atonement of our Saviour Jesus Christ.

*Tuesday, January 5.*—FOR THE CONVERSION OF THE UNGODLY: For the Success of Missions among Jews and Gentiles; and for a Divine Blessing to accompany the efforts made to evangelize the Unconverted of all ranks and classes around us.

*Wednesday, January 6.*—FOR THE CHRISTIAN CHURCH AND MINISTRY: For Sunday-schools and all other Christian Agencies, and for the Increase of Spiritual Life, Activity, and Holiness in all Believers.

*Thursday, January 7.*—FOR THE AFFLICTED AND OPPRESSED: That Slavery may be abolished—That Persecution may cease, and that Christian Love may ex-

pand to the Comfort and Relief of the Destitute in all Lands.

*Friday, January 8.*—FOR NATIONS: For Kings, and all who are in Authority—For the Cessation of War—For the Prevalence of Peace, and for the Holy Observance of the Sabbath.

*Saturday January 9.*—Generally for the large Outpouring of the Holy Spirit, and the Revival and Extension of Pure Christianity throughout the World.

*Sunday, January 10.*—SERMONS: Subject—The Christian Church: Its Unity, and the Duty and Desirableness of manifesting it.

The following arrangements have been made in London for Special United Prayer Meetings during the week commencing 4th January, 1864, to be held in accordance with the invitation which has been issued to Christians throughout the world. The meetings will be held each morning at Freemasons' Hall, Great Queen Street, Lincoln's Inn Fields, at Eleven o'clock.

*Monday, January 4th.*

Chairman—Lord Calthorpe.

Address by Rev. John Cumming, D.D.

*Tuesday, January 5th.*

Chairman—Captain Trotter.

Address by Rev. C. H. Spurgeon.

*Wednesday, January 6th.*

Chairman—Lord Radstock.

Address by Rev. David King, LL.B.

*Thursday, January 7th.*

Chairman—Col. J. Geddes Walker, R.A.

Address by Rev. Newman Hall, LL.D.

*Friday, January 8th.*

Chairman—Robert Baxter, Esq.

Address by Rev. C. D. Marston, M.A.

*Saturday, January 9th.*

Chairman—Hon. Wm. Ashley.

Address by Rev. George Osborne, D.D.

THE Editor begs to call the attention of his readers to the following appeal, which has very strong claims on the sympathy and assistance of English Christians:—

#### PASTEUR FREDERIC MONOD AND HIS CHURCH.

A friend who has just come from Paris, and from visiting the dying bed of Dr. Frederick Monod, feels it right to make known to Christian friends in England the peculiar burden which lies heavily on the heart of this devoted servant of God, who has done and suffered so much for his Master.

A debt of £1,000 is still due (to those who advanced the money needed to build) on the church in which Dr. M. has so faithfully and successfully preached the Gospel. In his weak and most suffering condition this circumstance causes him acute distress, and is very trying to his wife and family, who entreat the Lord in prayer to appear for his relief and to permit him to see this debt liquidated before he dies. A very short time must, humanly speaking, terminate his earthly course, for he now only breathes through a silver tube inserted in a hole in his throat, disease of the larynx preventing the inhalation of air in the natural way.

There are warm Christian hearts in England full of love to Christ's suffering ones who would gladly come forward to the help of a dear brother so situated, and it is believed that it only needs to be made known to insure speedy and effectual aid.

Contributions will be received at Messrs. Ransom, Bouverie, and Co.'s, Pall-mall East; by Mrs. Weitbrecht, 30, Montague-street, Russell-square (W. C.); at the Office of the "Evangelical Magazine," Paternoster-row; and by the Editor.

THE  
**Missionary Magazine**  
AND  
**CHRONICLE.**

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**MADAGASCAR.**

THE Members of the Society must have shared with the Directors in their anxious and painful solicitude in reference to the state of the Government in Madagascar, and more particularly as to the truth or otherwise of the reports that RADAMA II. was still alive. To these reports we referred in our last number, but the intelligence received from the Rev. WILLIAM ELLIS, on which they were founded, reached no later than September 19th, and arrived in this country on the 5th of November. By the last mail, which reached England on the 7th ult., no intelligence was received; but in the "Mauritius Commercial Gazette," which that mail conveyed, and which contained intelligence from Madagascar to the end of October, there was not the slightest reference even to the rumour of the King's being alive—on the contrary, the latest information from the capital would all lead to the conclusion that such a report was entirely disbelieved.

By the South African mail, however, which arrived on the 23rd ult., we received letters from the Rev. WILLIAM THOMPSON, of Cape Town, dated November 20th, in which he states that Mr. CAMERON, who arrived at ANTANANARIVO on the 6th of September, had addressed letters to his friends in the colony, in which he affirms that the report that the king was living was entirely unfounded. The following article to that effect we copy from the "South African Advertiser and Mail," of the 19th November:—

"Mr. James Cameron, sen., who recently left Cape Town for Madagascar, writes to his friends of his safe arrival at the capital, Antananarivo, early in September. He speaks with much pleasure and satisfaction of the highly favourable reception given to him both by the government and the people; and describes the intelligence and consistency of the native Christians as deserving of very high praise. He states that the story of the King being still alive proves to be altogether false. The persons sent to put him to death found the King and Queen together early in the morning. They first of all



removed the Queen to another room, and kept her there, while they despatched the King. She was then proclaimed Queen, and in the course of the day showed herself from the balcony of the palace. The head officer at Analakely was soon after summoned by the Queen, and requested by her to see the body interred in the best way they possibly could. He then, with the workmen from this place, made the grave. They had the body from Tuesday morning till Thursday, when the grave was finished. Before putting the body into the grave, he asked one of the men to remove the cloth from the face; the man did so, and exposed all the face above the upper lip, and they had no doubt whatever of the identity of the body. At some distance to the west, the people got up a report that he was still alive and with them; and a great number of the people got into a kind of revolt on the subject. But troops were sent to quash the tumult; 2000 men were killed, and a large number of women and children were brought to Antananarivo as slaves. The Queen, however, declined to hold them in slavery, and sent them back with some money. The French are very angry about the non-fulfilment of the treaties between them and the late foolish King, and for which the latter lost his life; but it is not in the power of the Queen to fulfil Radama's part of the treaties, if she were ever so willing. The officers and people would probably send her after her husband if she attempted to do such a thing. One would think that such a position should moderate the violence of the French."

On the whole, when we consider the knowledge possessed by Mr. Cameron of the language, character, and manners of the people of Madagascar, and the favourable position which he enjoyed for ascertaining the truth or otherwise of the report which he gives above, we are strongly inclined to concur in the conclusion at which he arrives, namely, that the King was actually assassinated at Antananarivo, at the time of the revolution—the 12th of May ult. Of course we are ignorant of the details of the case, for which we must patiently wait for further arrivals; and we shall be glad to find that the report has not originated either in astonishing credulity or gross imposture.

We must again, however, remind our readers that the successive communications we have received in reference to the state and progress of the Mission, have been uniformly most cheering; and that, if the internal state of the country is not disturbed by the armed intervention of the French Government, in support of the monstrous treaty granted by the late King to M. Lambert, the future history of Madagascar promises to be bright, both in respect to the improvement of society and the progress of the Gospel. Let the prayers of the Churches, then, be continued with humility and fervour to the great Governor of nations, that He would guide the councils of rulers—frustrate the designs of the selfish—and bring forth, out of passing evils, abounding good.

## CHINA.

### SHANGHAE.

Our Mission in this immense and ever increasing city, when we consider the willingness of the people to listen to Christian truth, and the numbers that have actually embraced it, is highly encouraging. But, on the other hand, the unparalleled influx of strangers driven into the city for protection and support, and the state of destitution and disease to which thousands and tens of thousands have been reduced by the horrors of intestine war, could not fail to operate very prejudicially upon the labours of our missionaries.

The following letter, from the REV. WILLIAM MUIRHEAD, will show the overwhelming character of these labours; and we can only rejoice that, notwithstanding the difficulties with which our Brethren have to contend, they are enabled, by means of native agency, and under the blessing of God, to widen the circle of their operations, and are cherishing sanguine hopes of the establishment of the Gospel in a hundred villages in the country around.

We trust that before this Mr. Muirhead has been joined by the REV. R. J. THOMAS, who will, we doubt not, prove an efficient fellow labourer with our devoted Brother.

EXTRACTS OF LETTER FROM REV. W. MUIRHEAD, DATED SHANGHAE,  
OCTOBER 23RD, 1863.

DISTRESS IN SHANGHAE, CONSEQUENT UPON THE GREAT INFLUX OF  
POPULATION FROM THE PROVINCES.

"During the past six months, thirty-one have been received as catechumens, and a few have been baptized. The very peculiar state of things here has operated against our apparent success to a great extent, and it will be needful to supply the charities, as well as preach the truths of Christianity to the people, in their present distressed condition. Ample funds have been provided by friends for this purpose, and from time to time distribution has been made on a large scale. But this general system is not found to be of much advantage. Though the Gospel is announced to all in a promiscuous manner, yet, as they are professedly assembled for charitable purposes, the former is lost sight of, while the latter is all in all. It seems an important duty at this period to exhibit the amenities and blessings of our religion in connection with it, and in the case of those who give evidence of interest or concern in it. As the winter is approaching, this appeal comes more strongly upon us, and, by a timely response to it, we hope to commend to many around us the more spiritual blessings of Christianity.

LARGE AMOUNT OF CHARITABLE RELIEF FOR THE SUFFERERS.

"The efforts made by the Chinese to alleviate the sufferings of their countrymen are perfectly astonishing. Several associations have long been

in existence that dispense an immense amount of charity to the thousands of needy and distressed all around. Soup-kitchens and clothing establishments have been formed, and from day to day hundreds are kept alive through their influence. During this year coffins have been also supplied for the dead, at the rate of four and five hundred a day, and everywhere these institutions are highly commended. Such are the circumstances of the people at present, that it is this kind of things which chiefly meets their views; and when the Gospel is preached to them, a primary consideration with them is, what are the advantages connected with it. Of course the Roman Catholics are wise in their generation, and act accordingly in this matter. But apart from them, and the conduct of the heathen in the case, our blessed Lord and the conduct of the primitive Church sufficiently point out the course we should adopt in the inculcation and exhibition of the generous spirit of Christianity.

“I am thus particular in referring to this point, from a conviction of its having been too much disregarded in our past labours, and from our having been so far behind the pressing wants and claims of the times. Our object is to meet these wants more fully in the future, as connected with the preaching of the Gospel, and by aid from the Native Church and our foreign Christian friends, to extend our efforts in this way to ‘them that believe.’ When existing necessities shall have passed away, the aid now afforded will be gratefully remembered, while its fruits may be found to appear in the increased prosperity and advancement of the Church.

#### EXTENSION OF THE GOSPEL IN THE VILLAGE DISTRICTS.

“Our country stations are in a hopeful condition. At one of them we are building a chapel that will cost about £100, and it is exciting considerable interest in the country round about. Already fifty converts are there; twenty or twenty-five are on the roll of instructed, and a pleasing feeling is abroad in relation to Christianity. I was in that direction a short time ago for a week, and visited a number of places, all in a sad state of desolation. It is our design, however, to establish, under the care of native agents, about twenty stations and churches, and the whole under the vigilant oversight of the foreign missionary. As the work goes on and the country is tranquillized, it is resolved to increase the number of these to a hundred or so, extending through the province in every possible direction. We find the Roman Catholics are taking due advantage of the openings in the country. They are building chapels and forming stations in many different places; and though not impelled by them, it is needful to imbue the Mission with life and vigour, for the sake of expansion and confirmation in the case of those connected with us.

“The hospital is being carried on with the usual efficiency. The attendance is as large as before, and hundreds are gathered together daily to hear the Word of life.”



## SOUTH SEAS.

EXTRACTS FROM THE JOURNAL OF THE "JOHN WILLIAMS"  
ON HER LAST VISIT TO THE ISLANDS OF WESTERN  
POLYNESIA.

THE sixteenth voyage of our missionary ship, under the superintendence of the Rev. W. W. GILL, of Mangaia, and the Rev. JOHN JONES, of Maré, was successfully accomplished during the autumn of 1862. The journal has only recently reached us; but, knowing the deep sympathy which the friends of the Society, and especially the young, cherish in the continued usefulness which attends the visits of the "John Williams," we are persuaded a few extracts will afford them pleasure and encouragement.

It is now twenty years, within a few weeks, since our good ship, designed, by the name she bears, to commemorate and extend the labours of the martyred Williams, began to plough those distant and dangerous seas; and, throughout this long period, though often in peril, she has, by the good providence of God, always escaped serious injury. With the return of each voyage she visits new islands, often inhabited by pagan savages; and, although they may have found heretofore in the white man their cruel enemy, they have in no instance molested the officers or crew of the missionary ship. The explanation of this will be found in the truth that her fame has gone out through all the groups of the Pacific; and the people have hailed her approach as the messenger of peace, and given her welcome to their shores.

"Sept. 17th, 1862.—We bade farewell to our Sydney friends, and once more sailed for our island home. Next day we were becalmed; but on the night following a strong breeze sprang up, and carried us rapidly on our course. On Tuesday morning the welcome shout of 'Land ho!' was heard, and in a few hours we were off Norfolk Island. Captain Williams was requested by the Governor of New South Wales to convey to that interesting spot various supplies, and a passenger named Fredrick Young. Freight, to the Governor's surprise, we declined; but it was intimated that a donation to the Society would be accepted.

## ACCOUNT OF NORFOLK ISLAND SETTLEMENT.

"We found that 'Norfolk Island' comprises *three* islets: *Philip Island*, *Nepean Island*, and *Norfolk Island* itself, which is nineteen and a half miles round; evidently the three isles were formerly one. Norfolk Island is a beautiful spot, everywhere adorned by the noble pine which derives its name from it. Many of those trees are of gigantic growth. We spent a day landing their greatly-needed supplies. The Rev. Mr. Nobbs gave us a very kind reception. The islanders made a donation of £20 to the Society, and sent presents for the ship. Mr. Nobbs estimates the present population at 300. During the six years they have been on the island there have been 100 births, and only fifteen deaths (four of these were accidental); so that the

island must be remarkably healthy. English only is spoken. There are a very few old people living who can speak the Tahitian language. They are very respectful to visitors, and are kind; they are very intelligent; a book is a most acceptable present. They meet for Divine worship where formerly the convicts assembled on the Sabbath. They seemed to be contented and happy. They subsist on the English potato, the sweet potato, the yam, and Indian corn; wheaten flour, sugar, and salt are imported. We saw the taro plant growing freely. Each person is entitled upon marriage to fifty acres of land; and each takes his turn in supplying vessels with what they may require, so that there can be no pauperism among them. They are a good-looking race, a shade darker than ourselves, and tall. They are strictly moral; many, we hope, are decidedly pious.

"It seems that shortly after their migration to Norfolk Island, two families returned to Pitcairn's, and are doing well there.

"Many inquiries were made by the islanders as to the spread of the Gospel in Polynesia. They asked after several missionaries by name; one of them said that he distinctly remembered a sermon preached by the Rev. J. Williams at Tahiti, in 1831, from the words, 'Comfort ye, comfort ye my people, saith your God.' One of them is now preparing at Auckland to go forth as a missionary under the auspices of Bishop Patteson. It was with much regret that we parted so soon from these interesting people.

#### THE MISSION ON MARÉ: CONTRAST BETWEEN THE CHRISTIAN AND THE HEATHEN TRIBES.

"Sept. 30th.—We dropped anchor off the station of the Rev. J. Jones, on the island of *Maré*, found the teachers left here all well, and Mr. Jones ready to accompany us as deputation to the dark islands of Western Polynesia. Since we were here on our way to Sydney, *six persons have been killed and eaten among the heathen tribes*. Teanae's people have been fighting with their enemies, and have entirely scattered them. Their success has inclined them to think favourably of Christianity, and as the result, they have embraced that religion. The people of this station are improving fast under Christian instruction, and are becoming annually more civilized, and leaving their heathen brethren farther than ever in the rear. The contrast is very great between the peaceable and decently clothed Christians, and the whitewashed, fiendish looking heathen, who delight only in war, and devouring each others' bodies.

"The missionaries report here that the disastrous effects of the measles have passed away. The war in which the Christians were compelled to engage, to defend themselves from the inroads of the heathen tribes, has been mercifully brought to a close, and the Christians are able to give their whole attention to the cultivation of the soil, and public improvements for their temporal benefit, and to attend upon schools and the services of the sanctuary without distraction.

"The new stone church at Mr. Jones's station, which has been at a stand-still so long, owing to war, pestilence, and famine combined, is now in progress again. It is already ten feet above the ground, which with nine feet below for a foundation, gives nineteen feet of two and a half thick, solid

masonry. The people give one week per month to this building; the rest of their time they are engaged in their gardens, in erecting or repairing their own premises. The public schools are well attended, which are held only on Mondays and Saturdays, the people being at their plantations in the interior.

" *The Boarding Schools*, conducted respectively by Mrs. Jones and Mrs. Creagh, to obviate the necessity of the children leaving with their parents to go inland, are both in a flourishing condition. These boarding-schools are supported by private subscriptions. The missionaries anticipate much good to result from them in the coming generations. The children now being trained and educated in them will then be exerting great influence among the people; their knowledge will be power, their position will command respect, and their instructions attention.

" *The Church* under the care of Mr. Jones numbers 151; that under the care of Mr. Creagh, 103. Besides these there is a goodly number of candidates for Church-fellowship at each station. An institution for the training of native evangelists has been organized, under the care of Mr. Jones, with the sanction of the Board of Directors at home. Eleven promising young men have been admitted; they have themselves built their own dwelling-houses and lecture-room—the latter is not yet completed. Two young men from this institution were appointed as teachers, to proceed in the 'John Williams,' to Ambrym, in company with the two natives of that island, brought away last year in the 'John Williams,' and placed for instruction under the care of Mr. Jones. These two lads were doubtless the first who had ever left their island home, and now that they had the prospect of returning, their excitement and delight was very great.

" *Oct. 3rd.*—Taking Mr. Jones on board as deputation, we proceeded to Fuwahma, the station of Mr. Creagh.

" We saw here some fine muscular men belonging to the tribe of heathen who have just embraced Christianity. They had procured some calico for clothing, and had come to Nece to spend their first Christian Sabbath. The excitement of the change to them is something like what a holiday is to young people at home.

" Mr. Creagh is printer for the whole of the Loyalty Group, Maré, Lifu, and Uea, three distinct dialects; so that together with his other duties as a missionary, he must have his hands full. He has a very nicely fitted up printing-office, and is assisted in it by some of the natives belonging to his own station, who make very good attempts in the various branches of the work; still they require his constant supervision, and like *all* other natives in these seas—if not elsewhere—are unable to do a tidy job of mechanical work without some one to plan out, arrange, and direct them.

" The people of this island, although so lately emerged from the grossest heathen practices and cannibalism, are doing wonders for a people so destitute, when we remember too, that eight years ago no Church was formed amongst them; now the two Churches number 254 members, and during the last year they raised upwards of £91 for the London Missionary Society, being £17 7s. 6d. towards the funds of the Society, for the spread of the Gospel among the heathen, and £73 13s. 6d. as payment for their books, to assist in defraying the expenses of the printing-office. *The Churches here have*



*also commenced to support their own evangelists*, by making an annual collection of clothing and useful articles for their use. They have always supplied them with a weekly or monthly allowance of vegetables.

#### POSITION AND PROSPECTS OF THE NEW HEBRIDES MISSION.

“At the meeting of the missionaries here it was found necessary for the ‘John Williams’ to proceed direct to Aneiteum before going to Lifu and Uea, and October 9th we reached that island, and cast anchor in the harbour off Mr. Geddie’s station. Messrs. Geddie and Copeland were soon on board; we learnt from them that all the members of the Mission were well, and that the good work in which they were engaged was prospering. Mrs. Johnstone, widow of Rev. Mr. Johnstone, late of Tanna, is zealously engaged conducting a school for Mrs. Geddie. We doubt not that in after years the missionaries on this island will bless God that such a school ever existed. The deputation met in committee with the Brethren of this island. Mr. Copeland and Dr. Turner were appointed deputation for next year, 1863.

“Mr. Copeland contemplates recommencing the Mission on *Eramanga* next April, and wishes two of our best teachers to be appointed as his assistants in the work. In the meantime they will remain with him on Aneiteum to become initiated into the dialect. Putaura and Putangi, two Rarotongan teachers, acceded to the request of our friends. Mr. Geddie is desirous that Elia, formerly resident on Eramanga, should be sent down by the Samoan Brethren, to co-operate with Putaura and Putangi, as he is well known and much liked by the Eramangans. The Brethren on Aneiteum also request that Mr. Krause send three additional Rarotongan teachers by the ‘John Williams,’ on her return to Sydney, to reinforce the New Hebrides Mission.

“We were rejoiced to learn from our Brethren here, that three new missionaries are expected next year in company with the Rev. J. Inglis, to reinforce the New Hebrides Mission. Raurara, a Rarotongan teacher, whom we left here temporarily on our way up to Sydney, was in good health, but his wife being weakly, it was decided that they should be permanently located on the Loyalty Islands.

“Our coming to Aneiteum first, before proceeding to the North, proved very providential, as we here learnt the fate of the *Santo* Mission, which is entirely broken up. The teachers were attacked by the malaria a fortnight after landing. First, the wife of Vaitari died on November 22nd, 1861; on the 6th of December both the teachers themselves died—Lameka and Vaitari—leaving Lameka’s wife only, with their assistant teacher, Daniela, and his wife. This couple were quite free from the fever, as they are natives of Fate, an unhealthy island. Lameka’s wife would doubtless have been carried off too, but for the great kindness of Captain Hastings, of the ‘Spec,’ a sandalwood trader belonging to Mr. Burns, a gentleman whose kindness to our teachers is above all praise. Captain Hastings permitted her to live six weeks on board, while lying off Santo, and then brought her, with Daniela and his wife, to Aneiteum, where we found them awaiting the ‘John Williams.’

“The Mission on Tanna being so completely broken up, it was thought



unnecessary for us to call there, and the 'John Knox,' missionary schooner, expected soon to visit Fotuna and Niue.

#### THE LAND OF THE MARTYRS.

"On the 13th October we sailed for *Eramanga*, to restore the remaining nine Christian refugees to their own island. We took on board also Danicla and his wife, in order to take them to Fate, their own country.

"*October 14th* (Tuesday).—Cast anchor in Dillon's Bay. *Eramanga*, like *Tama*, is about seventy miles in circumference. The coast round this island is much like *Maré*—of coral formation; but the interior is very different, being volcanic, and consisting of mountain ranges. There is a very picturesque valley, leading from Dillon's Bay away up into the mountains, and a good stream of water runs down the valley into the sea. No reef is anywhere to be seen, and anchorage can be found only close in shore. As soon as we had cast anchor, we perceived the beach to be unusually thick with natives; at the same time we saw natives pouring in in streams from all directions. Ever and anon as they emerged from some thicket which overhung their path, and came in sight of the ship, they raised tremendous shouts and shook their weapons, as if they were deriding us who brought to them the Gospel. At length, Mana and Joe, two *Eramangan* evangelists, who had been trained at Samoa, who stood faithful to their profession and assisted Mr. Gordon to the last, came off in a canoe. We learnt from them that the gathering of the natives was to hold their great annual festival—the *very identical occasion* on which Williams and Harris landed twenty-three years ago, and the excitement of which led to their cruel murder! Yes, there was the same sandy knoll, raised up by the running stream on one side and the flowing sea on the other, down which Mr. Williams ran into the sea. There, too, blackening that spot, were some of the same savages who blackened it with their dusky bodies on that memorable day, and who assisted both in killing and eating the man of God! Yes, and there was the same river still running just as it ran then, and there was the same sea breaking still upon the beach, as it broke then, reddened with Williams's blood. It was considered rather dangerous for us to risk ourselves ashore, especially as Mr. and Mrs. Gordon had been murdered so lately, and that Williams and Harris had been killed under precisely the same circumstances as those now transpiring ashore. Yet we thought it was our duty as deputation to see the refugees ashore, and also to walk to Mr. Henry's sandal-wood establishment, to learn something of the state of the natives. Hence a boat was lowered, and, having landed the *Eramangan* natives, we proceeded to Mr. Henry's establishment. As we passed up, many of the savages forded the stream to gaze at us (for we had taken the precaution to land on the opposite side of the stream from that on which Williams and Harris were killed, and on which the savages were congregated in such immense numbers). They all had their weapons, and it appeared to us that we were not in a very secure position. The boat backed into deep water as soon as we stepped ashore, and lay off to await our return. We found Mr. Henry, his wife, and family, well, with one or two exceptions, but in constant dread of their lives. The revolver in the belt appeared as necessary to their existence as the air which they breathed: they dared not leave their doors without it. They told us

that the natives had threatened to kill them all that day or before the feast closed, hence they had made preparations. Several hundred of these blood-thirsty savages had visited their premises that morning, perhaps with the intent to feel their way before they struck the blow. While we were there, some thirty or forty were round the doors with their bows and arrows and axes; and ever and anon deafening shouts around, enough, under the exciting circumstances of the day, to frighten anybody. Mr. Henry told us that he thought a Mission might be re-established on that side of the river, but not on the opposite side where Mr. and Mrs. Gordon were killed. Nevertheless, it is his opinion, and we coincide with him, that no missionary should reside on Eramanga without the means of self-defence. The Eramangans are a cowardly race, and generally attack persons who are unarmed or are unprepared to resist. But they are so habituated to murder, that to be unarmed is a powerful incentive to crime on their part.

“When the ‘John Williams’ called last year, Kaniani, the chief who killed Williams, professed to the deputation great sorrow for the murder of Mr. and Mrs. Gordon; but now all pretty well understand that he had a hand in it, for they were killed on his territory, and it is impossible for a person under the protection of any chief to be killed without his leave; such a thing would cause a war and great disturbance, but the murderous party have not even been reprimanded; indeed, we find Kaniani, on our present visit, living in close friendship with them, and unfriendly with those young men who were attached to Mr. Gordon, and who are now trying to hold their ground (five in number) against all their heathen brethren. The seven we have now brought from Aneiteum will augment their number to twelve; though subsequently two of these wished to proceed to Maré for further instructions, hence ten only will remain. They live together in one house for mutual protection, and Mr. Henry very kindly lends them muskets, which, no doubt, tends very much to their security. They hold Divine worship on Sabbath, and seven or eight heathens attend their instructions. They are threatened from time to time, but the chief with whom they live is friendly to them. There is every probability that Mr. Copeland will attempt to recommence the Mission here next spring. We think him a man well adapted to cope with the peculiar difficulties connected with the work on this island. We reached the boat in safety.

“Having completed our business, we weighed anchor and stood off for *Maré*.

“Tuesday, *October 17th*.—Reached *Maré*, and landed at Guwahma.

“Rauraa, a Mangaian teacher, was left here, as there is some probability of an opening among the heathen. During our short absence, many have come over to the side of Christianity. There is a shaking among the dry bones which have lain so long *dry*. Still the heathen rage; during that short period three have been killed and eaten.

#### INTERESTING VISIT TO LIFU AND UEA.

“Taking on board those of our number whom we had left behind, we steered for Lifu. We found that Mr. McFarlane had left his temporary residence and entered his new house, and, although still unfinished, he must feel it a great contrast to the one he was obliged to make his home when first he landed.

"This Mission is also in a very encouraging state; there are very few heathens, and very few Roman Catholics. The bulk of the people are nominally Christians. The Churches have made this year their first attempt at a contribution to the Parent Society, amounting to £13 14s. 10d. in cash. Besides this, they made a large collection of mats, baskets, &c., which, though it shows their willingness, yet will be of little use in the Sydney market. Hereafter they will no doubt learn the mode of making oil and fibre, like their neighbours on Maré. They have not yet commenced to contribute to the support of their evangelists, but we believe it is in contemplation to commence next year.

"The services of the Sabbath were very interesting and delightful. First, a morning service with the natives, when the large chapel was filled to overflowing; afterwards an English service was held, when Mr. Sleight preached to the officers and crew from the vessel, to the missionaries and their families, and to those of our fellow-countrymen residing near. In the afternoon, each of the missionaries addressed the natives, which addresses were translated into the Lifu language. Mr. Gill baptized the two dear children of our Brother, Mr. McFarlane. In the evening, Mr. McFarlane preached on board the missionary ship.

"Tuesday Morning, *October 21st.*—We sailed for UEA, and, having a good breeze, we reached it in time to enter the splendid lagoon, and cast anchor before sunset. It is an enchanting place; numbers of islets diversify and adorn the scene. Uea is a lagoon island; but in many parts of it the formation closely resembles the other islands of the Loyalty Group. Forests of cocoa-nut trees appear to extend in all directions. The principal chief, Wenegai (which is an hereditary title), was soon on board, with some other chiefs, as attendants. They are a very fine race of people, of a light colour, and apparently of a mild disposition. Their houses, canoes, and implements show them to be intellectually superior to any of the other natives of these islands. Many of their canoes were rigged out as schooners, with their flags flying, cutting through the water with great velocity. Apolo, who is located at the head station with the chief, came on board shortly after we had cast anchor. He, with all the teachers and natives, was fully expecting a missionary this time. Having been disappointed so often, they had somehow come to the conclusion that it would be impossible for the ship to come again without one; and seeing a young missionary, Mr. Vivian, on board, their hopes were raised even a pitch higher, only to be again disappointed, as in former years. We went ashore with the teachers, and spent the night there. Till near midnight we were engaged in listening to the report the teachers had to give us of their troubles occasioned by the ill-treatment and Jesuitical conduct of the Popish priests.

"We saw the young chief, but we were entirely at a loss as to what to advise him to do; but we told him that he had better remain where he was until he should hear again from us. Our idea is to seek redress from the Governor of New Caledonia. Who will say that Romanism has changed, or can change? A priest's idea of liberty is freedom to proselytize among the Protestants, and freedom to punish to the death those who entertain opposite opinions. If an English missionary resided on Uea, these disasters would

not occur. The priests would be afraid to carry things so far. A missionary is needed for this station at once.

"Afterwards we received presents of vegetables, pigs, and poultry, from the six stations where the teachers are located. The spokesman said, 'This present is collected to bid a welcome to the missionary we have so long expected. Where is he? You missionaries,' he continued, 'have failed to fulfil your engagement. We have not failed to wait for him and to expect him.' We replied that we were equally sorry with themselves, but that they must exercise their patience a little longer, and perhaps the next time the missionary ship arrived, they would obtain the object of their great desire; for we had written to the Churches in England many urgent letters, and we thought they would be able no longer to withstand the appeals.

"Four young men from this island have spent the greater part of the past year in Mrs. Jones's boarding-school on Maré. We now restored them to their homes, where we hope they will make themselves useful in assisting the teachers to instruct their fellow-countrymen. We had many very urgent applications from bright, intelligent youths, to return with us, and it pained us much to be compelled to refuse them; but we could not procure them a passage in our missionary ship."

*(To be concluded in our next.)*

## LOYALTY ISLANDS.

### LIFU.

IN this populous island the Word of the Lord has free course and is glorified. The labourers are indeed few, but the harvest is great; and we can only ascribe it to the special power and grace of God that, with a European agency so limited as that which has hitherto occupied the island, the effects of the Gospel have been so strikingly manifest and so widely extended.

The last Report from the REV. S. MACFARLANE is more cheering than any we have yet received; the fierce and bitter opposition of the heathen against the Christian converts has, to a great extent, been overcome; and those who once sought the missionary's life, now invite his labours and regard him with respect and affection. And these results have been accomplished, notwithstanding the active and determined opposition of the Catholic missionaries who are located on the island, and who employ their usual ingenuity, sophistry, and misrepresentation to withstand the cause of truth. We are glad to find that our missionary Brethren avoid, so far as they are able, any direct collision with these propagators of error and superstition, and content themselves with preaching the Gospel of the blessed God, depending on the promised grace of the Holy Spirit to apply its glorious truths to the hearts of the people.

Mr. Macfarlane reports the formation of an Institution on Lifu for training Native Teachers, and that he has already received twenty candidates, and commenced his labours among them. It has been mainly by native agency

that the success already realized has been effected, and we cannot doubt that the extension of such labours, by men properly instructed and prepared as evangelists, will be followed by corresponding results.

The desire of the people for the blessings of education is growing. Both the young and the adult manifest a thirst for knowledge sanctified by religion; and when teachers are found in sufficient numbers to meet this desire, we may expect a rapid extension of education among the islanders. Their advancement, too, in the habits of civilized life is truly wonderful, when it is remembered that a few years since, and but a few, they were unclothed, bloodthirsty savages, delighting in murder, and revelling in the horrors of cannibalism. Of these people our missionary may well remark:—  
 “Really it is a perfect riddle to me how and from what source these natives get such a variety of good and appropriate clothing. It cheered our hearts to see such a vast assemblage of black faces, drawn together to hear the Word of God, and contribute their mite for its diffusion among their heathen brethren. They sat together, neat and clean, in love, peace, and order, who had formerly been enemies, and had eaten each other’s friends and relatives. Some of them made spirited and appropriate speeches, drawing the contrast between the past and present, to which their countrymen listened with the greatest attention.”

While our Brethren in the South Pacific Islands are reaping these blessed rewards of their self-denying zeal and love, we trust that the friends of the Society at home will “not be weary in well doing,” but remain “stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as they know that their labour is not in vain in the Lord.”

#### THE SHADOWS OF HEATHENISM DISPERSED BY THE LIGHT OF THE GOSPEL.

“Wide Bay, Lifu, June 18, 1863.

“REV. AND DEAR SIR,—Our May Meetings are now completed; we held them in three different parts of the island with the most gratifying results. The assemblies were large and even respectable. Really it is a perfect riddle to me how and from what source these natives get such a variety of good and appropriate clothing. It cheered our hearts to see such a vast assemblage of black faces, drawn together to hear the Word of God, and contribute their mite for its diffusion among their heathen brethren. They sat together, neat and clean, in love, peace, and order, who had formerly been enemies, and had eaten each other’s friends and relatives. Some of them made spirited and appropriate speeches, drawing the contrast between the past and present, to which their countrymen listened with the greatest attention. Nearly all the remaining heathen on the island were present, and were exhorted and appealed to most pointedly and faithfully by their black Brethren. The collections were also a decided improvement upon last year, although by no means what we desire and hope to attain. They amount to about £40—about £15 in cash, and the remainder in cocoa-nut fibre. Heathenism on the island is fast becoming a thing of the past. The professed heathen are now few in number,

and shorn of their strength. There has not been a heathen feast or a night dance on this island for some time. I suppose such practices are dead and buried, and will soon be lost in oblivion. The power and influence of the Gospel are felt and acknowledged throughout the length and breadth of this large island. The painted heathen and beaded papist are alike arrested and subdued. A remarkable proof of this occurred some time ago, when the priests desired their followers to openly and flagrantly violate the Sabbath, by practising a number of games upon that sacred day. The natives, however, refused to take any part in the proceeding, saying they were afraid to do such things upon God's day. The attempt to establish the games was consequently abandoned.

#### ABORTIVE EFFORTS OF THE ROMISH PRIESTS TO SUPPLANT THE BIBLE AND THE PROTESTANT MISSION.

"The priests here are as unwearied as ever in their exertions, although less noisy. They have tried to storm this citadel, and have failed to make even a breach; they are now determined to undermine it. They have made strenuous efforts to raise to undue importance the names of 'Maliu' and 'Petelu,' but the natives still love and adhere to the name of Christ, and do not appear to feel disposed in the slightest degree to desert the 'Rock of Ages.' There has been great clamour about the utility and superiority of crosses, images, and pictures to convey truths to the native mind; but our people are growingly anxious to possess the living Word. It is amusing to see how confused the papists appear when they cross the path of some of our people—the one with a cross and beads suspended from his neck, the other with a portion of God's Word in his hand. They assemble for evening prayer; the one sings and counts his beads, the other takes his "Matins," reads, exhorts, and prays. These people are passionately fond of books, to the great annoyance of the priests, who evidently 'love darkness rather than light,' and consider 'ignorance the mother of devotion.' The power and adaptation of God's Word to win the heart, subdue the passions, and enlighten the understanding, is remarkably illustrated in these natives. The priests would have them undervalue and discard the sacred volume, and leave their souls and minds in their hands; hence their constant dogmatical yet unsupported and unjustifiable affirmations of the incompleteness and insufficiency of the Bible as a rule of faith and guide to heaven; but the very earnestness which they manifest to depreciate the Word leads the natives to doubt the veracity of their statements. Consequently, instead of gaining ground, they are losing it; they are fanning, not extinguishing the natives' desire to possess and become acquainted with the Word of God. This people, although vastly inferior in many respects to the noble Bereans, are nevertheless like them, in their desire to search the Scriptures daily, to see whether these things are so. It is exceedingly pleasing and encouraging to see the bold stand which these natives take upon the Bible; how they remain unscared and unmoved by the threats and bribes of the emissaries of the Pope; the latter are met with a 'Thus saith the Lord,' on every hand. They have strenuously endeavoured to establish outstations on different parts of the island, but have utterly failed; indeed, there is an evident growing dislike amongst the natives for the priests and



their doctrines. At a public meeting, convened by the chiefs, a short time ago, the king's father, who went to New Caledonia to invite the priests here, proposed sending them away again, saying 'We did not desire their presence that we might embrace their religion; we brought them here to fight for, not preach to us. We see they are unable to combat the Word of God, or draw our people from it; it still grows, and has won the hearts of our subjects throughout the island. It is useless trying to oppose: let us therefore embrace the Gospel, and send back the priests.' These, I am led to understand, are the sentiments of the king, and nearly the whole of the so-called Roman Catholics, but they are deterred from this course through fear; they maintain that, having brought the priests here, they must stand by them, else they will be taken prisoners by the French authorities. Perhaps you are not aware that the king of this half of the island sternly opposed the introduction of Christianity into his dominions, and used every effort in his power to prevent it. His subjects, however, were favourably disposed towards the 'new thing,' and village after village declared themselves disciples of the honoured and indefatigable 'Pao' (a Rarotongan; the first native teacher sent here). The heathens soon became the minority, and began to be alarmed. The king, supposing his position and safety at stake, sent his father to New Caledonia to invite the priests over here. They had heard of death and destruction following in the wake of the priest on almost every part of New Caledonia and the Isle of Pines, and supposed that it only required their presence here to sweep the 'new thing' from the island, which possibly might have happened had not missionaries arrived in time to take the helm, and guide the vessel through the storm.

#### PRIESTLY POLICY FOR SUBJECTING THE ISLANDS TO THE DOMINION OF ROME.

"It is a remarkable fact that wherever there has been a chief, or an important person, who has opposed the priests on New Caledonia or the Isle of Pines, they have been most inveterate enemies to the French Government, and guilty of the foulest crimes (at least have been represented as such by the priests); for which they have either been shot, or sent as convicts to Tahiti. I am told that almost every chief on the Isle of Pines has disappeared, in order to subdue the natives, and lead them into the arms of the mother church. They have endeavoured to misrepresent the conduct of the natives on this island and those of Uea, to the captains of French men-of-war which called here; but I am happy to state that I have been able to counteract their influence, by placing matters in their proper light. I have hitherto found French officers honourable and upright men, who feel little disposed to receive the statements and carry out the designs of these priests, feeling undoubtedly that they are unable to render them the assistance they solicit without the grossest injustice. The struggle here will doubtless be severe and protracted, but we have nothing to fear. The Truth at times may be enveloped in smoke, and her voice lost in the clamour of the ignorant and prejudiced; but the vapour will pass away, and reveal her standing erect in all her purity and loveliness, unchanged, unchanging, eternally the same, asserting and pressing her claims upon the attention of mankind of every nation and every tribe.



“The priests have now changed their point of attack. They no longer dwell upon the differences between Roman Catholicism and Protestantism, but upon the points of similitude, which are greatly magnified by them. The storming, I guess, is over. Now comes the persevering, noiseless, oft-tried scheme of sapping the foundation. They are now telling the natives that the two religions are much the same, but that theirs is infinitely more easy, and better adapted to them.

“‘They,’ said the priest to a man the other day, ‘urge you to abstain from smoking; we allow and encourage you to smoke. They require you strictly to observe the Sabbath; we only ask you to observe a part of it. They forbid the continuation of a number of your heathen games; our religion does not restrain you from such things. Why not worship with us?’ I confess that this sort of reasoning has secured for them a number of unprincipled fellows, from the ranks of the heathen, who were ashamed of their name, yet unwilling to abandon their habits and lead a better life; they therefore call themselves Roman Catholics, but continue as before. Some of them have been known to take from their necks the image of the Virgin Mary, and hang it up with its face to the wall, saying, ‘You stay there; I am just going to see another person, but I shall come back to you by-and-by.’

“The priests are now earnestly soliciting the aid of the secular arm. We have been expecting the Governor here during the last ten months; but it is my firm conviction that His Excellency purposely avoids calling here. I understand he is a much more liberal man than the former one. However, we are not content with the ability to retain our position merely, but we are anxious, and determined, if possible, to gain ground.

#### THE PRIESTS DOMINANT ON NEW CALEDONIA.

“There is the large and important island of New Caledonia, within a day’s sail from us, sunk in the grossest ignorance and idolatry, with no other instructors and guides but Popish priests, who will only lead the natives out of one maze into another. Messengers have been here from one of the tribes there, requesting us to send them teachers; but what can we do at present? My interview with the late Governor upon the subject was most unsatisfactory; he promised to write to France, making known our request, but could not give us any hope of success in the attempt to establish a Mission upon New Caledonia. We intend repeating our request to the new Governor, and hope and pray for success.

#### INSTITUTION AT LIFU FOR TRAINING NATIVE PASTORS.

“We have commenced the Institution here for training native teachers and pastors. After the opening service and feast, I assembled the Church-members to consult upon the subject of aiding in the support of the Institution. Although from the unproductiveness of these islands, the natives cannot be expected to do much, yet I consider it important to instil into their minds the principle of providing for their own institutions and teachers. A spirited, and somewhat lengthy discussion took place amongst the members. Some, in the ardour of zeal, would make it incumbent upon the Church to undertake at once the entire support of the Institution. I did not encourage this step,

I knew they were not prepared for it. After a number of plans had been proposed, it was finally arranged that each Church-member throughout the island should give three large yams annually, for the support of the members of the Institution, these to be collected during the days of harvest. To this arrangement the Church-members have unanimously agreed; and although at present we are more solicitous about the principles inculcated, than the amount given, yet as there are over a thousand members on the island, you will easily perceive that the yams will greatly assist in defraying the expenses of the Institution.

We had about thirty applicants for admission to the Institution, twenty of whom I accepted; with many of them I am personally acquainted, and entertain a very favourable opinion of their capabilities. Six of the number are from my young men's class, the others from different parts of the island. Judging from their sparkling eyes, and well-formed heads, one cannot but feel, with Bishop Patteson, that they are capable of rising very high in the scale of civilization and intelligence. In my opening address, I spoke to the young men most plainly and faithfully, of the dangers they would probably have to encounter, which might possibly terminate in their falling by the hands of their cruel brethren; they simply replied, 'This is not news to us; we have already thought of, and talked over all these things; we are not afraid; we do not care for our bodies, and no person on earth can injure our souls; if we die in the field, we die, if we live, we live; *eahune a nue koi Jesu*—we leave it with Jesus.'

The course of instruction at present is quite elementary, as the members of the Institution have hitherto had but few advantages; but their progress during the last six months is very satisfactory and encouraging. Sixteen of their number are married, and their wives are under the care and tuition of Mrs. Macfarlane. They are at present living in thatch cottages neatly built, and so arranged as to form the three sides of a square, but hope soon to commence erecting lath and plaster houses, and a good substantial stone building in which to assemble for instruction.

#### SCHOOLS AND CHURCHES.

I feel pleasure in being able to report favourably of our schools. On Mondays we have a general school for all—men, women, and children—indeed, the whole population, with very few exceptions, are present on these occasions; but I am afraid the noise is greater than the progress. Our day schools are well attended by the young, and to these we chiefly and anxiously look; they are generally eager to acquire knowledge, and show a decided preference for lessons on Scripture history. Many young men, and even boys of fourteen, and sixteen years of age, are in our seekers' classes, and a number of the former have joined the Church during the past year.

Our Churches are also in a hopeful condition, increasing in number, and I trust also in piety. In my own district there are 439 Church-members, 268 seekers, and 19 proposed for Church-fellowship.

#### MORE LABOURERS WANTED FOR THE HARVEST.

Two of my out-stations, and two others, we have joined together, to form a central district, which we visit alternately. This district would yield an

abundant harvest to a third missionary on this island, and there can be no doubt that the extent of the island, the condition of the natives, and the trials and temptations to which they are exposed, render their claims strong and pressing for a third missionary—my time now being too fully occupied with the students, that I am unable to pay frequent visits to out-stations as before. The rendezvous of this district is the station of the late Pao; there is a fine stone house standing there, waiting the arrival of a missionary, a substantial neat stone chapel, one of the best on the island, and a population of about two thousand at least; it is, unquestionably, the finest station on the island; but there are so many islands around us wholly given up to idolatry that the petitions of these people, though long and loud, for a third missionary are completely lost in the horrid yells and heart-rending cries of the thousands shrouded in the thickest darkness, and bearing the most intolerable burdens, for whom there is no hope but in the Gospel of God's beloved Son. Yet, 'how shall they hear without a preacher?' O sir! I often think that if the friends of Missions could but witness the scenes and hear the sounds which we see and hear, it would speedily melt their hearts, and empty their purses, on behalf of Missions. The most accomplished orator, and the most graphic writer, have equally failed to depict the deplorable condition of the heathen: they are an indescribable human wreck, calling forth profound commiseration and strenuous, unwearied efforts for their restoration.

"I remain, my dear Sir, yours most truly,

"REV. DR. TIDMAN."

"S. MACFARLANE."

## HERVEY ISLANDS.

### RAROTONGA.

ALTHOUGH it is nearly eight years since ISAIA PAPEHIA left our shores to return to his island home, we are persuaded that he still lives in the memory and affection of multitudes, who will be glad to read the following brief but satisfactory letter, recently received by his father in Christ, the REV. WILLIAM GILL, of Woolwich. It is truly delightful to find that his visit to this country, which was attended with many and great advantages, has not, as in some instances, been productive of corresponding evils; but that he has continued to labour with modesty, diligence, and perseverance, in the service of the Saviour. We learn from other sources that the amiable and consistent character of our young friend has tended to confirm and to commend his Christian teaching.

We have, in the case of ISAIA, a striking confirmation of the promise:—"Instead of thy fathers shall be thy children." He now fills the station formerly occupied by his friend MR. GILL, at ARORANGI, and guides and instructs his countrymen in the way of truth. ISAIA also tells us, in the subjoined letter, that his venerable father PAPEHIA is still living; and few of our readers will need to be informed that this good man, more than forty years since, was honoured to introduce the gospel to RAROTONGA, then a dark

land, inhabited by cruel men. But, amidst all the perils which awaited him, he swam from the vessel to the shore, not counting his life dear to him, so that he might make known to the untutored and degraded people the glorious tidings of redeeming love. Great has been his reward! The entire population has long since embraced Christianity, and more than one-third of the adults are approved members of the Church of Christ. Great also must be the joy of this aged veteran in beholding his son labouring in the same blessed cause, and gathering like fruits unto eternal life.

TRANSLATION OF A LETTER FROM ISAIA PAPEHIA, RAROTONGA, TO THE  
REV. WILLIAM GILL, Woolwich.

“Arorangi, Rarotonga, August 17, 1863.

“MY DEAR MR. AND MRS. GILL,—Blessing on you both from God by Jesus the Messiah. Your letter of last year has reached me, and in reading it I am made glad.

“I am still at Arorangi—your station—doing the work of the Gospel. I dwell in your house, and cease not to pray that God would prosper our work.

“The Church here is in peace, and is growing in fruitfulness; some few members have gone back, but the large portion remain steadfast, and hold fast to the Gospel of Christ. I am now the only teacher here; my former help-mate, Rupe, is gone to Atiu, and, I am glad to say, no trouble has grown up since my settlement here.

“The people are now repairing our chapel; they are putting on an entire new roof, and it will take some six months before the work is complete.

“I have mentioned to Tinomana, the chief, the desire of those merchants in England who wish to come here, and who ask if we would trade with them. Both Tinomana and the people are willing they should come as merchants. They may trade in coffee, cotton, oil, and in fruits; but they will not be allowed to purchase land. If any should come, you must see that they are good characters, and that they will live in peace among the people. Upon these terms we shall be glad to see any who wish to come to us with merchandise.

“My father, Papehia, is still alive, so is my mother; they are both well. I must tell you I am truly blessed in my wife. She is a real helpmeet for me; a woman of peace, and faith in the Word of God. We have two children, a boy and a girl, and we have called them ‘William’ and ‘Elizabeth,’ after you and Mrs. Gill; and now my parents, my thoughts of affection are constantly going out towards you, asking how is your health, and whether or not you will ever leave England, and come again to us.

“Many of our people have died since you left; almost a new generation has grown up. Makea, the chief’s son, is at study in the Institution; Tekao, my brother, has finished his term of study, and is here waiting his appointment to a station. Tuaine is dead.

“I do not forget my many friends in England—blessing on them all. Write often to me. In conclusion

“ISAIA PAPEHIA.

“TO REV. WILLIAM GILL.”

<b>DURHAM.</b> <b>Hartlepool.</b> Per Mr. G. Younghusband. Ladies' Work Basket 5 0 0 Annual Sermon 3 15 0 <b>Missionary Bazaar.</b> Mrs. Watson's children 1 7 1 Mr. Graham 0 10 0 Mrs. Loveday 0 10 0 Mrs. Benwick 0 10 0 Mrs. Younghusband 0 10 0 Miss M. A. Green 0 0 0 Miss E. M. Sigworth 0 0 0 Mr. S. A. Pinetham's Bottle 0 0 0 Mr. Graham's Senior Class, Girls 0 10 0 Sermon to Sunday Scholars 0 10 0 Subscriptions in School 0 0 0 Rev. B. J. Hall 0 10 0 Missionary Meeting 2 1 0 Exs. 30s.; 17s. 6d. 62	<b>Tedbury.</b> Per Mr. T. Page. Public Meeting 1 11 6 Collected by Miss Tyndale and Miss H. Page 1 5 0 Mr. P. Cook's Family Box, for School at Ridgemoor, Jamaica 1 0 0 St. 10s. 6d.	<b>Buntingford.</b> For Rev. G. O. Newport's School, Parsychaley. Collected by Miss Archer 2 11 0 Independent Sunday School Children, per Mr. Wright 1 13 0 4l. 4s.	<b>HUTTINGDONSHIRE.</b> Auxiliary Society. W. Paine, Esq., Treas. On Account 10 1 0
<b>ESSEX.</b> <b>Chelmsford.</b> Messrs. Walls and Perry, for the Madagascar Memorial Churches 300 0 0	<b>HAMPSHIRE.</b> <b>Pinch Beach.</b> Mrs. Cummings 0 10 0 Mr. J. S. Cummings 0 5 0 Mr. G. Cummings 0 5 0 J. vs. Sch. <b>Southampton.</b> Misses Randall 2 2 0 Mr. H. M. Randall 2 2 0 Mr. W. B. Randall 1 1 0 St. 10s.	<b>Hitchin.</b> Rev. W. Griffith. Collection 0 12 2 Missionary Boxes 2 10 4 Sunday School 1 8 0 E. Roberts, Esq. 6 0 0 <b>Red Hill.</b> Rev. J. Adams 0 10 0 Mr. J. P. Fordham 0 8 8 Mrs. Wright 0 5 0 Collected by Mrs. Field 0 15 4 Mr. Cambridge 0 2 0 Miss Fordham 0 0 0 21s. 10s. 8d.	<b>KENT.</b> <b>Tunbridge Wells.</b> Per Mrs. J. Wilson, on account 1 0 1
<b>Marks Gate, Newford.</b> Rev. J. Mully. Mr. F. Finlay 1 0 0 Rev. J. Mully 1 0 0 In Memory of the late Mrs. Mully 1 0 0 Subscriptions, &c. 2 0 0 St.	<b>JERSEY.</b> Queen's Assembly Rooms Rev. C. H. Bateman. Collection 2 10 0	<b>Hoddeston.</b> Rev. J. Vine. Mrs. Lock, Treasurer. Mrs. C. Prior, Secretary. Missionary Sermons and Meeting 6 11 1 Sacramental Collection for Widows and Orphans 3 8 2 Rev. J. Vine 0 10 0 Rev. W. Ellis 2 2 0 Mrs. Ellis 1 1 0 Mrs. J. Warner 0 5 0 Mr. Barnett 1 1 0 Mrs. C. Prior 0 10 0 Mrs. C. Lock 0 10 0 Mrs. C. Mason 0 5 0 Mrs. C. Beckwith and Cousins 0 8 0 Missionary Boxes. Mrs. Vine 0 10 0 Miss Goodall 0 12 1 Masters and Misses Warner 2 2 2 Fanny Gedney 1 1 10 Caroline Barber 1 4 0 Girls' and Boys' Sunday School 1 0 4 Little Girls 0 1 0 Collected by Miss Bready, for Madagascar 1 0 0 Exs. 3s. 9d., 14s. 8d.	<b>LANCASHIRE.</b> <b>Lancaster.</b> A. for the Zenana Mission Schools, Bhowanipore 6 0 0 <b>LEICESTERSHIRE.</b> Auxiliary Society. G. Palmer, Esq. Balance 0 1 1
<b>Wickford.</b> Per Mr. Branwin. Contributions 1 0 0	<b>ISLE OF WIGHT.</b> <b>West Cowes.</b> Rev. T. Mann. Sunday School 2 12 0	<b>St. Albans.</b> Rev. W. Braden. Collections 7 15 0 Sunday School 2 1 0 H. Parsons, Esq. 1 0 0 Collected by Miss P. Pratt 0 10 0 Missionary Boxes. Miss H. Allen 0 7 0 Miss S. Byles 0 5 4 Miss M. Brunt 0 3 7 Miss E. Catlin 0 2 1 Miss M. Clarke 0 7 11 Miss M. A. Crouch 0 1 1 Mrs. Fountain 0 3 8 Miss J. Ironmonger 1 10 0 Mr. A. Parrott 0 8 0 Miss J. Smith 0 8 1 Miss White 0 10 4 A Friend 0 1 0 Miss Catlin, for the Ship 0 2 0 Exs. 11s.; 17s. 1s. 7d.	<b>LINCOLNSHIRE.</b> <b>Spilsby.</b> Mr. J. Stainton 2 0 0 Mr. G. Harrison 1 0 0 Mr. J. Searby 0 10 0 Miss Searby 0 0 0 Collections 2 2 4 Missionary Boxes 0 11 0 Exs. 3s., 6s. 8d.
<b>GLOUCESTERSHIRE.</b> Bristol. J. B. White, Esq. (A.) 1 1 0	<b>HEREFORDSHIRE.</b> <b>Bromyard.</b> Mrs. Payne's Young Ladies' Missionary Box 0 10 0	<b>St. Albans.</b> Rev. W. Braden. Collections 7 15 0 Sunday School 2 1 0 H. Parsons, Esq. 1 0 0 Collected by Miss P. Pratt 0 10 0 Missionary Boxes. Miss H. Allen 0 7 0 Miss S. Byles 0 5 4 Miss M. Brunt 0 3 7 Miss E. Catlin 0 2 1 Miss M. Clarke 0 7 11 Miss M. A. Crouch 0 1 1 Mrs. Fountain 0 3 8 Miss J. Ironmonger 1 10 0 Mr. A. Parrott 0 8 0 Miss J. Smith 0 8 1 Miss White 0 10 4 A Friend 0 1 0 Miss Catlin, for the Ship 0 2 0 Exs. 11s.; 17s. 1s. 7d.	<b>Walton-le-Marsh.</b> Collection 2 5 0 Missionary Boxes 1 10 0 Missionary Boxes 0 10 0 4s. 17s.
<b>Gloucester.</b> Children of the Independent Sabbath School 0 10 0	<b>HERTFORDSHIRE.</b> <b>Bishop's Stortford.</b> Rev. W. Cuthbertson. Mr. Everard, Treasurer. Annual Subscribers. Mr. Death 2 2 0 Miss Death 2 2 0 Miss S. Death 1 1 0 Mr. Portway 2 2 0 Mr. Mullinger 1 0 0 Mr. Jennings 1 0 0 Mr. Everard 1 0 0 E. B. Jones, Esq. 1 1 0 Mrs. W. Bird 1 1 0 Mrs. Johnstone 1 1 0 Mrs. Oursell 0 10 0 Mr. Burt, Esq. 0 10 0 Mr. T. Slater 1 0 0 Mr. J. Slater 0 10 0 Mr. Dodd 1 1 0 Smaller Sums 1 0 0 Missionary Boxes 0 15 3 Ladies' Association 3 12 8 Sunday School 0 8 2 Mrs. Harvey's Bible Class 0 6 4 Missionary Sermons 2 1 2 Public Meeting 7 15 8 W. Bird, Esq., for Native Teacher, Rebecca Bird 10 0 0 Exs. 11s., 7s. 11s. 8d.	<b>St. Albans.</b> Rev. W. Braden. Collections 7 15 0 Sunday School 2 1 0 H. Parsons, Esq. 1 0 0 Collected by Miss P. Pratt 0 10 0 Missionary Boxes. Miss H. Allen 0 7 0 Miss S. Byles 0 5 4 Miss M. Brunt 0 3 7 Miss E. Catlin 0 2 1 Miss M. Clarke 0 7 11 Miss M. A. Crouch 0 1 1 Mrs. Fountain 0 3 8 Miss J. Ironmonger 1 10 0 Mr. A. Parrott 0 8 0 Miss J. Smith 0 8 1 Miss White 0 10 4 A Friend 0 1 0 Miss Catlin, for the Ship 0 2 0 Exs. 11s.; 17s. 1s. 7d.	<b>Stamford.</b> Rev. B. O. Bondell. Contributions 20 10 0 Mr. J. Smith's Missionary Box, for Mr. Mulhead's school, Shanghai 1 0 0 10s. 8s. 8d.
<b>Stroud.</b> Bedford Street. Rev. W. Wheeler. Collection 0 10 0 Sunday Schools, for Madagascar Memorial Church 1 7 0	<b>HERTFORDSHIRE.</b> <b>Bishop's Stortford.</b> Rev. W. Cuthbertson. Mr. Everard, Treasurer. Annual Subscribers. Mr. Death 2 2 0 Miss Death 2 2 0 Miss S. Death 1 1 0 Mr. Portway 2 2 0 Mr. Mullinger 1 0 0 Mr. Jennings 1 0 0 Mr. Everard 1 0 0 E. B. Jones, Esq. 1 1 0 Mrs. W. Bird 1 1 0 Mrs. Johnstone 1 1 0 Mrs. Oursell 0 10 0 Mr. Burt, Esq. 0 10 0 Mr. T. Slater 1 0 0 Mr. J. Slater 0 10 0 Mr. Dodd 1 1 0 Smaller Sums 1 0 0 Missionary Boxes 0 15 3 Ladies' Association 3 12 8 Sunday School 0 8 2 Mrs. Harvey's Bible Class 0 6 4 Missionary Sermons 2 1 2 Public Meeting 7 15 8 W. Bird, Esq., for Native Teacher, Rebecca Bird 10 0 0 Exs. 11s., 7s. 11s. 8d.	<b>St. Albans.</b> Rev. W. Braden. Collections 7 15 0 Sunday School 2 1 0 H. Parsons, Esq. 1 0 0 Collected by Miss P. Pratt 0 10 0 Missionary Boxes. Miss H. Allen 0 7 0 Miss S. Byles 0 5 4 Miss M. Brunt 0 3 7 Miss E. Catlin 0 2 1 Miss M. Clarke 0 7 11 Miss M. A. Crouch 0 1 1 Mrs. Fountain 0 3 8 Miss J. Ironmonger 1 10 0 Mr. A. Parrott 0 8 0 Miss J. Smith 0 8 1 Miss White 0 10 4 A Friend 0 1 0 Miss Catlin, for the Ship 0 2 0 Exs. 11s.; 17s. 1s. 7d.	<b>Stamford.</b> Rev. B. O. Bondell. Contributions 20 10 0 Mr. J. Smith's Missionary Box, for Mr. Mulhead's school, Shanghai 1 0 0 10s. 8s. 8d.
<b>Ruscombe.</b> Collection 0 10 4 St. 10s. 4d.	<b>HERTFORDSHIRE.</b> <b>Bishop's Stortford.</b> Rev. W. Cuthbertson. Mr. Everard, Treasurer. Annual Subscribers. Mr. Death 2 2 0 Miss Death 2 2 0 Miss S. Death 1 1 0 Mr. Portway 2 2 0 Mr. Mullinger 1 0 0 Mr. Jennings 1 0 0 Mr. Everard 1 0 0 E. B. Jones, Esq. 1 1 0 Mrs. W. Bird 1 1 0 Mrs. Johnstone 1 1 0 Mrs. Oursell 0 10 0 Mr. Burt, Esq. 0 10 0 Mr. T. Slater 1 0 0 Mr. J. Slater 0 10 0 Mr. Dodd 1 1 0 Smaller Sums 1 0 0 Missionary Boxes 0 15 3 Ladies' Association 3 12 8 Sunday School 0 8 2 Mrs. Harvey's Bible Class 0 6 4 Missionary Sermons 2 1 2 Public Meeting 7 15 8 W. Bird, Esq., for Native Teacher, Rebecca Bird 10 0 0 Exs. 11s., 7s. 11s. 8d.	<b>St. Albans.</b> Rev. W. Braden. Collections 7 15 0 Sunday School 2 1 0 H. Parsons, Esq. 1 0 0 Collected by Miss P. Pratt 0 10 0 Missionary Boxes. Miss H. Allen 0 7 0 Miss S. Byles 0 5 4 Miss M. Brunt 0 3 7 Miss E. Catlin 0 2 1 Miss M. Clarke 0 7 11 Miss M. A. Crouch 0 1 1 Mrs. Fountain 0 3 8 Miss J. Ironmonger 1 10 0 Mr. A. Parrott 0 8 0 Miss J. Smith 0 8 1 Miss White 0 10 4 A Friend 0 1 0 Miss Catlin, for the Ship 0 2 0 Exs. 11s.; 17s. 1s. 7d.	<b>Stamford.</b> Rev. B. O. Bondell. Contributions 20 10 0 Mr. J. Smith's Missionary Box, for Mr. Mulhead's school, Shanghai 1 0 0 10s. 8s. 8d.
<b>Stroud.</b> Old Chapel. Per Mr. W. Coley. Collections, less expenses &c. 2 12 0	<b>HERTFORDSHIRE.</b> <b>Bishop's Stortford.</b> Rev. W. Cuthbertson. Mr. Everard, Treasurer. Annual Subscribers. Mr. Death 2 2 0 Miss Death 2 2 0 Miss S. Death 1 1 0 Mr. Portway 2 2 0 Mr. Mullinger 1 0 0 Mr. Jennings 1 0 0 Mr. Everard 1 0 0 E. B. Jones, Esq. 1 1 0 Mrs. W. Bird 1 1 0 Mrs. Johnstone 1 1 0 Mrs. Oursell 0 10 0 Mr. Burt, Esq. 0 10 0 Mr. T. Slater 1 0 0 Mr. J. Slater 0 10 0 Mr. Dodd 1 1 0 Smaller Sums 1 0 0 Missionary Boxes 0 15 3 Ladies' Association 3 12 8 Sunday School 0 8 2 Mrs. Harvey's Bible Class 0 6 4 Missionary Sermons 2 1 2 Public Meeting 7 15 8 W. Bird, Esq., for Native Teacher, Rebecca Bird 10 0 0 Exs. 11s., 7s. 11s. 8d.	<b>St. Albans.</b> Rev. W. Braden. Collections 7 15 0 Sunday School 2 1 0 H. Parsons, Esq. 1 0 0 Collected by Miss P. Pratt 0 10 0 Missionary Boxes. Miss H. Allen 0 7 0 Miss S. Byles 0 5 4 Miss M. Brunt 0 3 7 Miss E. Catlin 0 2 1 Miss M. Clarke 0 7 11 Miss M. A. Crouch 0 1 1 Mrs. Fountain 0 3 8 Miss J. Ironmonger 1 10 0 Mr. A. Parrott 0 8 0 Miss J. Smith 0 8 1 Miss White 0 10 4 A Friend 0 1 0 Miss Catlin, for the Ship 0 2 0 Exs. 11s.; 17s. 1s. 7d.	<b>Stamford.</b> Rev. B. O. Bondell. Contributions 20 10 0 Mr. J. Smith's Missionary Box, for Mr. Mulhead's school, Shanghai 1 0 0 10s. 8s. 8d.
<b>For Madagascar Memorial Churches.</b> M. W. 1 0 0 M. H. 0 2 0 St. 10s.	<b>HERTFORDSHIRE.</b> <b>Bishop's Stortford.</b> Rev. W. Cuthbertson. Mr. Everard, Treasurer. Annual Subscribers. Mr. Death 2 2 0 Miss Death 2 2 0 Miss S. Death 1 1 0 Mr. Portway 2 2 0 Mr. Mullinger 1 0 0 Mr. Jennings 1 0 0 Mr. Everard 1 0 0 E. B. Jones, Esq. 1 1 0 Mrs. W. Bird 1 1 0 Mrs. Johnstone 1 1 0 Mrs. Oursell 0 10 0 Mr. Burt, Esq. 0 10 0 Mr. T. Slater 1 0 0 Mr. J. Slater 0 10 0 Mr. Dodd 1 1 0 Smaller Sums 1 0 0 Missionary Boxes 0 15 3 Ladies' Association 3 12 8 Sunday School 0 8 2 Mrs. Harvey's Bible Class 0 6 4 Missionary Sermons 2 1 2 Public Meeting 7 15 8 W. Bird, Esq., for Native Teacher, Rebecca Bird 10 0 0 Exs. 11s., 7s. 11s. 8d.	<b>St. Albans.</b> Rev. W. Braden. Collections 7 15 0 Sunday School 2 1 0 H. Parsons, Esq. 1 0 0 Collected by Miss P. Pratt 0 10 0 Missionary Boxes. Miss H. Allen 0 7 0 Miss S. Byles 0 5 4 Miss M. Brunt 0 3 7 Miss E. Catlin 0 2 1 Miss M. Clarke 0 7 11 Miss M. A. Crouch 0 1 1 Mrs. Fountain 0 3 8 Miss J. Ironmonger 1 10 0 Mr. A. Parrott 0 8 0 Miss J. Smith 0 8 1 Miss White 0 10 4 A Friend 0 1 0 Miss Catlin, for the Ship 0 2 0 Exs. 11s.; 17s. 1s. 7d.	<b>Stamford.</b> Rev. B. O. Bondell. Contributions 20 10 0 Mr. J. Smith's Missionary Box, for Mr. Mulhead's school, Shanghai 1 0 0 10s. 8s. 8d.
	<b>Little Hadham.</b> Rev. H. Muddmont. Mr. Stalley 0 20 0 Mr. Stalley's Children's Box 0 4 0 Chapel Box 0 12 0 17 10s.	<b>St. Albans.</b> Rev. W. Braden. Collections 7 15 0 Sunday School 2 1 0 H. Parsons, Esq. 1 0 0 Collected by Miss P. Pratt 0 10 0 Missionary Boxes. Miss H. Allen 0 7 0 Miss S. Byles 0 5 4 Miss M. Brunt 0 3 7 Miss E. Catlin 0 2 1 Miss M. Clarke 0 7 11 Miss M. A. Crouch 0 1 1 Mrs. Fountain 0 3 8 Miss J. Ironmonger 1 10 0 Mr. A. Parrott 0 8 0 Miss J. Smith 0 8 1 Miss White 0 10 4 A Friend 0 1 0 Miss Catlin, for the Ship 0 2 0 Exs. 11s.; 17s. 1s. 7d.	<b>Stamford.</b> Rev. B. O. Bondell. Contributions 20 10 0 Mr. J. Smith's Missionary Box, for Mr. Mulhead's school, Shanghai 1 0 0 10s. 8s. 8d.
	<b>Little Hadham.</b> Rev. H. Muddmont. Mr. Stalley 0 20 0 Mr. Stalley's Children's Box 0 4 0 Chapel Box 0 12 0 17 10s.	<b>St. Albans.</b> Rev. W. Braden. Collections 7 15 0 Sunday School 2 1 0 H. Parsons, Esq. 1 0 0 Collected by Miss P. Pratt 0 10 0 Missionary Boxes. Miss H. Allen 0 7 0 Miss S. Byles 0 5 4 Miss M. Brunt 0 3 7 Miss E. Catlin 0 2 1 Miss M. Clarke 0 7 11 Miss M. A. Crouch 0 1 1 Mrs. Fountain 0 3 8 Miss J. Ironmonger 1 10 0 Mr. A. Parrott 0 8 0 Miss J. Smith 0 8 1 Miss White 0 10 4 A Friend 0 1 0 Miss Catlin, for the Ship 0 2 0 Exs. 11s.; 17s. 1s. 7d.	<b>Stamford.</b> Rev. B. O. Bondell. Contributions 20 10 0 Mr. J. Smith's Missionary Box, for Mr. Mulhead's school, Shanghai 1 0 0 10s. 8s. 8d.

## MISSIONARY CONTRIBUTIONS.

From November 18th to December 17th, 1863.

<p><b>St. John's Wood.</b> T. B. Briggs, Esq. ... 1 1 0</p> <p><b>St. John's Wood.</b> T. B. Briggs, Esq. ... 1 1 0</p>	<p><b>Wingwood and Aston Abbot's.</b> Rev. G. Moore. Missionary Sermons 4 0 0 Widow and Orphan Fund 1 0 0 Mr. Haley &amp; family's subscriptions and box 0 15 0 Collected by Miss Matthews 0 17 0 A Friend, Aston Abbot's 0 4 0 Mrs. Moore (A.) 0 4 0</p> <p><b>Boxes.</b> Misses Willison 1 3 2 Mrs. J. Griffin 1 0 0 Miss G. Moore 0 15 0 Miss Kingsley 0 15 0 Miss Elliott 0 17 0 Mrs. Gurney 0 15 0 Miss Griffin 0 15 0 Miss Twidell 0 10 0 Widow Warr 0 6 0 Mrs. J. Alcock 0 3 0 Mrs. Druce 0 15 0</p> <p><b>Sunday School Children's Boxes.</b> Thomas Newman 0 11 7 Frank and Alice Kustace 0 11 7 John Dimmock 0 8 0 Emily Griffin 0 6 0 Elizabeth White 0 5 0 Emma Allen 0 2 0 Louisa Simmons 0 2 0 Emma Jarrold 0 2 0 Joseph Fleet 0 4 0 Ruth Faulkner 0 2 0 Mary Hart 0 2 0 Emeline Robinson 0 2 0 Jasmine Fleet 0 2 0 Sunday School Box 0 4 0 Public Meeting 1 15 0 Factions 0 0 0</p>	<p><b>Perith.</b> Rev. W. Brewis. Collections 16 14 7 Sabbath School 7 10 0 Missionary Basket 8 0 0 Temple Sundry Col-lection 3 7 0</p> <p><b>Subscriptions and Donations.</b> Rev. W. Brewis 1 1 0 Mr. Bell 1 0 0 A Friend 0 10 0 Mr. J. Graham 0 2 0 Rev. G. C. Hodgson (Barton V. Carage) 1 1 0 Mr. T. Hodgson 1 0 0 Miss Holmes 1 0 0 Do., for China 1 0 0 Sir G. Musgrave, Bart. (Edenhall) 2 0 0 Rev. G. Steward (Eusemra Hill) 2 0 0 Mrs. Wanchope (Dacre Lodge for the poor Christians in Madagascar) 2 0 0</p> <p><b>Missionary Boxes.</b> Misses Brewis 1 17 0 Mrs. Bardgett 0 10 0 Miss A. Barton 0 4 1 Miss M. Beattie 0 2 0 Miss J. Heistons 0 10 11 Miss F. Johnstone 0 5 0 Miss H. Kirkbride 0 6 0 Mrs. Moffat 0 4 0 Miss Monkhouse 0 5 0 Miss Ogle 0 11 7 Miss Pollock 0 1 10 Mrs. Donnie 0 0 0 Miss Robinson 1 5 0 Miss A. Robinson 1 15 0 Mrs. Scott 0 10 0 Mrs. Wm. Scott 3 0 0 Miss M. Winhart 1 1 0 Miss C. Workman 0 8 0 Ers. 11s. 6d., 11s. 10d., 11s. 10d.</p>	<p><b>Miss Howden 0 10 0</b> Miss Tucker 0 10 0 Mr. William Burkitt 0 10 0 W. and L. 0 5 0 Ladies' Association 0 5 1 Collections 15 19 0 Sabbath School Boxes 2 2 0</p> <p><b>Holymoor.</b> Collection 1 5 0 Prayer Meetings 1 1 11 School Boxes 0 12 2 Young Men's Class 0 5 4 Ers. 6s. 4d., 11s. 9d.</p> <p><b>Matlock, Bath.</b> Rev. W. Tiler. Particulars of sum acknowledged last month. Sermon 3 0 0 Public Meeting 2 11 0</p> <p><b>Subscriptions.</b> Rev. W. Tiler 5 0 0 For Miss Smith. Mrs. Boden 0 10 0 Miss Smith 0 5 0 Miss Ford 0 2 0 A Friend 0 0 0</p> <p><b>Per Miss Skidmore.</b> Mrs. Toplis 0 4 4 Mrs. Stone 0 4 4 Mr. Skidmore 0 5 0 Mrs. Broadfoot 0 5 0 Mr. Hillyard 0 5 0 Mr. Chadwick 1 0 0</p> <p><b>Missionary Boxes.</b> Mrs. Broadfoot 1 7 2 Mr. John Boden's Class 0 12 0 Miss Wood 0 12 0 Mrs. Tiler 0 10 0 Miss Brookfield 0 5 0 Miss Skidmore 0 5 0 Mr. Jos. Boden's Class 0 5 0 Miss Boden 0 7 0 Miss Stone 0 5 0 Mr. J. W. Boden 0 5 0 Miss Francis 0 4 7 Mrs. Hendell 0 3 10 Miss K. Boden 0 2 0 Miss Smith 0 2 0 A Friend 0 4 0 Factions 0 0 0</p>
<p><b>St. John's Wood.</b> T. B. Briggs, Esq. ... 1 1 0</p> <p><b>St. John's Wood.</b> T. B. Briggs, Esq. ... 1 1 0</p>	<p><b>CHESHIRE.</b> <b>Birkenhead and Wirral Auxiliary.</b> A. H. Corrie, Esq., Treasurer. Rev. C. Goward, Secretary. Aston Road. Rev. C. Goward. Collections 25 10 0 Sunday School 2 0 0 Mr. A. H. Corrie's Bible Class 0 10 0</p> <p><b>Missionary Boxes.</b> Miss Shore 0 12 0 Miss Roberts 0 7 0</p> <p><b>Hamilton Square.</b> Rev. J. Mann. Collections 5 1 0 Public Meeting 7 4 0 Ers. 11s., 11s. 4d.</p>	<p><b>St. John's Wood.</b> T. B. Briggs, Esq. ... 1 1 0</p> <p><b>St. John's Wood.</b> T. B. Briggs, Esq. ... 1 1 0</p>	<p><b>St. John's Wood.</b> T. B. Briggs, Esq. ... 1 1 0</p> <p><b>St. John's Wood.</b> T. B. Briggs, Esq. ... 1 1 0</p>
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THE UNIVERSITY OF CHICAGO

1911

# THE EVANGELICAL MAGAZINE

AND  
MISSIONARY CHRONICLE.

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FEBRUARY, 1864.

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## A Brief Memoir of the Rev. John Reynolds.

It rarely falls to our lot, as chroniclers of the labours and usefulness of Nonconformist ministers, to record a succession of more varied and chequered incidents than those which we venture to call the Life of the Reverend John Reynolds. He was almost the last of a band of venerable elders, now hidden from us, who loved each other like brothers—who were proud of their principles and exulted in their spiritual ancestry—who revered the Church to which they belonged, and rejoiced in the work that had been done in their day. They were as glorious a group of men as ever assembled on a common platform: they possessed talent and scholarship: they were distinguished by gentlemanly bearing and varied acquirements, by deep spirituality and great success in the work of the ministry. We do not claim for Mr. Reynolds the learning of Bennett, of Payne, or Pye Smith, or the eloquence of Raffles, of Fletcher, or of James; yet those who knew him in his prime, and measured swords with him in knowledge, scholarship, and utterance, who listened to his bold statement of truth or melted under his fervid appeals to a hardened heart or a slumbering Church, would say that there were but few of his brethren who surpassed him in power, eloquence, or tenderness. The vicissitudes of his life, and his wide acquaintance with events and men, gave to his conversation a wonderful charm; the intense loveableness of his nature secured for him a large circle of friends, many of whom still feel that he cast over a portion, at least, of their life a magic spell, that they can scarcely analyze, yet will never lose.

John Reynolds was born at Hampstead, on 18th June, 1782, and was the third son of Dr. Henry Revell Reynolds, a distinguished physician in the court of George III., and for many years one of his Majesty's physicians in ordinary. Dr. Reynolds held this appointment at a time when the office of a royal physician involved great political influence

and responsibility, entailed examinations before the House of Lords and necessitated acquaintance with the cabals of party and the struggle for place. Mr. Reynolds' eldest brother occupied during many years with great ability, the post of Chief Commissioner of the Insolvent Debtors' Court. The second son, Edmund, distinguished himself in the Indian wars, and received honourable mention for great bravery at the siege of Seringapatam; shortly after which, while cruising among the Malay islands in search of health, the young officer was captured by the French. After this no authentic tidings ever reached his family.

Thus it is obvious that John Reynolds saw around him in early professional success of a high order, in more than one department, such as was calculated to inspire his ambition and stimulate his energy. One of his earliest recollections was that of being present in Westminster Hall during the trial of Warren Hastings; and a vision of the form of Edmund Burke on that memorable occasion floated long in memory. He used to speak with zest of the great trial of Henry Tooke, in which one of his uncles was counsel for the Crown on the unpopular side. It was then that the eloquence of Erskine, and Henry Tooke himself, succeeded, amid the infinite enthusiasm of the multitude, in securing a verdict of acquittal for the prisoner. The horror and excitement of the great French Revolution must have reached the ears of young John Reynolds through the conservative atmosphere in which he was cradled; yet, even in his early years, there were some indications of sympathy with the side of freedom against oligarchy, with the people against the tyrant, with the multitude against the one.

When very young, John Reynolds was sent to the grammar-school of Felstead, in Essex. He went there in those good old days when the lumbering postchaise that conveyed him and a schoolmate from London started at six o'clock in the morning and reached its destination at the same hour at night. Mr. Reynolds was wont to relate how, in that day, the name of "OLIVER CROMWELL," traced by Noll's own hand, which he also had been a pupil there, was still legible on one of the desks. After years, Mr. Reynolds made a pilgrimage to this scene of his childhood, and, so fresh was he from Carlyle's delineation of Oliver, that he felt sorely disappointed at not finding the desk preserved as a sacred relic of our grandest Englishman.

After several years of preparatory training at Felstead, the subject of the present memoir was removed to Westminster School, then under the headmastership of the Rev. Dr. Vincent. Many of his schoolfellows at Westminster became afterwards well known to fame. At Westminster, the foundation was laid of that classical learning by which Reynolds was distinguished throughout his long life. It was a different kind of learning from that which would secure classical honours in university examinations of the present day, but it was extensive and accurate. He appeared as though he could talk in Latin and think in Greek.

could at any moment season his conversation or his correspondence with the well-known quotation from satirist, orator, or philosopher. A man who reads Euripides for amusement, and Cicero or Demosthenes for graver meditation, forgetful almost of their tongue or epoch, can do more, after all, than take a B.A. degree in the first class. The name of 'John Reynolds', in gold letters, in the dormitory of the king's scholars at Westminster, still witnesses to the success with which he passed through his studies in that well-known institution. He used to tell the story of how Dr. Vincent, on one occasion, brought what he actually or apparently thought to be a genuine antique facetia in the shape of a Greek translation of the well-known nursery lines, "Ten children slid on the ice on a fine summer's day," and asked the lads of the form in which our Westminster scholar then was, to render it into English. John Reynolds, perceiving the fun, at once translated the crabbed Greek into the familiar doggrel, amid the laughter of the school. The old man's confusion and good-nature secured the gift of a half-holiday. The only occasion on which he appears to have incurred Dr. Vincent's modified ire was when he persisted, contrary to the head-master's orders, in carrying out arrangements for a cricket-match, to be played at Egham between the boys of Eton and Westminster schools. Dr. Vincent insisted that the culprits should draw lots for the rod, and the lot fell on John Reynolds. The doctor administered the castigation; but, tempering his wrath with mercy, after a few strokes, threw down his cane, exclaiming, with much zest, "I'm glad you beat them though!"

The Westminster Play was then, as now, the great excitement of the year. It once fell to young Reynolds to take the part of Pamphilus in the "Andria," while, if we are not mistaken, Lord Henry Petty (afterwards the Marquis of Lansdowne) took that of Davus. John Reynolds was confirmed as a member of the Church of England by the celebrated Bishop Horsley, who was then as Dean of Westminster, the visitor of the school. He remembered hearing the whisper passing from lad to lad, as the Right Reverend Prelate was laying his episcopal hands upon him, confirming him in the faith and freeing his god-parents from further responsibility respecting his spiritual interests, "How Horsley's fingers smell of snuff." We have heard him say that his excellent god-father never taught him anything but to eat gingerbread and play cribbage; and that not one of his masters or tutors—although they were all clergymen, and most of them Doctors of Divinity—ever said one word to him on the subject of personal religion, or told him that he had a soul. The romps, and fun, and frolic of Westminster continued to be a favourite topic of conversation after many years had rolled by, and his children would often clamber upon his knee, and ask that the same story might be "told to them again."

Mr. Reynolds's education was completed at Oriel College, Oxford.

Dr. Copleston, afterwards Bishop of Llandaff, was his private tutor and he became still more proficient in classical learning. At this period of his life he was gay and extravagant in his habits, and does not appear to have been influenced by any high principle of action. The temptations of Oxford were very strong to a young man of his manners and associations. He was great at football and the boat race; he was remarkable for his elegant movements in the ball-room, for his exuberant spirits and personal courage; but he had no spiritual life, and his moral nature was as yet held in abeyance. Mr. Reynolds acquired at this time a distaste for liturgical worship and a hatred of "chapels," chiefly arising from the perfunctory manner in which he had often to take part in the performance of Divine service. Like many other young men in similar circumstances, he became, while at Oxford, involved in heavy pecuniary responsibilities, and though in after years, and at great personal inconvenience, he fully discharged every one of these, yet the effort and resolution to do so entailed upon him consequences from which he never altogether escaped.

On leaving Oxford, Mr. Reynolds resided for some time at his father's house in Bedford Square, and held a government appointment—first, in the War Office, and afterwards in the Home Department, and as private secretary to the Duke of Portland. The position occupied by his father and his own government appointment, combined with his great vivacity and complete education, brought him much into contact with the varied forms of fashionable life. He flitted and fro among the saloons of the noble and the gay, and was sometimes a spectator behind the scenes of political intrigue. His strange conjunction with many of the well-known men and women of his day threw an air of mythical romance around this portion of his career. To describe his occasional interviews with the King and his acquaintance with the family of Lord Eldon,—to paint the scene at Brighton when he heard the haughty Duchess of Northumberland reprove the Prince of Wales for his attention to Mrs. Fitzherbert,—to detail the opportunities he occasionally enjoyed of a word with Sheridan, or an hour's business with William Pitt,—to pourtray the confusion that he witnessed at Drury Lane Theatre on the first night of Sheridan's "Pizarro," with a hundred other interesting facts that might be recounted,—would absorb all the space allotted to this brief sketch, and we pass on to other and more important phases of his life.

The writer has often heard it reported that Mr. Reynolds was at one time an officer in the British army. This statement is an exaggeration of the fact that he joined the Volunteers who were called out at the time of Bonaparte's threatened invasion, and held the commission of ensign and captain in one of the Metropolitan corps. At a review which took place in Hyde Park, he formed one of the staff of his colonel, Lord Chesterfield, and a capital portrait of him in full regi-



occurred in a picture of that review, which was afterwards

As captain of a corps, he once was called out to quell a riot  
 rise a crowd in London streets, and fired blank cartridge upon  
 tening mob, somewhere between Piccadilly and Leicester  
 A strange preparation does all this seem for his subsequent  
 ut God was leading him by a right way to a nobler course  
 gling in the purlieus of palaces and offices of state. He,  
 ractive person and brilliant prospects might have won for him  
 and hand of some high-born damsel, fell violently in love with  
 lady considerably beneath him in circumstances and asso-

He married her, accepted an appointment under Sir Francis  
 and went with him as an attaché of the British Embassy to  
 on. He turned his back upon English society and friendships,

“Westward Ho,” to the land where the various conven-  
 of London life were not known. He travelled in America,

and for a time at Washington, New York, in Long Island, and  
 ay. He seemed in his latest days to retain a clear idea of

es,” and to understand, as a travelled man might do, the  
 e war. His residence in America introduced him to habits

le that must have presented a strange contrast to those  
 enes on which he had glanced in the home of his childhood.

heard him speak of the amazement with which he heard  
 iff New Englander,—pointing to a young Hopeful with a

round his neck, exclaim,—“There, sir, is my son Aw-braham.  
 n the best education in all Pennsylvania; there is no reason

ay not become President of the United States.” During his  
 America, Mr. Reynolds had to encounter and to flee before

r fever. We know not whether it was the fear of death, or  
 tion of the preacher, or the direct leadings of God’s Spirit,

nced them, but it is certain that both Mr. and Mrs. Reynolds  
 ear Dr. Mason, of New York, preach the Gospel in his own

The ultimate effect of this act was to produce in them that  
 miraculous change which in their case was passing from

as death to conscious life. From that time Mr. Reynolds  
 of Dr. Mason as his father in Christ, and cherished towards

armest respect and affection, of which his susceptible nature  
 le. This new life with which God had visited him was asso-

a free prayer, with Puritan theology, with Presbyterian forms  
 government, and, as is almost universally the case under

cumstances, he associated the great change wrought by God  
 heart, with these new forms and characteristics under which

h had spoken to him. We have often seen similar phenomena  
 elopment of spiritual life. A Romanist has first found the

hen the cloak of Popish superstition was stripped from  
 rmal Protestant has first become conscious of the Divine

life when tempted to auricular confession and deluded into a new ceremonialism. A quiet Independent has waked up to a sense of the unseen and eternal in the midst of a Methodist revival; or a Unitarian has trembled beneath the thunders of an Irvingite prophet; and each of these individuals has ever afterwards associated the new and blessed life, with the special form and peculiarity in connection with which God has manifested Himself to the soul. Mr. Reynolds retained through his life a strong, vigorous antagonism to liturgical worship, episcopal authority, and a State Church; and maintained an unflinching and self-sacrificing adhesion to the extempore prayer, evangelical doctrine, and what he considered the Scriptural form of church government with which his own religious life had been so largely associated. Reverting to the subject, thirty years after his conversion to God, he thus writes, when speaking of the service of the Church of England which he had been called upon to attend: "I did honestly and earnestly pray that I might be able to enter into the devotional parts of the service, but the reading of the Liturgy operated upon me in a directly opposite manner. I know there are some who judge me to be severe in my views on that subject. If they knew the sad associations of formality and delusion which that service invariably revives in my mind they would at least be silent, and refrain from condemning what they cannot appreciate, because they cannot understand. My only refuge from most appalling and overwhelming feelings in recollection of my religious education is, that I did many things ignorantly in unbelief, and I would that the advocates of extreme views and feelings on the subject of religious *modes* of profession would but make themselves acquainted with what they embrace and condemn better than they generally do."

It was with deep and earnest feeling that Mr. Reynolds determined to devote himself to the ministry of the Gospel, and as a preparation for the work attended Dr. Mason's theological lectures.

During one period of his residence in America, Mr. Reynolds chanced to live within a few doors of poor Tom Paine, and to be on intimate terms with the medical men who attended Paine in his last hours. From these gentlemen he received information touching the deathbed scenes of the ribald unbeliever that was calculated to explain in some degree, the discordant and contradictory statements that were published concerning them, and which, moreover, went to show that though Paine never wavered in his unbelief, he was visited by ghastly fears, and uttered what he himself called unmeaning cries, to Christ for help. Many were the curious and amusing anecdotes of American life, manners and events,—many the incidents of Mr. Reynolds' long sea voyages, which might not be uninteresting to our readers, for he seemed to fall in with notorieties everywhere; from the Indian chief to the great camp preacher, from the president to the slave.

The circumstances of Dr. Reynolds's alarming illness and approaching end made his son resolve in the year 1810 to return to England. The change that had taken place in his views as well as his life, was a painful mystery to his relatives and former acquaintances, and great suffering was the consequence. He was tempted by a brilliant offer from his father's old friend, Lord Chancellor Eldon, to receive ordination in the Church of England; but it was purely impossible for him to associate his new-found life and peace with the Church of his baptism and confirmation, which had apparently accepted from him so much hypocritical service. He projected into the whole institution the malice and sin which he had found unrebuked by its services and its officials. Doubtless he erred in this, but a self-sacrificing decision sprang from it, and he ever gloried in his choice. He suffered at this time from various anxieties and physical indisposition, while he and his wife spent twelve months in the neighbourhood of Hitchin. Here it was that Mr. Pye Smith discovered him, and appreciating his abilities, solicited his acceptance of the presidency of the Protestant Dissenters' Grammar-school, at Leaf Square, near Manchester. His classical attainments and refined taste, his energy of character and strength of purpose, combined with the fervour of his first love to God and men, enabled him to discharge the duties of his new office with great ability. Interesting anecdotes are told of the firmness with which he introduced notions of discipline into the school, crushed the rising spirit of rebellion, and inspired in the boys a sense of justice and honour. There were several boys educated in the school during Mr. Reynolds' presidency, who have since become distinguished men, and who were ever ready to bear their testimony to the high principle, general ability and success with which he discharged the responsibilities devolved upon him. The Right Honourable Matthew Talbot Baines, and his brother Mr. Edward Baines, who have successively become the representatives in parliament of their native borough; Sir J. K. Shuttleworth, the late Mr. Williamson, and other well-known men were in the school during the period of his mastership.

While at Leaf Square, Mr. Reynolds was induced to preach his first sermon in a large schoolroom filled with mill hands. There were two circumstances attending this effort. First, the preacher was so earnest in his appeal to the unconverted that he struck the flimsy desk, which had been constructed for the Bible, with a too powerful blow, and sent the whole structure flying into the midst of the crowded congregation. The other misfortune was, that he had put on a pair of new Hessian boots, and had walked through Manchester mud and Lancashire rain to the place of assembly. The desk had unluckily been rigged near the fireplace, and the soaked leather contracted so violently over his legs and feet as to cause him great pain, and compel him, on reaching home, to cut the unfortunate boots to pieces in order to disengage himself

from them. In spite of these untoward circumstances, he soon began to preach with such power and pathos that he received an invitation to take the pastoral oversight of the church assembling in Leaf-square Chapel; and on the 20th of July, 1812, he was ordained to the pastoral office among that people. A brief extract from the statement which he publicly made on that occasion, will show the earnestness of spirit with which he entered on his work. "My motive," he said, "for wishing to enter the Christian ministry is my simple-minded desire of promoting the salvation of immortal souls; and if, in the remainder of my days,—be it few or how many soever they may be—I shall be the unworthy but honoured instrument of turning one single sinner from the error of his ways, I am willing to spend and to be spent for that one." His eloquence and success as a preacher soon led to his removal to a wider sphere of labour, and after a pastorate of a little more than one year, he went to Chester, where, in October, 1813, he settled as pastor of the church assembling in Queen-street Chapel. His ministry in this city excited great interest. It was truly evangelical, practical and energetic, and the prayer which he had uttered with his ordination vow, was graciously heard and answered in the conversion of many immortal souls. During his residence in Chester, Mr. Reynolds interested himself warmly in the success of the missionary enterprise; and in the year 1814 he was the means of forming the first auxiliary to the London Missionary Society in that city. Dr. Bogue, Dr. Waugh and Mr. Townsend, were all present on this occasion, and the interest and excitement consequent upon their addresses, were, at that time, almost unparalleled. It was the golden age of missionary meetings, and the memory of them lingers in some minds unto this day.

Mr. Reynolds's wife died in Chester after a long and painful illness, and this trial inflicted a shock on his constitution from which he was long in recovering; in fact, this painful event so unhinged and unsettled him that he felt disposed to seek a change of residence, and in the year 1815 he accepted an invitation to become the pastor of the Congregational church assembling in the Abbey Chapel, Romsey. His removal thither was strongly urged and gladly hailed by Doctors Winter and Bogue, and a large number of influential ministers assembled at recognition services, which took place on the 19th of November of the same year.

Mr. Reynolds' residence in Manchester and Chester was the means of introducing him to many beloved Christian friends, and to many fathers and brethren in the ministry. It was at this period that he formed the acquaintance of Roby and Raffles, of Edward Parsons and Joseph Fletcher, and also of the revered father and beloved sister of Mr. Fletcher, to the latter of whom, on the 1st of July, 1819, he was united in marriage. She became the sharer of his every thought, the object of his unbounded affection, and his helpmeet in every good work.

Mr. Reynolds's preaching at Romsey was addressed to those who had been well taught by Dr. Bennett. There was light, force, energy, nay, vehemence in his style. There was intense veneration for Holy Scripture, and a perpetual endeavour to promote among his hearers a careful and intelligent study of the Word of God. He was not a profound theologian, nor an acute dialectician; still his favourite authors were Owen, Manton and Edwards, his editions of whose works bear throughout the marks of his patient pencil. His knowledge of general literature was very extensive, and abundantly used in the illustration of truth. His power was that of the great loving heart rather than the lofty intellect; of large acquirements rather than original thinking, of cultivated taste rather than genius. His oratory was characterized by glorious earnestness, magnificent voice, and a fervent, natural delivery of noble truths which he believed with all his might, and it was accompanied by a power that proved to be, in many cases, the power of God to the salvation of immortal souls. The few sermons that he committed to the press were highly finished and forcible utterances of his fervent faith and refined taste. Among these may be instanced the sermon he preached before the Home Missionary Society in May, 1823, and a funeral sermon for his majesty, George the Third. But no printed discourse could give any adequate conception of the power of his practical appeals, the strength and beauty of his impassioned peroration, and the deep spirituality of his ordinary ministry. One whom he was the means of bringing to Christ, and who followed all his ministry with sympathy and prayer, thus writes:—"My recollection of my dear pastor's preaching is so bound up with every thought I ever had of the way to heaven, that it was like eating of the bread, and drinking of the water of life,—strengthening and cheering me on that way. No other preacher, I ever heard, placed the truth in such a variety of aspects, or so clearly explained, that only by the true light it could be seen. Many can testify that he made them love the Bible, and although his superior intellect, sanctified learning, and talents of the highest order, were always exercised to the utmost in expounding the sacred oracles, he constantly manifested his entire dependence on the wisdom and guidance promised by the Holy Spirit, comparing most comprehensively and satisfactorily 'spiritual things with spiritual,' and leading his audience by means of marginal reference Bibles to follow him in the process, often delighting them with the obvious result. He certainly had the rare faculty of probing the inmost soul, and leading it to perceive that though it is 'deceitful above all things and desperately wicked,' yet it can, by the cleansing efficacy of the precious blood of Christ, become a dwelling-place for 'the high and lofty One that inhabiteth eternity.'"

Mr. Reynolds shrunk from publicity and from platform speaking, although few who have heard him will forget the way in which, on some

occasions, he has interested large audiences, when' called upon, almost unawares, to address them on some stirring theme. These characteristics of the man, and his intense tenderness and uncompromising adherence to the principles for which he had suffered the loss of so much, gave him great influence among surrounding churches, and gained for him universal respect and admiration.

During his residence at Romsey the subject of this memoir was brought into frequent and almost familiar intercourse with our present noble Premier; and he was the means of introducing into personal relations with Lord Palmerston Mr. Consul Pritchard, at a time of great importance. Much interesting correspondence with Lord Palmerston on the subject of the Slave Trade is found among his papers, revealing the respect and consideration with which his views on that subject were received by the great statesman.

It would be difficult to exaggerate the beauty and charm of Mr. Reynolds's home life, and the almost patriarchal relation that he sustained towards the people of his charge. He spent himself for their spiritual prosperity and enlightenment. His most familiar intercourse revealed the absorbing interest he felt in his work; his intense joy at the conversion of sinners, and his passionate yearning for the glory of Christ, made all who came under his influence feel that the world was an unreal dream without religion, and that the only life worth having was the life eternal. The methods by which he sought to compass these ends were identical with those that were adopted by many other of his brethren. He conducted Bible Classes among the younger members of his congregation, and evinced a warm interest in the success of the Sunday school. He presided personally over the association for tract distribution, as well as over every other organization of his church that was designed to promote the glory of God and the good of men. He superintended a group of village stations, in each of which he occasionally ministered the word of life; and during many years of his ministry he regularly conducted three services every Lord's day. His enthusiasm on the occasion of the missionary anniversaries made them the gala days of the year to the young people of his charge; and under the inspiration of his example and energy large contributions were made to the Missionary Society and to many other benevolent and religious works. He occasionally made tours on behalf of the Bible and Missionary Societies, and never failed to carry with him the prayers of his people, nor to return to them without bringing them into wider sympathy with God's work in the world. There was nothing perfunctory in any of his ministrations, and intensity of feeling characterized all his efforts. His private letters abound in expressions of the deepest humility and modesty. The approbation or admiration of his friends appeared often to alarm and humble him.

In the year 1843 Mr. Reynolds was elected to be chairman of the



Congregational Union, over whose meetings that year in London and in Leeds he presided with great ability. The meeting at Leeds seems to have filled him with joy. In writing of it he said, "Such unanimity of evident desire and determination to maintain the 'unity of the spirit in the bond of peace,' such an interchange of affection, confidence, and respect, all subservient to the great object of promoting the kingdom and glory of our common Lord and Saviour, it has never been my privilege before to witness." He added, "The reminiscences that I then enjoyed of my very earliest ministrations overwhelmed me with wonder and gratitude, and humiliation to think that I have been so unworthy and so ungrateful." Referring to the acknowledgment of his services, which was most cordial and earnest, he says, "A. and B. spoke of me in terms that I could hardly bear to hear, for I am quite sure that I did not deserve to be so mentioned." A writer in the "Congregational Register of the West Riding of Yorkshire," says, "When we first saw Mr. Reynolds he was occupying the chair at the autumnal meetings of the Congregational Union of England and Wales, which were held in Belgrave Chapel, Leeds, in the year 1843, and we have a very distinct recollection of the impression which his appearance made on our mind on that occasion. We thought that he was one of the most *manly* looking men that we had ever seen. And we have a recollection not less distinct of the *manly* speech he delivered at the public meeting held in the evening, in the course of which he declared that he disdained to be *tolerated*, and claimed religious equality and perfect freedom of worship as his right as a Christian and a loyal English citizen. Such a sentiment was not so familiar to English ears at that period as, happily, it is now, but the power with which it was enunciated on that occasion, by one of the finest specimens of the English gentleman that ever stood on a platform, seemed to electrify the immense audience, and elicited the heartiest response of sympathy from every heart, hand, and tongue present."

More than once Mr. Reynolds was solicited to leave Romsey for a wider sphere of labour and influence; but his strong attachment to the people of his charge led him to decline any change, and made him resolve to cling to the small circle in which he had so long and so successfully laboured. His self-denial in this respect was thoroughly appreciated by his attached friends at Romsey, from whom he received on the semi-anniversary of his pastorate a handsome testimonial of their esteem and reverence. Nevertheless, a time came when these precious bonds were sundered in a furnace of affliction: their very ashes were sacred to the loss of his long life.

We have already hinted at pecuniary difficulties which haunted him from the beginning of his course: they accumulated and at length overwhelmed him. We will not extenuate, nor is it necessary to describe, the circumstances which led to this crisis in his history. There were many

mistakes committed, and there was intense suffering for his sensitive and high-souled nature. He was the victim of much misrepresentation, but at the same time the object of profound and far-reaching sympathy; and there were many who came lovingly to his side, and soothed the agony of his spirit. There was much to say in explanation, and everything that it was possible for him to do, he did,—for the sake of Christ and of His church.

In the spring of 1846, Mr. Reynolds went to reside at Halstead, in Essex, where his eldest son had just accepted a pastorate, and there after a while he regained some of his elasticity of mind, and rendered valuable service to the cause of our Redeemer. Though advancing in years, he preached with all his wonted energy, and, when three years later, Mr. H. R. Reynolds removed to Leeds, his father was cordially invited to assume the pastorate of the church, with the assistance of some young minister. It was another touch of the romantic in his course, that he should thus occupy for some years the pastorate previously held by his own son. With such simplicity, earnestness, and consistency, did he “testify the Gospel of the grace of God,” and perform the work of a pastor, that this period formed a bright and quiet evening to a strangely chequered day; and on his finally relinquishing the work of the ministry in consequence of advancing age and infirmity, a public demonstration of love and respect was offered to him, at which representatives of all classes of the inhabitants of the town of Halstead and a goodly number of the neighbouring ministers assembled to express their respect and kindly feeling.

When the veteran laid down his armour and resigned the pastoral staff,—it seemed as if some inward spring had loosened, and his mind and memory gradually became hidden by a cloud. His mental and bodily faculties lost their elasticity, and although during some successive months, he preached occasionally with great acceptance in his son’s pulpit at Leeds, it was not long before it became evident that his public work was done. The last time that he was heard in public was on the occasion of one of the earliest religious meetings held in the Leeds Town Hall, when he offered a brief prayer and pronounced the Benediction, filling the spacious edifice with his wondrous voice. He seemed by slow degrees to withdraw further and further from those who loved him best, into himself, into a darkness and solitude whither they could not follow him. His life was hidden in God. He apparently suffered little: there was the same noble form and deep musical voice; there were the same striking features, and at times the same magical smile, but his true converse was not with earth. The spirit went home to God before they carried him forth to the last long home of earth. The latest words he uttered were, “I am quite comfortable—quite,”—and so he has left us. He died on the 15th of February, 1862, at the house of his second son, Dr. Reynolds, of Grosvenor-street, in the eightieth

year of his age. His interment took place on the 20th February, at Abney Park Cemetery, the Rev. Thomas Binney, one of his old friends, officiating on the occasion. His body lies by the side of his beloved brother Joseph Fletcher, and near to many of the other brave and holy men who had preceded him to the Father's house.

Mr. Edward Baines, M.P., Mr. Reynolds's former pupil and life-long friend, thus wrote of him in the "Leeds Mercury:"—"Mr. Reynolds' talents and attainments, combined with his refinement of mind, nobleness of character, and dignity of manners, would have qualified him to shine in any profession or walk of life. He would have graced courts, but he chose the lower position and higher honour of a minister of Christ's Gospel, the duties of which he faithfully and ably discharged. He was a powerful and earnest preacher, and his elocution, aided by a sonorous voice and noble person, was singularly fine. In domestic life, he overflowed with affection, while his grace of manner and powers of conversation rendered him the charm of every social circle that he entered."

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### Wiclif\* and Old St. Paul's.

A GREATLY-EXCITED crowd, as any one might see, was rapidly gathering on that memorable morning. People were eagerly pressing onwards from the west by Durham Place, then by Essex House and York House, and afterwards, at the bend of the road, by the old church of St. Mary-le-Strand; while, in the opposite direction, the many-arched London Bridge, laden with houses and gates, and a chapel, had its passengers, the Tower of London appearing on the left, and the airy pinnacles of St. Mary Overy's on the right; friars in their robes, black, white, or grey; the plainly-dressed merchant and the poor artisan, with here and there a belted knight,—loud in voice, violent in gesticulation, and, in some instances, angry in debate, as the name of Wiclif fell from the lip,—were converging from various points to the Cathedral of St. Paul, not with the grand Grecian dome that has so long lorded it over modern London, but piercing the sky with a most beautiful and bold Gothic spire.

A violent dispute had now arisen between the Crown of England and the Court of Rome. King John had stipulated that tribute-money should be paid, by himself and his successors, to the treasury of the Pontiffs; but, since his decease, the claim had been honoured or neglected, as the favour of the Pope had been disregarded or desired. Thirty-three years even elapsed without any payment of this tribute;

\* The name is variously spelt: it is here used as it appears on his memorial tablet in Lutterworth Church.

Pope Urban V. therefore demanded that all arrears should be despatched to him, and that regular payment should be annually made. In default, the King of England was admonished that he would be cited to answer for such neglect in the Court of the Sovereign Pontiff, who had become his *civil* no less than his *religious* superior.

The sovereign, Edward III., in the person of his chancellor, sought the advice of Parliament with regard to the answer which should be returned to the claim thus made on him, and on the nation, by the Pope. Without delay, the Lords spiritual and temporal, and the members of the Commons, declared unanimously, that neither King John, nor any other sovereign, had power thus to subject the realm without consent of Parliament, and that the whole transaction was in violation of the oath which John had taken on receiving his crown.

According to the prevailing ecclesiastical theory, however, the Church was the parent of the State; the bishops were as fathers to princes, and the authority of all sovereigns must be subordinate to papal supremacy. Nor were men wanting at this period to sustain these arrogant claims; and on an anonymous monk asserting them in a treatise, John Wiclif was called on by name to show the fallacy of these opinions.

Richmond, placed on the declivity of a hill arising from the river Swale, by which indeed it is half encircled, commanding of it, its bold and rocky banks, and the well-wooded country around, very fine views from many points—more imposing in its appearance from the ruins of its castle, built on a rock above the river, and still bearing marks of its ancient grandeur and importance,—is said by some to have been Wiclif's birthplace; but others assert it was a village, which still bears his name, about six miles from the town. His early education was received in the provincial school, embracing probably little beyond grammar; the progress of the "young clerks" in the higher arts being reserved to the course awaiting them at the University.

A commoner at Queen's College, Oxford, he soon removed to Merton, a foundation of great celebrity, which could boast of some of the most scientific scholars of the age, and had supplied the English Church with three of its primates. Here he gave himself to the study of the scholastic philosophy with great ardour, and gained the reputation of adding to it a diligent study of the Canon and Civil Law. His highest distinction, however, among the distinguished men of his day, consisted in his manner of inculcating religious truth *on the sole authority of Scripture*, and in the *strict exercise of private judgment*; a peculiarity which secured to him the honourable appellation of the Evangelic or "Gospel Doctor." As the orb of day is ushered in by the appearance of the morning star, so Wiclif's maintenance of these two great principles, which became the basis of the Protestantism of our land, led subsequently to his being most deservedly styled "The Morning Star of the Reformation."

Meanwhile, a new order of Mendicants arose in Oxford, numbering among them many of the most able men of the times, and acquiring great power. A fault in one extreme often disposes many to error in an opposite direction: thus the indolence and worldliness of the regular clergy, by scandalizing the more severe or the more consistent professors of the Gospel, had been the main causes, some centuries earlier, of rapidly diffusing the monastic institute. And now the great abuse of wealth on the part of the endowed priesthood urged the Mendicants to seek voluntary support; while the general neglect of preaching in the case of the parochial clergy was the reason they assigned for becoming almost wholly *preaching* friars.

Their zeal to proselyte the young in the Universities exposed them, in the course of time, to much suspicion and disaffection. Fitz Ralph, better known by the name of Armachanus, the chancellor of Oxford denied the virtue of their voluntary poverty, censured their inroads on the province of the parochial clergy, and declared that, by their influence, the students had been reduced, within his memory, from thirty thousand to not more than a fifth of that number. On the decease of Fitz Ralph, who had become archbishop of Armagh, Wiclif entered into his labours against the friars, and that with still greater earnestness. His treatise, under the title of "Objections to Friars," is still extant. Other disputants were content to seek a reform of particular errors and abuses, but he aimed at the extinction of the monastic institute itself, as being repugnant to Scripture and inconsistent with the order and prosperity of the Church. At the same time, he carefully distinguished between the institute and the men, being equally concerned to "save their persons" and to "destroy their errors." How dreadful these were is apparent from the testimony of Fitz Ralph:—"I have, in my diocese of Armagh, about two thousand persons who stand condemned by the censures of the Church, denounced every year against murderers, thieves, and such-like malefactors, of all which number scarcely fourteen have applied to me or my clergy for absolution; yet they all receive the Sacraments as others do, because they are absolved, or pretend to be absolved, by friars."

Attacked by sickness at Oxford, Wiclif was confined to his chamber, and reports were circulated that death was at hand. A doctor from each of the prevailing orders thought an interview with him therefore desirable, and, accompanied by some of the civic authorities, sought, without delay, admittance to his chamber. They first expressed sympathy with his sufferings, and their hope that he would recover; and then, gradually insinuating that as he must be aware of the wrong he had done them by his sermons and writings, they avowed their expectation that, on the approach of death, he would feel compunction for the past, and explicitly recall all his accusations. With perfect calmness did the sufferer listen to this appeal; but the sentiments he had avowed

had never so much hold on his mind as now, nor were the feelings he had cherished ever more fully approved by his judgment; and, as soon as the address was finished, he was raised in his bed by his express desire, when, fixing his eyes on the Mendicants, and summoning all his strength, he exclaimed, "I shall not die, but live, and declare the evil deeds of the friars!" Appalled at the reply, the doctors and their civic attendants looked confusedly at each other, and then instantly hurried away.

Such was the man who was now called upon to answer the nameless monk who would have placed, if he could, the sovereign and the nation in abject vassalage at the feet of the Pope. It would seem that he had received the honorary distinction of royal chaplain, for he describes himself as the king's "peculiar clerk;" while, that he might guard himself so far as possible against the sinister purposes of his opponent, he says that he is a humble and obedient son of the Church, and means to affirm nothing that may be reported to her injury, or can reasonably offend the ears of the devout. He then employs the reasonings of secular lords which, he states, he has heard; urges that the condition on which the Pope's claim was based was falsely assumed; challenges the monk to show the contrary of his opinion; and concludes by observing, "If I mistake not, the day will come in which all exactions shall cease before such a condition will be proved to be either honest or reasonable."

In the year 1372, Wiclif performed his novitiate for the degree of doctor of divinity; a degree that authorized his opening his own school as a public teacher of theology in the University. In November, 1375, he was presented by the King to the prebend of Aust, in the collegiate church of Westbury, in the diocese of Worcester. About the same time, the rectory of Lutterworth, in Leicestershire, became vacant, and, in consequence of Lord Henry de Ferars, the patron, being a minor, it devolved on the Crown to appoint the next incumbent, when the Royal patronage was again exercised in favour of Wiclif: and thus, in various ways, the doctrines of the Reformer became widely diffused.

Not only did they influence the minds of the people, but of Parliament itself; and a petition of one called the "Good Parliament" is very remarkable. In the preamble, they state that the taxes paid to the Court of Rome for ecclesiastical dignities amounted to five times more than those obtained by the King from the whole produce of the realm. 'For some bishopric or other dignity,' the Pope, they say, receives, "by way of translation and death, three, four, or five several times; and while for money the brokers of that sinful city—Rome—promote many caitiffs, being altogether unlearned and unworthy, to a thousand marks' living yearly, the learned and worthy can hardly obtain twenty marks: whereby learning decayeth, aliens and enemies to their land, who never saw, nor care to see, their parishioners, having those livings



whereby they despise God's service, convey away the treasure of the realm, and are worse than Jews or Saracens."

Against these customs they plead "the law of the Church," which requires that all such preferments should be disposed of in charity without praying or paying." They insist, further, that it is the command of reason that establishments which owe their origin to devout and humane feeling should continue to be subservient to religion and hospitality; nor are they afraid to add, that "God has given his sheep *be pastured, and not to be shorn or shaven*; and that lay patrons, perceiving the simony and covetousness of the Pope, do thereby learn to sell their benefices to mere brutes, no otherwise than Christ was sold to the Jews." By such means the Pope is said to derive a revenue from England alone exceeding that of any prince in Christendom.

It is added, that the Pope's collector, being also a receiver of the Pope's pence, keeps a house in London, with clerks and offices thereto belonging, as if it were one of the King's solemn courts; that cardinals and other aliens remaining at the Court of Rome—whereof one cardinal is a dean of York, another of Salisbury, another of Lincoln, another archdeacon of Canterbury, another archdeacon of Durham, another archdeacon of Suffolk, and another archdeacon of York, another prebendary of Thane and Nassington, another prebendary of York, in the diocese of York,—all these, and divers others, have the best dignities in England, and have sent over to them yearly twenty thousand marks, over and above that which English brokers lying here receive; and that the thirty cardinals, while there used to be but twelve, are all, with the exception of two or three, the King's enemies. It is further argued from these facts, that the Popes, if left without check, will ere long proceed to confer the civil offices of the State upon their creatures, after the manner in which they had "accroached" to themselves the appointment of heads to "all houses and corporations of religion." As the only adequate means of protecting the country against a system of spoliation which doomed it to perpetual poverty, and which deprived it of the emolument which should be as a bounty to its learning and intelligence, it is urged, not only that the provisors of the Pope should be sternly resisted in all cases, but that no "Papal collector or proctor should remain in England, upon pain of life or limb; and that no Englishman, on the like pain, should become such collector or proctor, or remain at the Court of Rome."

It is no wonder that, with such convictions gathering strength, the clergy should become alarmed. Courtney, whose father was the powerful Hugh Courtney, earl of Devonshire, had been recently elevated to the see of London, and was one of the most imperious churchmen of the age.

In the last Parliament he had committed himself, in a marked manner, against John of Gaunt, the Duke of Lancaster, who was the favourite of Edward III., the brother of the Black Prince, and the most powerful man in the kingdom.

opulent subject of the realm. Unsheathing his sword in Scotland, France, and Spain, he is less known from his military exploits than from his becoming the patron of Chaucer, the first great improver and reformer of our language—the “well of English undefiled,”—and for his showing sympathy, up to a certain point, with the reforms so strongly advocated by Wiclif. But now Courtney determined to rouse and concentrate the indignation of his order against the opinions and conduct of the Reformer.

The Houses of Convocation met on the 3rd of January, 1377, a week after the opening of the Parliament succeeding to the one denominated “Good,” and speedily Wiclif was cited to appear in the Cathedral of St. Paul's, to answer to the charge of holding and publishing certain erroneous and heretical opinions. Hence the stream of excited beings that we have seen, formed of many others, flowing towards that venerable edifice, which was speedily crowded with the populace.

Taking up a station from whence we can view the Convocation, with the lord bishop at its head, the excitement observable without is manifest in the multitude within, and is rendered sensible to the ear by the hum which rises and falls like the waves of the sea. The eye now turns instinctively to watch the entrance of Wiclif—of grave but kindly aspect—having recently met with the Duke of Lancaster at Bruges, where his grace was negotiating a peace with France, while he was employed with the delegates of the Papacy; and Wiclif, accompanied by the Duke and Lord Percy, the earl marshal, now presents himself to the Convocation. So great is the multitude, that even the authority of his distinguished attendants can scarcely secure an avenue for the Reformer: the disturbance that arises in consequence catches the eye of Courtney, and his countenance instantly shows how unwelcome and unexpected was the presence of persons so mighty as Lancaster's Duke and England's Earl Marshal.

Words of anger instantly follow: “Lord Percy, if I had known what maisteries you would have kept in the Church, I would have stopped you out from coming hither.” To which the Duke, sustaining the Earl Marshal, replies, “He shall keep such maisteries here, though you say nay.” “Wiclif,” says Lord Percy, “sit down; for you have many things to answer to, and you need to repose yourself on a soft seat:” but Courtney imperiously says, “It is unreasonable that one cited before his ordinary should sit down during his answer. He must and shall stand.”

The Duke of Lancaster: “The Lord Percy's motion for Wiclif is but reasonable. And as for you, my lord bishop, who are grown so proud and arrogant, I will bring down the pride, not of you alone, but of all the prelaty in England.”

Bishop Courtney: “Do your worst, sir.”

Duke of Lancaster: “Thou bearest thyself so brag upon thy parents,

which shall not be able to help thee: they shall have enough to do to help themselves."

Bishop Courtney: "My confidence is not in my parents, nor in any man else, but only in God, in whom I trust, by whose assistance I will be bold to speak the truth."

Duke of Lancaster: "Rather than I will take these words at his hands, I would pluck the bishop by the hair out of the church."

These last words were uttered in an under tone, but sufficiently loud to be heard by some of the bystanders. Great pains had been taken by the clergy during the sitting of the last Parliament to conciliate the popular feeling, and to direct it against the Duke, as meditating a suppression of the mayoralty of London and other serious inroads on the liberties of the citizens. Thus, though there were many persons opposed to the Bishop, there were others hostile to the Duke; and as these were probably nearest him when he spoke, they raised their voices against him. The tumult soon became fearful, but it was overruled for good. The Convocation could not proceed to business, and Wiclif left it without an expression of its displeasure, or even his utterance of a word.

C. W.

## Jehoiakim; or, the Burial of an Ass.

We should any of us readily admit that it matters very little what becomes of our bodies when we die. Even though there should be given us only a pauper's burial, no mourners following us to the grave, no inscription put on our coffin, no tablet reared over our dust, nay, though we should be cast out to rot unburied, we should still acknowledge, if the thing were put to us, that it was of very trifling moment. We should know nothing about it, and if we did, it would be a matter of supreme indifference. Lost, it would not aggravate our woe; blessed, it would not lessen our joy.

Yet after all, we should revolt from the idea of our poor cast-off bodies being treated with disrespect. We can hardly divest ourselves of the thought that though dead we should know and feel the indignity. There are numbers who are struggling hard for subsistence, who are still regularly laying something aside that they may have a decent burial when they are no more.

This feeling was even stronger in ancient times; and it would be especially

strong in the case of a king, who had been accustomed to reckon it as a part of the glory of his departed ancestors, that they had been buried with splendid obsequies, that the sepulchres of the kings had been opened that they might sleep with their fathers, that they had been followed to the grave by thronging multitudes, and that the whole nation bewailed their death.

Yet of such a king, Jehoiakim, the king of Judah, it was said—and no doubt the Prophet Jeremiah would take care that it reached him—"Therefore, thus saith the Lord concerning Jehoiakim, the son of Josiah, king of Judah, they shall not lament for him, saying, Ah, my brother! or, Ah, sister! They shall not lament for him, saying, Ah, lord! or, Ah, his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." Jer. xxii. 18, 19. The prophecy is substantially repeated: "His dead body shall be cast out in the day to the heat, and in the night to the frost." Jer. xxxvi. 30.

The doom is thus set before us twice,

and on both occasions it is made very prominent. We may be quite sure that it is recorded as a beacon for us, and that there is much valuable instruction to be got from it. Let us try to find out what it is.

Why was this doom denounced against Jehoiakim?

For one thing, he had rejected right parental counsel and example. He was the son of Josiah, the good king of Judah, of whom it was said that, during a reign of thirty-one years, "he did that which was right in the sight of the Lord, and declined neither to the right hand nor to the left." Josiah had found on his accession that idolatry was widely prevalent throughout the land; and he set himself very resolutely to put it down, destroying the groves, casting down the altars and images of Baalim, cleansing Judah and Jerusalem from idolatry, and a great part of the land of Israel besides. He also restored the temple, and re-established the ordinances of divine worship. Nothing is said directly about his training of his household, but it is plainly implied that he had not failed in the discharge of that duty. Now, it is charged against Jehoiakim, that though he had seen his father's consistent example, he had committed the grossest iniquity: "Did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and the needy: then it was well with him. Was not this to know me? saith the Lord." Jehoiakim would have been deeply guilty, though his father had been the worst king that ever sat on the throne of Judah; for he had ample opportunities of knowing what was right: but his guilt was unspeakably aggravated by the fact that he was the son of such a father as Josiah. It too frequently happens that in the case of the children of Christian people who do wrong, there has been something defective in training or example; and you are warranted in saying that if the parents had done their duty better the children would most likely have turned out very differently. Weeds spring up in every garden, but they are especially rife in the garden that

is neglected. Still there are cases which appear to be exceptions to the general rule implied in the promise, "Train up a child in the way that he should go, and when he is old he will not depart from it." The conduct of both parents has been unexceptionable; they have taught their children well, they have restrained and corrected them, and there has been nothing in their example to do away with the effect of their instructions; but in spite of all, the children have turned out ill. A sad disappointment to the parents, if they lived to see it; but how awful the guilt of the children, and how deeply must they be involved in the displeasure of God!

Jehoiakim had committed grievous oppression and wrong. (Jer. xxii. 13-17.) He was a tributary of Egypt, and on that account he had to lay on his people heavy burdens, which, falling upon them in addition to the expenses of his own government, would be very oppressive. Yet, as though all this were not enough, he must build himself a magnificent house, ceiled with cedar and painted with vermilion. Nor did he scruple for this to do all kinds of injustice. His stately palace was a great monument of unrighteousness. He had used his neighbour's service without wages, and had not given him for his work. His whole soul was filled with the spirit of a grasping covetousness, and when it could not be gratified without the shedding of innocent blood and the commission of violence, the violence was done and the innocent blood was shed. There is an idea in some people's minds that covetousness and hoarding are inseparable. It is a great mistake. Many a man is covetous who never hoards. Jehoiakim seems to have hoarded nothing, but to have spent everything as fast as he got it. Covetousness has nothing to do with a man's end in getting; it consists only in the inordinate desire to get. Now, wherever there is covetousness, God is greatly displeased, even though in gratifying it there be not transgressed a single principle of right; for He himself declares it to be idolatry: but where a man does that which is wrong to gratify it—and

how frequently covetousness does lead to wrong!—the disapproval is deeper still. God takes account of every violation of right, whether it be done in the den of a usurer, or in the back-parlour of a bank, or on the exchange, or behind a counter, or anywhere else; and though He suffer it to prosper, sooner or later He will exact a full retribution. "Shalt thou reign?" it was indignantly asked of this wicked king, "because thou closest thyself in cedar?" And so we might say to the covetous and successful man, "Shalt thou be happy because thou hast succeeded in thy wrong? No: for 'verily there is a God that judgeth in the earth!'"

The occasion when this solemn sentence was repeated was just after Jehoiakim had treated the Word of God with the utmost contempt. He was an idolater. "He did that which was evil in the sight of the Lord, according to all that his fathers had done." The great sin of the wicked kings of Judah and Israel was idolatry; and going back for his models to Ahaz and Manasseh, and others like them, he had followed in their wake rather than in that of his honoured father Josiah. Idolatry involved of necessity the despisal of God's Word, for God's Word must be silenced or obeyed; and the 36th chapter of Jeremiah tells us how Jehoiakim despised it. God had commanded Jeremiah to put into a book the prophecies which he had uttered against Israel and Judah and all the nations. The prophet did as he was commanded; and when the book was completed, he requested Baruch the scribe, by whom it had been written, to take it into the house of the Lord and read it to the people there. He did so. A fast was proclaimed; the people were summoned from all the cities of Judah; and in their hearing the prophecies were read. Tidings were borne to the king of what had been done. He immediately sent for the roll, and commanded it to be read to him. A few leaves were enough; he would endure no more. Taking a penknife, he cut the roll in pieces and cast it into the fire, until every portion of it was consumed.

Foolish man! As though the destruction of the skins on which the words were written could do away with the words themselves, or render powerless the hand of their great Author. We have heard of infidels meeting together and expressing their contempt of God's word by burning it. That, however, is not commonly the way in which men who hate it display their hatred. It is rather by carping at it; by tracing out what they deem its discrepancies; by alleging it to be an old worn-out imposture; and by laughing at its terrors. Thus, even in the present day, Jehoiakim's penknife and fire are impiously used. Yet there are those who never do what we have just described who are greatly chargeable with Jehoiakim's guilt. Bent on sinful indulgence they never read their Bibles. There they lie on their shelves, unopened, and they take care to go nowhere where they are likely to hear the Word of God. They are resolved to lead a life which the Bible condemns; and so they feel that the less they hear of it the better, and better the more lightly they can treat both its promises and its threats. What God brought as a serious charge against Israel is quite as applicable to them: "I have written to him the great things of my law, and they were counted a strange thing."

There was yet another thing which Jehoiakim had done. God had dealt with him severely on account of his sins. First he became the tributary of Egypt; and after that he was besieged by Nebuchadnezzar in Jerusalem, and put in chains with a view of being carried to Babylon; though it seems that, for some reason or other, Nebuchadnezzar changed his purpose, and left him his vassal in Jerusalem. It was after he had endured all these humiliations, and doubtless many more, in which it was the most perverse infatuation that he did not see the hand of God, that he cut God's word in pieces and cast it into the fire. Affliction is, of itself, neither purifying nor humbling. How many are there, in spite of the heaviest visitations, proud and sinful as ever! Their plans all fail;

there is struggle instead of ease, and poverty instead of competence; they have been smitten with sickness; they have stood by the bedside of their best beloved as life ebbed away, and have sobbed with an anguish which no words could describe: yet through all their hearts have been unhumbled. There has been no penitence, no prayer, no turning to God. They have been just as reckless as though they had never known a sorrow and never shed a tear. "For the iniquity of his covetousness I smote him; but he went on frowardly in the way of his heart."

Let us now look for a moment or two at the doom which was denounced against Jehoiakim. "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." "His dead body shall be cast out in the day to the heat, and in the night to the frost."

The inspired history does not tell us how and when the sentence was inflicted. Josephus says that it was fulfilled on a subsequent visit of Nebuchadnezzar to Jerusalem, when he put him to death, and commanded that his body should be cast unburied outside the city. Enough that it was threatened; God would fulfil his own word.

It very rarely happens now that any one lies unburied. Unless a man be shipwrecked alone on some desolate coast, or he be lost in some mountain solitude, or he fall in some trackless desert, or he perish in some warfare more than usually brutal and murderous, there is always some one to bury him. For its own sake society will find him a grave, if he do not leave property enough to procure for himself a funeral, or if there be none belonging to him who will defray the cost. It may happen, too, that there will be a few closely connected with such a man, who will deplore his departure, and there may be given him a splendid funeral, and a flattering epitaph may be inscribed over his grave. But he passes away with no regrets beyond that narrow circle which we have indicated. Society passes its judgment, it *may be silently or in the hearing of only*

a few, for fear of hurting the feelings of survivors, and he sinks into a dishonoured grave. He is not missed, unless that men feel it a relief that he is dead, and good men regard it as among the mysteries of Divine providence that his life is continued so long. "The of the wicked shall rot." "The expression is strong," says Dr. Warburton commenting on it in his valuable courses on the book of Proverbs, "but not from unduly so. It becomes loathsome and offensive as the putrid carcase of a beast. It is cast out and forgotten. Men find no pleasure in taking the name into their lips, or recalling the memory of a character with which it is associated. Whatever during life had been his greatness (falsely so called, for there is no true greatness independent of good) his name, even if recorded in his country's annals, excites disgust instead of admiration; and his course, like a vile, stinking, putrid kennel in the field of his life, is nauseous to every well-ordered right-thinking mind."

But there are consequences far more to be dreaded. The remembrances of men will soon fade. They will soon banish the thought of such a character from their mind, unless there be something about it which needs to be held up as an impressive warning to those who live. It is their duty to teach; and in years they themselves will be no more. But there is a judgment which is infallible—a judgment which really reaches the man himself who has gone away with all that is earthly. God takes him as he is, and dismisses him into eternity by the hand of death; deals with him according to his deserts; gives him to reap what he has sown, and makes the harvest last long.

Let us turn for a moment to some other, more pleasant. Which of us has attended the funeral of a man who was only we loved, but who was beloved by many numbers besides? He was a good man, a useful man, a Christian. For though he bore to Jesus, he sought out those who were perishing, and led them to the Master's feet; and he loved and obeyed his law. He was not perfect



had his failings; but those who knew him best saw that he maintained with them a manful struggle, and that he was daily rising more and more superior to their power. But death, if it had not altogether obliterated the remembrance of those failings, had made us unwilling to think about them, and ready to pass them reverently by; for we saw how greatly good the man was in spite of all. It may be many a year since he died; but we treasure up his memory in our heart of hearts. Loving words he spoke still cheer us; grave counsels which he uttered still warn us; his faithful rebukes still reprove us when we fall into the errors from which he sought to turn us away; his example rises daily before us, as an incentive to the prosecution of a kindred excellence; and we feel that for the powerful and elevating influence which he has exerted upon us we have

reason to thank God every day of our lives, as we shall have reason to thank him to the remotest ages of eternity. Let us so live that we, in our turn, shall be thus remembered; first believing in Christ and loving him, and then, beneath the mighty impulse of his love, doing all we can that men may be blessed and that he may be glorified!

"What hallows ground where heroes sleep?

'Tis not the sculptured pile we heap.

'Neath dews that heavens far distant weep

Their turf may bloom,

Or genii twine beneath the deep,

Their coral tomb.

"But strew his ashes to the wind,

Whose word or voice has served mankind,

And is he dead whose glorious mind

Lifts thine on high?

To live in hearts we leave behind,

Is not to die."

## A Glimpse into a Christian Family in two succeeding Generations.

### No. I.

REVEALED religion addresses itself to man in his individual character. God in his Word singles us out, teaching that we are each of us one—one in our moral and religious character—one in our responsibility—one in our eternal destination. But the thread of dependence is made to run through us all. Personal piety is the foundation on which the fabric of social excellence is made to rest. "God has set the solitary in families;" and the domestic institution affords a field for the display of the higher excellences of character, and for the cultivation of early piety, which is thus spread, and perpetuated. We are expressly taught that God designed, by the marriage relation, to secure "a godly seed;" and if the duties belonging to the parental relation are arduous, the right discharge of them often brings a rich reward. Those parents who, through the blessing of God upon their instruction, their example, and their prayers, see their children grow up in the fear of God, enjoy-

the delightful conviction that they have not lived in vain. In their pious descendants they will continue to live, and fresh Christian homes will be multiplied where piety will glow more intensely, from the treasured memories of hearths which, through the changes of time, have long become forsaken and desolate.

For the encouragement of Christian parents, it is proposed to adduce some facts connected with the history of one family, which serve to show how, through the blessing of a faithful God, the holy flame of piety has been kept burning on the domestic altar from generation to generation.

Towards the end of the last century William Sainsbury, then a young man, entered on the occupation of Leigh Farm, near Havant, in Hampshire. Within a short distance of beautiful and commanding hills this district is, for the most part, flat, yet it has some features of enchanting interest. From any eminence in the neighbourhood the eye may wander at will over the Forest of Bere, which

covers 16,000 acres; or, in the opposite direction, may rest on Portsmouth Harbour with its shipping, and the English Channel, on whose broad blue bosom are seen resting Hayling and the Isle of Wight. Adjoining the farm is Leigh Park, which was long known as the favourite residence of the late Sir George Staunton, Bart., where he received Canning, his political master, and many other celebrated statesmen; and where he entertained as a guest Dr. Morrison, of the London Missionary Society, on his return from China, which country Sir George had himself visited when a boy with the great British Embassy.

The farmhouse stood near a lane which ran by it direct from Havant, winding picturesquely afterward till it opened into the forest. For many years, during which a family was born and nurtured within it, this house had a higher and a holier interest than any arising from its situation. It was a Bethel, within which the voice of joy and thanksgiving daily sounded. It was a place "where prayer was wont to be made." In the course of years, as the children of the family grew up, and the farm servants were won to Christ, there was a church in the house: while strangers who were attracted thither by its worship, have since gratefully acknowledged that they were "born there."

William Sainsbury, after spending his youthful days in carelessness and sin, being greatly addicted to the habit of profane swearing, was through the grace of God converted from the error of his ways when about twenty-one years old. The chief instrument in leading him to the Saviour was one John Limeburner, who lent him Romaine's "Discourses on the Law and the Gospel," and often conversed earnestly with him on the nature and importance of the religion of Jesus Christ.

From that time he could no longer be satisfied with the pulpit teaching, so common in those days, which made "the cross of Christ of none effect;" he therefore determined to go out on the Sabbath in search of the nearest place where he could enjoy the benefit of a

faithful and earnest ministry. For some time he attended among the Methodists at Portsea; but in the year 1795 that most excellent and useful minister of Christ, the Rev. John Griffin, became the pastor of the Independent church then worshipping at Orange-street Chapel in that town, and Mr. Sainsbury gladly availed himself of the benefit of his ministry, walking every Sunday upwards of ten miles to this place of worship, and yet reaching it during the summer months in time for the early prayer-meeting at seven o'clock. How keen an appetite had this good man for the bread of life, who could thus walk twenty miles on the Lord's-day, in winter and in summer, in order that he might partake of it! His companion in these Sabbath-days' journeys was Mr. White, who joined him at Havant, and these two commonly went by the name of "the pilgrims." Others there were who made part of the congregation at Orange-street, Portsea, who travelled as far as they did. Among them was Captain Wilson, who afterwards became well known in Christian circles because of the disinterested service which he rendered to the London Missionary Society, by taking the command of the ship Duff.

This remarkable man, after passing through perilous adventures, and suffering incredible hardships in India under Hyder Ali, had retired from active life and resided at Horndean, a place ten miles distant from Portsea. Here the habits of good neighbourhood brought him into friendly intercourse with a brother officer, Captain Sims, who, like himself, was enjoying repose after many years of active service. This officer, who was an ardent Christian, regularly attended on the ministry of Mr. Griffin. It was a subject of deep grief to him to find that his new neighbour, Captain Wilson, was an avowed deist, who lost no opportunity of speaking disparagingly of revealed religion, making it his boast that he had never yet met with a clergyman, and he had conversed with several, whom he could not foil in a quarter of an hour. Captain Sims gladly availed

himself of the opportunity afforded by a visit from his young minister to introduce his brother officer to him.

Such was the effect of this interview, that on the following Sabbath Captain Wilson took his place among the worshippers at Orange-street Chapel, and very soon he who had reviled the Gospel, treating it as a cunningly devised fable, proved it to be in his own experience the power of God to salvation.

The grace of God which was thus bestowed on him was not in vain. One Lord's-day, after his return from Portsea, he was walking in his garden, and meditating on the faith of Abraham in leaving his country and friends at the call of God, not knowing whither he went. This was the subject of the sermon which he had heard that day. He asked himself, if called in providence to do so, whether he could give up all for Christ, and go forth at the Divine bidding.

Soon after this he read in the "Evangelical Magazine" an account of the design which some Christians cherished to form a Missionary Society in London, and, if possible, to convey the Gospel to the islands of the Pacific Ocean. Immediately the thoughts which had been revolving in his mind took a practical turn, and he asked himself, "If I should be wanted to command this expedition, have I faith to sacrifice the comforts of home and to devote myself to this service? Could I embark once more upon the deep, not to increase my substance, but to seek the souls redeemed by the blood of the Lamb?" He felt at that moment that if called upon he could with pleasure give himself up to the service of God. His history subsequently to this is well known. The valuable services which he rendered to the London Missionary Society in planting the Gospel in the isles of the Pacific Ocean, proved that his faith when tried was not found wanting.

In a paper, the object of which is to disclose some aspects of religious life in a past generation, it will scarcely be deemed irrelevant thus to refer at some length to one whose name will live, interwoven as it is with the early history

of the London Missionary Society, who was formed and fitted for the special service which he performed, through the instrumentality of that man of God upon whose ministrations it was the privilege of Mr. Sainsbury to attend.

The settlement of an earnest and faithful minister of the Gospel in their own immediate neighbourhood rendered it unnecessary for "the pilgrims" to continue their Sabbath-day's journey: henceforth they gladly accompanied their families in the morning of the Lord's-day to the Independent Chapel, Havant.

My earliest recollections of the family at Leigh Farm date from the year 1815, from which time I was accustomed to spend my school holidays at this place, the house of my maternal grandfather. Early the next year my grandmother died. One who lived with her informs me that she was a woman of strong faith and much prayer. In the prospect of her removal from her family by death, she said, "It is all right." She is associated in my memory with my first book of sacred poetry, which was a present from her. As to its external aspect it was very unlike the books which are now prepared for children, having, as I remember, plain paper covers, yet it was highly valued by me.

About the same distance from Leigh as Havant, but in the opposite direction, through the Forest of Bere, is Rowlands Castle, a pretty sequestered village on the very borders of the forest, on the Sussex side. The Gospel was first introduced to this village by Mr. Griffin, and it was afterwards supplied by students under the care of the venerable Dr. Bogue, of Gosport. Mr. Sainsbury regularly attended there on the afternoon of the Lord's-day, and his steady and energetic efforts contributed not a little to the prosperity of the place. A chapel was at length erected, and was opened by the Rev. Matthew Wilks, who, in allusion to its situation, preached from the text, "We found it in the fields of the wood."

The Sabbath evenings at Leigh I shall never forget. A service was conducted at home for the farm servants and such

members of the family as had not gone to the evening service at Havant.

Here the good old man appeared to the greatest advantage. There was such freshness and power about his prayers, such heartiness in the psalmody which he led, and such a mixture of freedom and solemnity in his conversational addresses enforcing the great truths of the Bible, that nothing could be better adapted to bespeak a favourable opinion of religion and its professors. His selection of Psalms had reference oftentimes to the season of the year, or to the labours and joys of the husbandman. Some portions were read on these occasions from Matthew Henry's Commentary, or from the works of Ralph and Ebenezer Erskine.

The Erskines who attained such popularity in Scotland, were formerly much read and esteemed by godly families in England. George Whitfield was a great admirer of their works. Addressing Ralph Erskine, he says, "Your sonnets and sermons have been blessed to me and to many." Andrew Fuller, too, in the account which he gives of his own religious history says, "Sometimes I was much affected in thinking of the doctrines of Christianity. One day in particular I took up Ralph Erskine's 'Gospel Sonnets,' and on opening upon what he entitles 'A Gospel Catechism for Young Christians; or, Christ all in all in our Complete Redemption,' I read, and as I read I wept, indeed I was almost overcome with weeping." As these sonnets are now little known, a specimen may be given here. The title is certainly sufficiently prosaic, but the lines possess a certain poetical merit, and they convey instructive sentiments in a form pleasing to many. The section is headed, "The Gospel of divine grace the only means of converting sinners, and should be preached, therefore, most clearly, fully, and freely."

"Hail every one that thirsts, 'tis grace's call  
Direct to needy sinners, great and small;  
Not meaning those alone whose holy thirst  
Denominate them souls already blest!

All are invited by the joyful sound  
To drink who need, as does the  
ground

Whose wide-mouthed clefts speak  
brazen sky

Its passive thirst without an active

I must confess that a good deal reading from his "great books" a little irksome to me, and I never to wonder how my grandfather take so much delight in them. whole, however, he presented pict aspect most engaging to a young ; suggesting not so much that eve must love and serve God, as that do so. His habitual cheerfulness ated with a young heart in fav his habitual godliness. While v through the solemn woods an cheerful meadows, he taught thos him to blend thoughts of God nature in all her moods; for he in so doing a never-failing spr joy. Moreover he used to recon to others a practice of his own, als go to sleep repeating some verse of ture or of a hymn. Thus did thi man meditate in the law of God ds night.

The occupier of Leigh Farm w early riser, never remaining in bec four o'clock in summer. The first of the day was spent by him in re the Scriptures and in prayer, and ding to his own private record were seasons of high religious e ment. Often have I accompanied in his early walk while yet all n wore "the beauty of the morning, old man and the child both feeling our great poet has expressed—

"Sweet is the breath of morn, her  
sweet

With charm of earliest birds."

He was remarkable for calmne mind and self-possession. One illi tion of this, which I witnessed, rer in my memory.

It happened that on a winter eve when all the family were seated w doors and were variously occupied reading aloud for the common bene stranger of wild aspect and mena demeanour entered the house, wit

knocking for admission, and presented himself in the midst of the quiet circle. The farmer, whose house was thus unceremoniously invaded, turning towards the intruder said, with the utmost coolness, "Well, my friend, what brings you amongst us to-night? we had not looked for your company." The stranger talked incoherently about his having been pursued by a company of soldiers, who were lying just without concealed in the deep snow. "Oh, I see!" was the reply, "you have made a mistake; you are looking for the Robin Hood public-house, which is down in the forest." After offering him some refreshment, he sent him under the care of two messengers to the Robin Hood Inn, where they at once resigned their charge into the hands of two keepers from a lunatic asylum, who had already arrived there in quest of the fugitive.

During the first years of his residence at Leigh, Mr. Sainsbury was subject to occasional annoyance from some of his neighbours, who disliked what they deemed his over-strict notions of religion. The most serious interruption occurred soon after his marriage. Some young men who warmly resented the introduction through the family at the farm of a type of religion which was new to *all* who resided in the neighbourhood, and distasteful to *some*, so far forgot themselves as to place a ladder one night against the chimney-stack, and having loosened the bricks, rolled them down into the fire-place of his bedroom. On his hastening down stairs, only partially dressed, they shouted, "See, here comes the bishop in his lawn sleeves." The good man, knowing that what he suffered was for Christ's sake, betrayed neither fear nor anger; but dealt so wisely with his persecutors, that, without bringing down upon them the punishment they deserved, they were made to understand that he would not tamely submit to injury. On the whole he suffered very little inconvenience or loss for conscience sake.

Once, as I remember to have heard when a boy, an attempt was made to

rob their orchard on a sabbath-day, when it was supposed that all the family had left for public worship.

One of my aunts, who had taken her turn to stay at home, heard a cart drive up and stop at a short distance from the house. On looking out at a side window, she saw two men with sacks, preparing to gather the fruit which was just then ripe, and to carry it away in the cart. With admirable presence of mind, she determined on a method of frustrating their plans, went down stairs and bolted all the doors; then putting on her brother's hat, and taking a gun in her hand, she returned to the window which commanded the orchard. She then threw up the sash in the noisiest way possible; and kneeling down that only the hat might be seen, rested the gun upon the window-sill, pointing it just in the direction of the depredators; who, frightened beyond measure at the unexpected menace, left their sacks, and hastening to the cart drove off with the utmost speed. "The wicked flee when no man pursueth them" was the comment of the good old farmer on his return home, after he had commended his daughter's conduct, and indulged in a hearty laugh at the innocent trick which she had played with so much success.

I have said that the farmhouse at Leigh was a Bethel, and such indeed it was. Many breathed forth there for the first time the sigh of penitence and the ardours of devotion. At a time when the means of grace were less abundant than now, the establishment of a weekly prayer-meeting, in which addresses were sometimes given by ministers and theological students, proved the first step towards the conversion of many. One who was a frequent attendant, and who there put forth his first efforts in addressing his fellow men on the concerns of their souls, thus expressed himself in a paper read by him at his ordination service in the year 1810. "Happily for me, while in this awfully dangerous state, I became acquainted with a pious family that dwelt near me, whose good order and regularity in family worship, seasonable admonitions, and exemplary de-

portment were the means under God of awakening me to a concern for my salvation."

It is not surprising that the children of such a family should grow up in the fear of God. On looking over some fragments which remain of a private monthly record kept by Mr. Sainsbury, commencing in the year 1777, I found the following interesting entry:—

April, 1817. "I have this day had the honour to sit down at the Lord's table with six of my children. I desire to be thankful to Thee, O Father, Son, and Holy Ghost for thy wonderful love to me a poor sinner, and to my children. O grant us all more grace, and keep us all in love to Thee, and to one another." This was joyous reaping indeed! and yet these were only the first-fruits of a more abundant harvest. Such a family was in its own neighbourhood what a tropical river is to the district through which it rolls; at length, overflowing the banks of the domestic enclosure, it broke forth in new channels, spreading blessings far and wide.

To trace one of these streams will be my object in a second paper. Meanwhile I may state generally that the eldest of the sons became the honoured and useful deacon of a neighbouring church. Another, after serving the interests of religion as a man of business, has retired, not to indulge in inglorious ease, but to employ his remaining energies in preaching the Gospel, and doing the work of an evangelist; a third, the only member of the family who did not find a place within the church in early youth, is believed to be a sincere Christian, and, as I have just been informed, has greatly promoted the cause of religion in the place where he now resides. Of the

daughters, one died in the faith of the gospel while yet young; three married Christian ministers; the fourth served God as the wife of a Christian tradesman. Not only has piety descended in the line of each as they in turn became parents, but it may be mentioned as a remarkable fact, that three of his descendants have served the interests of religion as ministers or missionaries, besides one as a tutor in our colleges. What a fountain of blessing one Christian family may be! Ninety-three years ago William Sainsbury was called by divine grace from an ungodly family, and piety has ever been perpetuated in his line. My public act was to receive one of his great grandsons into church communion. To God, who keepeth covenant and mercy, be all the praise. "For of Him and through Him are all things, and to Him be glory for ever and ever!"

In a visit which I paid some time to the scene of the foregoing domestic history, I found the aspect of things changed. The house, which the family had such endeared associations with, and which had been consecrated by the presence of God, had been divided, and was converted into labourers' cottages. Its former inmates were scattered over the earth, or gathered to their heavenly rest. Among the latter was the good patriarch William Sainsbury. "A man, his days are as grass: as a flower of the field so he flourisheth. For he passeth over it, and it is gone: and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness shall be to the children's children."

## Extract.

### FAITH THE BASIS OF UNION IN THE CHURCH.

"ONE FAITH!" Men cannot be Christians without being one in faith, but *they may be Christians without being*

one in knowledge. True Christians, because of the variety among their natural gifts, education, personal cultivation, and attainments, may differ much one another in regard to their knowledge of the Word of God as a whole, and



degree in which they respectively comprehend its doctrines. All men cannot deduce the same measure of knowledge from the facts made known by the one faith, because the understanding of one man may be far more enlarged and better cultivated than that of another, but, in respect of believing them, all men are on a level. It is as easy for a Christian of the humblest capacity to believe the doctrines of the Gospel; yea, often more easy than it is for those whose wider intellectual horizon, if it enables them to see farther, usually for a time enlarges the sphere of doubting as much as it does that of comprehension. It is not, therefore, in knowledge, that Christians are required to be one, but in their belief of the Gospel. The Church is Christ's fold, knowledge is the pasture on which He feeds His sheep. To make all ascertained truth the basis of union is to confound the pasture within the fold with the door of entrance. Faith is the gate of pearl by which we enter the heavenly Jerusalem. Knowledge is the golden streets within. To make all ascertained knowledge the basis of the Church, is to place the streets of the New Jerusalem outside the gates, and make them part of the entering in of the city. To make all ascertained truth the basis of fellowship in the Church is altogether to misapprehend the true nature of Church fellowship. The fellowship of the Church is not a fellowship in opinions, but a fellowship with God. The communion of saints is grafted on, grows out of, and has no meaning, yea, no existence, apart from fellowship with God. If it be asked, what are the terms of fellowship in the Church, it is answered, the same that are necessary for fellowship with God. Why should men require more in order to fellowship with them than God requires in order to fellowship with Him? But, in the wanderings and windings of self-importance, it has come to pass that, in many ways, it has "exalted itself above all that is called God, or that is worshipped." Among others, this is one instance—that there have been men of earnest piety, of exalted character, of

splendid acquirement, who have demanded more as the basis of fellowship with them than God requires as the basis of fellowship with Him! This is so extraordinary, that it would be unbelievable, were it not well known; but it is explainable by the fact that they were in error as to what is meant by the fellowship of the Church. They thought it consisted in having the same opinions about religion; whereas it consists in fellowship with God, and with His people in Him. How much wiser and more catholic, and accordant with the structure of the human mind, and the successive developments of human society, is the basis of union laid down by the Spirit of God, than that which great and good and noble-minded men have often adopted! There has been a want of discriminating things that differ—the error of not distinguishing between *faith* and *knowledge*. It has been assumed that, in order to unite in the Church, Christians must be one in knowledge. The Bible says no such thing. It says, "one faith." The structure of the human mind does not admit of uniformity in knowledge. There never was and never will be a class of men having precisely the same measure of knowledge. If, therefore, the Word of God had required of Christians to be one in knowledge, it would have laid down terms of communion contrary to the nature of the human mind, and with which it would have been impossible to comply. The Word of God, however, does not require unity in knowledge; it simply requires unity in faith; and of this all men are capable. This shows that He knew our frame, who made faith and not knowledge the basis of unity in the Church. The history of the Church abundantly testifies that, in making this arrangement, God was wiser than men, for its divisions have arisen chiefly from men having expected and exacted uniformity in knowledge, and separated from, and expelled each other, because on some points they had not the same opinions. Uniting on the one faith, Christians should leave one another at liberty to

maintain the full amount of truth which God may severally discover to them. Liberty is God's ordinance for the promotion of truth, order, and concord. When men are deprived of freedom in civil society, there is a constant murmur of discontent, and frequent outbreaks and collisions, so that society exists in a state of chronic dissension, and force is necessary to preserve peace. But let liberty get full sway, and order comes, and concord; with free discussion prejudice vanishes, and men come round to unanimity even in opinion. Let there

be a firm standing, then, on the ground of the one faith; let all restrictions that are men-imposed be removed; let every one be at liberty to act up to the measure of light which God has given him; and the exercise of liberty will promote order and truth, and Christian men will come to be of one accord, of one mind. Liberty is the daughter of Light, and she is God's ordinance for its transmission and increase, and for harmonizing and uniting its diversified colours. [From *White's Principles of Christian Union*.]

### Andrew Reed.—A Biography.\*

THERE are many gems of excellence which adorn the national character of the people of these realms, but none shine with a brighter and purer lustre than that Philanthropy which is so marked a characteristic of Englishmen. We are not unmindful of the renown which this country has won, by the prowess and indomitable endurance of her sons on land and sea; nor are we insensible to the mighty progress which has been made in science, by men of the highest genius, who have risen from different ranks of society amongst us, whose powers have been consecrated to the achievement of bloodless victories over matter, and time, and space; still less are we indifferent to the fame, which minds of lofty and ethereal mould have won for themselves, in the highest walks of literature; but to us it appears as if there were "a glory that excelleth," in those deeds of mercy and beneficence, which are humble yet earnest imitations of the labours of Him "who went about doing good," and whose course among men was marked by the upspringing of the flowers of gratitude and affection, wherever he planted his feet; to whom the eye and the tongue gave witness to

a compassion boundless as our miseries, and ceaseless as our claims.

Intelligent foreigners,—who, when they visit us, are not contented with a sight of the great lions of the metropolis, and of our large provincial towns, but look somewhat closely into the condition of society amongst us,—tell us that nothing has more struck them than the widespread, and, for the most part, well-directed benevolent agencies which are in operation in England, and of which they speak with no stinted admiration. What, on the continent, is generally done by the State is, in almost every instance, by a kind of tacit agreement between the governors and the governed here done by the people; and so, for the most part, is better done than when left to those whose interest in the duty is merely official and perfunctory. The success of all truly philanthropic efforts is dependent upon the deep and extended sympathies of those who engage in them, whose service, cheerfully rendered, is not to be bought with a price; but who, nevertheless, give time, strength, influence, and money, to the great cause of Divine charity. Such labour is literally a "labour of love."

\* "Memoirs of the Life and Philanthropic Labours of Andrew Reed, D.D.; with Selections from his Journals." Edited by his sons, ANDREW REED, B.A., and CHARLES REED, F.S.A. (London: Strahan and Co.)

The name of John Howard, as the prince of philanthropists, for nearly half a century, stood almost alone in its peerless honours; and when he was consigned to his lonely grave at Cherson,

in the Crimea, it seemed as if the angel of pity, who had tracked his steps, had spread his wings in silence, and left the world to bear its heavy load of miseries, without the hope of any further redress. But two years before Howard's death there was born, in a house close to Temple Bar, which once formed part of the residence of the Duke of Sully, a child, in whom the great Father of mercies was about to cause the descending mantle of the illustrious philanthropist to fall.

Andrew Reed was born Nov. 27th, 1787, of respectable and most godly parents. Like many other ministers, and mighty men in other walks of life, he owed much to his mother, who appears to have been of a superior order of mind and piety, and whose earnest prayers and unremitting attention to her child seem to have had a vast influence in the formation of his character. Brought up with an only sister, Martha, of whom subsequently a most interesting memoir was published by her brother, he was early led to the feet of the Saviour; and after having given some time to the pursuits of business, became a student in the ministry at Hackney College, which institution, after four years of preparation, he left for his first and only charge, over the people worshipping at New Road Chapel, St. George's in the East, and afterwards at Wycliffe Chapel, Mile End Road, one of the largest Non-conformist places of worship in London. About twenty-five years ago, this sanctuary became the scene of some of the most remarkable revivals of religion ever known in this city. The account of the circumstances preceding it, and of its character and progress, is one of the most interesting and instructive parts of this volume; and cannot fail deeply to impress its readers, especially those who are engaged in the work of the pastorate.

Occupying a first-class position in London, with natural gifts of a high order, Dr. Reed could not fail to find a place in the foremost ranks among his brethren. The details of the life shew he was "in labours more abundant;" and that the demands made upon men

of his character and standing were, at times, almost overpowering. In 1834, he visited America, with Dr. Matheson, as a deputation from the Congregational Union of England and Wales, to the churches of that country. In this memoir a brief but interesting account of this visit is given us, of which a full report was published, in two volumes, immediately after his return to England.

But the most remarkable circumstances of his public life, and which deservedly occupy a prominent place in this volume, are his efforts in the cause of Charity. In his early childhood, it is stated, his mother took him to see the statue, newly erected in St. Paul's, to the memory of John Howard. Who can tell, but that, on that occasion, the good seed was silently sown in the heart of the boy, then nine years of age, which was afterwards to fill the land with fruit? So subtle are the influences for good or evil, that very often, on what are apparently the most trifling incidents, hinges the entire course of a life of beneficence or wickedness, and man becomes either a demon of iniquity or an angel of light. There can be no doubt that Dr. Reed's chief claim to undying remembrance among men is the fact of his being the founder of six charitable institutions. "The London Orphan Asylum," at Clapton; "The Infant Orphan Asylum," at Wanstead; "The Asylum for Fatherless Children," at Reedham, near Croydon (so called after its founder); "The Idiot Asylum," at Earlswood, near Reigate; "The Eastern Counties' Idiot Asylum," at Colchester; and "The Royal Hospital for Incubables," temporarily located at Putney: (the land for a permanent building had been purchased, adjoining the Asylum at Reedham, before Dr. Reed's death.) To have established only one of these noble institutions would have been a glorious fact in any man's history, and have crowned his name with imperishable honours; but to have devised and established six,—to have wrought for them with such untiring industry and indomitable zeal,—to have given to all of them with such princely liberality,—and

to have stimulated others of all ranks and parties, political and ecclesiastical, in vast numbers, to take their part in these grand efforts of philanthropy,—prove that Dr. Reed was one of the most extraordinary men of his times; a power in the land; a very Ajax among the mighty men of renown; a man who, with the common share of faults and errors, was one on whose equal we are not likely soon to look again.

The volume before us gives us a succinct, calm, and most deeply interesting account of all these institutions. The biographers have discharged this part of their duty—which in some matters was one of extreme delicacy and difficulty—with great impartiality and honesty; being careful not needlessly to offend or wound; but saying what they were bound to say, manfully; explaining causes which led to their father's secession from the first two charities he founded, because the stain of religious bigotry had despoiled the fair, fine robe of Charity; and because the spirit of ecclesiastical ascendancy was too strongly prevalent in the councils, and prevailed over the liberal tendencies of the originator and his sympathising friends.

Were we not sure that the *Life* will be read by every one who has the opportunity of obtaining it, we should give more at length the results of our examination of this volume, every page of which we have read with sincere pleasure—some parts again and again; and from the perusal of which we have risen with a profounder estimate of the worth, and a better acquaintance with the character, of Dr. Reed, than we have ever before possessed. We thought we knew him well, from a pretty close and frequent intercourse with him; but there were features of the inmost soul of this eminent man which were mostly concealed from even his most intimate friends. Singularly calm in outward manifestations—and at times they approached to an apparently icy indifference—hiding from the most scrutinizing human eye all the workings of the soul, shutting up and double-locking the door of his mind—one might easily be deceived

in his judgment of his character; but if by accident, or some rare opportunity, one could get a glance within, there were visible a geniality and tenderness for which the multitude were not prepared. In the "*Memorabilia*," from which so many extracts are made in this volume, the heart of the man is at length unveiled; and we repeat, we have learned to form a profounder estimate of his great excellences, and of his rare and unquestionable worth. Dr. Reed will be better understood, and more highly appreciated, than he has ever been, through the insight at length gained into the penetralia of his soul.

The part which the sons have taken in this *Memoir* does them great credit. Theirs was a difficult task; for natural affection could hardly be quiescent, while penning the incidents of a life which redounded so much to the honour of their father. But they appear to us to have avoided both the Scylla and Charybdis which threatened them. The book is, in the best sense of the term, a thoroughly readable one. There are no long and wearying disquisitions, but a plain, straightforward representation of things as they were. The facts are numerous, well-selected, and telling; and hence we have one of the most valuable pieces of biography we have seen for many a day. It is really a *Life*. We do not wonder that already a second edition is preparing, while a simultaneous one is coming out in America; and rejoice to learn, from the public prints, that the Queen has specially commanded that the book should be sent to Windsor, and a second copy transmitted to the Prince of Wales. Royalty has learned a most precious lesson from the noble career of the late ever-to-be-lamented Prince Consort; and the perusal of this *Memoir* will deepen the conviction, that the highest glories of kings and peoples are not those which are won by fire and sword, purchased at the cost of burning cities and devastated lands, but those which are won by providing homes for the desolate, and spreading contentment and peace through the earth; not by *making* widows and orphans, but by visiting and comforting

and caring for them in their affliction; not by accumulating trophies of war, but by erecting international temples of peace: that nobler, richer, far more enduring, more fadeless in its lustre, and resting more lightly upon the brow, is the civic, rather than the martial, crown.

We had marked several passages for

quotation, but have not room for them. Probably they may be found in a future number of the Magazine, under the head of "Extracts." In the meantime we most cordially and honestly commend the volume to our readers, as one that will amply repay perusal.

## Quiet Resting-Places.\*

THESE sermons are of unusual beauty and tenderness. In reading them you feel that you are truly in "quiet resting-places," where the soul is not yielding itself to idle enjoyment, but is losing its weariness and rising into strength as it drinks in the refreshing and invigorating thoughts which are here offered to the way-worn traveller. Throughout, everything is in exquisite keeping; the quality of the thought, the gracefulness and finish of the style, the aptness and felicity of the illustrations, and the deep but subdued and quiet pathos of the tone. The power is not so much the power of intellectual vigour, as of spiritual sensibility,—of a heart in calm yet profound sympathy with all human hearts in the various phases of their religious life. With this sympathy and sensibility is joined great wisdom. Instead of indulging in rhetorical or unqualified generalities, or describing imaginary ideals which are never realized, the author uses careful discrimination, and is always anxious that the impression he produces should be as truthful as it is vivid. Without affecting profundity or originality of thought, he yet reaches uniqueness and intensity of effect by the characteristic form in which truth is presented, and the tremulous undertone of feeling which makes the heart of the reader tremulous too. Then, running through the whole volume there is a rich, full evangelical element—a spirit of loving confidence in the Saviour—a firm belief in the power of the Gospel to relieve all

the wants of the soul, and to give the most troubled and tempted rest.

We shall not be supposed to assign to these sermons the very highest place, or to rank them with those masterpieces which throw light on the great problems of theology, or suggest grand trains of thought, or glow with the splendours of richest imagination, or afford a key to the meaning of whole tracts of Scripture. The very title of the volume implies that they are all of a certain order and intended to be so. They would not afford "quiet resting-places" if they were elaborate disquisitions on Christian doctrine or clever discussions of disputed points, or profound expository lectures, or vigorous grapplings with difficulties, or piercing and awakening appeals to the heart and conscience. All these, no doubt, come in their turn in the author's ordinary ministrations, but they were not within the purpose of this volume. We are, therefore, in no humour to blame him for what he has not given us, but gratefully accept what he has, and cordially recommend each separate sermon to the prayerful perusal of our readers.

As a specimen of the wise discrimination which we have referred to, and at the same time of the general style of the volume, we quote the following from the sermon on "The House of Obed-Edom." The point is, the *principle of harmony* which religion introduces into the family:—"Observe exactly what it is we are saying here. We say that religion is a perfect principle of harmony for the Christian home; but this is not to say that the principle bears all its proper fruits, and that every such home

\* "Quiet Resting Places, and other Sermons." By ALEXANDER RALEIGH, Canonbury. Edinburgh: Adam and Charles Black.



is a scene of unbroken harmony. That will come only when the families of the wise and good shall be gathered into one, and the house with many mansions shall be the home. If we should draw an Elysian picture of peacefulness, and say, 'Behold the description of what you will find in every house where true religion is!' you would only smile or sigh; and the world (not sighing) would smile its smile of dark incredulity or merry scorn; for both church and world would know quite well that the picture was not a copy of anything the painter had often or, perhaps, ever seen. Some Christian homes, indeed, are very peaceful. One enters them with the same kind of soothed and comforted feeling with which a traveller, after a toilsome walk over the breezy hills, comes down on a little placid lake, hardly ruffled by the breeze, and fringed with freshest green. Others, again, are more troubled. But we must not hastily conclude that the uniformly placid house is really further advanced in the harmonies of Christian living than some others which are less serene. It may be so; but it may also be quite the reverse. Sometimes the jarrings are brought out just by the endeavours after the higher harmonies. The falls are incurred in the attempts to climb. Failures are the more apparent if the efforts are high. A visible and constant serenity in a family is a beautiful thing (and no one will regard these remarks as intended to apologize for evil tempers, or to palliate any selfish, wilful ways by which the peace of a household is interrupted)—a very beautiful thing; but it may be quite as largely the result of circumstances as the fruit of grace. A family may be placid by temperament, or from easy circumstances, or from good health, or from want of any high ambition, intellectual or other. A simple devoutness is all that is proposed, and it is attained amid the shining of a quiet beauty from day to day. Another family (that over the way) may be hinted at as not quite so well regulated, as much behind in the graces and harmonies of religious life. And yet there is a deeper

and more felt application of the regulating and harmonizing powers of divine grace in this case than in the former. Then 'why,' you ask, 'the occasional strain? why those shadows flitting amid the sunshine? why the hasty word, the clouded brow—the thoughtless demand from one, the sigh of disappointment from another?' These things may be because in *this* family there is really much more to be regulated. There is more intellect to be used, more will to be directed, more passion to be subdued, stronger conflicts with outward circumstances, greater variety in temperament, and, withal, a much higher ideal, towards which they are all, more or less consciously, working their way through these occurring and incidental imperfections. An outside judgment in such a case is almost sure to be wrong. *How much* the harmonizing power of religion is felt and yielded to, can be ascertained only by an estimate so careful and considerate, that no one out of the house can make it. A stranger happening to come into a certain house in Bethany just at the moment when Martha—overburdened with her cares, grieved and almost angry with her sister Mary—said, 'Lord, dost thou not care that my sister hath left me to serve alone? bid her, therefore, that she help me,'—would not have had a very favourable idea of the peacefulness of that house. And yet, are we not right in thinking of it as probably at that time the very happiest home in the world? The members of that family were not all formed after one type. Busy Martha must be working—thoughtful Mary must be listening—Lazarus must live in his own way, not in the ways of his sisters exactly. Yet they could all live together lovingly in *His* presence who beautified and refreshed their home by every visit he made to it, and struck chords of harmony in their home-life which their own unskilful fingers could never have touched. So it often is still. We have no wish to deny the existence of these occasional jarrings and discords in the pursuit of the fuller harmony. Indeed, we must



see that even where that harmony is largely obtained and enjoyed, there are still breaks in the strain, pauses in the progress, and flashes of escaping fire, it may be, at the very time when a deeper spiritual affinity is reached and realized by these struggling souls. We really can have no interest as Christians in looking at this matter nor in representing it to others in any light but one severely true. 'Hush! hush!' say some; 'do not speak or write of the imperfections in the families of the good; they are very sad. You cannot say they have no existence, but *seem* as if they had none. Draw pictures of paradise regained, and put *them* forth to the people.' But does any one suppose that keen-eyed and thoughtful people of the world are for a moment deluded by *such* seeming? No, no; good can never come out of a truthless charity. The house of Obed-Edom is

not perfect, but it is in sight of perfection. Its members are in *pursuit* of perfection. They are *attaining* it by degrees; and the blessing which adds no sorrow is wonderfully helping their endeavours, and preparing harvest fulness of success and joy with which to crown them in a better world than this. . . . We believe, and are sure, that when the whole case is brought out to view, or as much into view as possible, it will still be found that the truest, dearest harmonies in all the social life of man are sounding *only* in the Christian home; and that those imperfections of which some make so much, and of which no one ought to make too little, are, after all, but like the flitting shadows of a sunny day—but like the chafing of the stream as it rushes against the rocky barrier on its passage to the peaceful plains which it will fertilize, or to the depths of ocean where it will rest."

## Notices of Books.

*The Life of Adam Clarke, LL.D.* By the Rev. S. DUNN. (London: Tegg.)

THIS is a readable piece of biography, full of entertaining anecdote. Some of the tales are very rich, and show that Dr. Clarke was a witty as well as a very learned man. But the author has little discrimination, and praises his hero for all he did and said, notwithstanding, without intending it, he lays bare some of the weaknesses in the character of him he so much admires. There is occasionally an indication of soreness about Wesleyan matters, which can be understood only by remembering the author's history in connexion with the agitations now gone by. His object plainly is to exhibit Dr. Clarke as an anti-Conference man—or, at least, as imbued with those sympathies which made Mr. Dunn such.

There are some curious anachronisms in the volume. It appears from page 226, that the first part of Dr. Clarke's Commentary was published eleven years after a letter dated 1799. The year would, therefore, be 1810. Yet on the next page he speaks of "good John Newton" seeing the Commentary, and observing upon the Doctor's calculations about the ark, "Thank God, I never

found these difficulties in the Sacred Word:" to which a friend rejoined, "Yes, sir, you have found them as well as Dr. Clarke; but the difference is, you always leap over them, while he goes through them."

But John Newton died in 1807.

*Practical Hints on Chapel Building.*

By the Committee of the English Congregational Chapel Building Society. (London: John Snow.)

There cannot be a doubt that the English Chapel Building Society has rendered very important service to our churches and our denomination by the valuable information it has collected and supplied in the art of chapel building. We have been greatly interested and somewhat amused to see how, in the pamphlet before us, there is counsel in all matters connected with building a chapel, from the selection of the site to making the contract with the builders. We would strongly recommend every church, when contemplating the erection of a new place of worship, to communicate with the excellent Secretary of this excellent Society, and obtain a copy of these "Practical Hints."

*Happy Years at Hand: Outlines of the Coming Theocracy.* By WILLIAM LEASK, D.D. Second Thousand. (London: Partridge. 1863.)

This work by Dr. Leask has been received with great favour by the Christian public, as appears from a second thousand being already called for. Though unable to assent to the views which it advocates, we bear willing testimony to the interest and attraction with which they are invested. We, too, believe in "Happy Years at Hand," though our ideas as to their character and antecedents differ much from those of Dr. Leask. Our good friend is a strong Millenarian, and an incorrigible futurist. Prophecies which, in our judgment, were fulfilled ages ago, he regards as shadowing forth evil things still to come; for the witnesses are yet to be slain, and the days of vengeance are at hand! We think he takes too much for granted, and often assumes what he would find it hard to prove. He overlooks the obvious principle that, in interpreting Scripture, our first inquiry should be—What meaning was it intended to convey to those to whom it was originally addressed? Satisfactory reason must be given before a different meaning is assigned to it. For example, why should it be taken for granted that events which Christ warned His disciples to watch for, as nigh at hand eighteen centuries ago, are only now about to happen? But we must not be critical; and as we know there are many who will derive both refreshment and stimulus from the work, to such we cordially recommend it.

*Sermons and Sketches of Sermons preached at Union Chapel, King's Lynn.* By the late Rev. E. L. HULL, B.A., (Printed for Private Circulation, by Yates and Alexander.)

Mr. Hull was a young Baptist minister at King's Lynn, who, after a short and broken period of service, was called to his rest last year. This volume, a memorial of him, has been compiled from his MSS. by his brother. Only a few of them were fully written out; the rest are sketches, filled up only in the delivery. The volume, however, is one of rare excellence, and makes us mournfully conscious how much the Church of Christ has lost in its author. A great delicacy of discrimination, great freshness of thought, unforced and natural, and an exquisite beauty of illustration and style, characterize it. Its originality reminds us of Robertson, its beauty of Stanley—

though in some respects inferior to both. The promise of these sermons is of a man who, had the Master spared him until his powers had reached their maturity, might have occupied no unworthy place by the side of either: less vigorous than Robertson, he is far more beautiful; less beautiful than Stanley, he has more of power. It is long since we have read any sermons that have more charmed us. The sanctity and tenderness of feeble heart and approaching death breathe through them, and the light of a genius that was wearing away its frail tenement irradiates them. Let our readers test our eulogy by a perusal of them, which, according to an advertisement, Messrs. Yates and Alexander will be ready to supply.

*The Floral Gift. An Illuminated Souvenir.* By SAMUEL STANESBY. (London: Griffith & Farran.)

This book does not call for literary criticism. It is enough to say that the poetical extracts which it contains are various merit—few from first-class poets but most have in them some touch of beauty. The illuminated borders are the chief charm. There you have flow of varied colours and form, twined manifold devices over fields of green. Though, perhaps, here and there a little wanting in delicacy of touch and depth of feeling, they are all chaste and elegant and refresh the eye and regale the imagination as one turns over the pleasant floral leaves. It is just fit for a young girl's birthday gift.

*The Principles of Christian Union laid down in the Word of God.* the Rev. WILLIAM WHITE, Kn., Free Church, Haddington. (Edinburgh: William P. Kennedy.)

This is a noble book, full of pure and beautiful thoughts, remarkably suggestive and stimulating, and treats a somewhat hackneyed subject with great vigour and freshness. It consists of a series of lectures on Ephesians iv. 3—and seems to have been called forth by the projected union in Scotland between the United Presbyterian and Free Churches. We have perused it from beginning to end with unmixed satisfaction. The third lecture on "Faith as the basis of union in the Church" is one of great value. The author traces most ably the distinction between faith and knowledge, and shows with great power and clearness how, with division in the latter, there may be unity in the former. We can most heartily comm-

for circulation, and shall be again to meet Mr. White as

*Elephant: a Poem.* By ELI-  
[ANNE CAMPBELL.

The sequel to a volume which Campbell published a few months ago being intended as a presentation of the entire cycle of biblical poetry. Mrs. Campbell writes with fluency and propriety, and we have of many young people being in her volumes. We can, however, concede to them the designation "poems:" they are poems, and nothing more. They have an equable flow, never offend—but never greatly gratifying it. The divine is struck out, no line to depend on for quoting. Nevertheless, thoroughly sensible and earnest, with great piety and considerable power, but we cannot help feeling that, as Milton himself, the achievement she proposes to accomplish is noble.

*Teacher's Offering.* (London: W. B. Ewald, and Hodder.)

This volume of this little periodical ends with a letter from the editor to the friends, telling them they must either or no the "Teacher's" shall continue to exist, as, if subscribers are not found for it, other publications will take its place. It is a pity that an old friend of forty years standing should be displaced, and we sorely sincerely hope more subscribers may be found for it. The volume completed contains much that is interesting and instructive, and we are sure who take it in cannot fail to be edified with it and find it useful, and the exceeding cheapness brings it within the means of all. We, therefore, commend it "God speed."

*Earnest: with Incidents from the Lives of the Great and Good.* (London: W. B. Ewald, and Hodder.)

*Days in our Village.* By V. (Edinburgh: Oliphant.)

*Chronicles of a Garden.* By Miss W. N. With a brief Memoir by JAMES HAMILTON. (London: W. B. Ewald, and Hodder.)

Books are all beautiful on the cover, the last presents a capital imitation of morocco. The covers are so to open them, and the highly tinted paper and exquisite typography tempt you to read. The first

is a decided improvement on the watery sketches we have to dismiss without praise. There is some thinking here—facts are digested well—and some interesting summaries of curious knowledge. "Bygone Days" is a small collection of pleasant, gentle religious sketches portraying rural life. Miss Wilson's "Chronicles" form a beautiful little work on natural history as seen in the garden during the four seasons of the year, with little pets of birds and animals.

*Scenes in the Life of St. Peter: a Biography and an Exposition.* By JAMES SPENCE, M.A., D.D. (London: Religious Tract Society.)

The incidents of the Apostle's life and the traits of his character are presented in this volume with much intelligence, discrimination, good sense, and devout feeling. The treatment of the subject throughout is adapted for instruction and the culture of religious feeling. The book is one of the best specimens of typography and binding issued by the Tract Society.

*Stories from Jewish History, from the Babylonish Captivity to the Destruction of Jerusalem by Titus.* By A. L. O. E. (London: Nelson.)

The authoress of this little book is already well known and appreciated by the young. She has been at some pains to compile this sketch, having chiefly consulted, in addition to the Holy Scriptures, the Apocrypha, Josephus, the writings of Prideaux, and a "History of the Hebrews," published in India. The stories are clearly told, the account of the sins and sufferings of the Jews well portrayed, and the lessons to be learned by them are clearly brought out. We can strongly recommend it as a very useful book for helping the young to understand the Scriptures, and may be read with profit by older people.

*Busy Hands and Patient Hearts; or, the Blind Boy of Dresden and his Friends.* Translated from the German of GUSTAV NIERITZ. (London: Jackson, Walford, and Hodder.)

This pretty story of the blind boy and his sister is very touchingly told; little Magda's is a beautiful character—English children would do well to imitate her patient industry. The author tells us that, in many parts of Germany, absence from the Government schools is punishable by fine or imprisonment; and much of the interest of the tale hangs on this fact.

*Notes on the Gospels, Critical and Explanatory.* By M. W. JACOBUS. *Mark and Luke.* (Edinburgh: Oliphant & Co.)

*Hints on the Reading and Study of Holy Scripture.* (London: Nisbet & Co.)

The first of these volumes is written on the same principle as the author's book on Matthew. It is well suited for the Bible-class, Sabbath-school, and family instruction, and is decidedly superior to most works of the same class. It is a decided improvement on Barnes; but occasionally it seems to us to take a doctrinal turn when the passage under notice does not point to it. Though not faultless, the book is exceedingly good for the intended purpose.

The "Hints" are simple and plainly expressed, and of value to young readers of the Bible. The little book is heartily commended by well-known ministers of different denominations. It deserves a wide circulation amongst young men.

*"Steps in the Dark."* By H. M. (Edinburgh: W. Oliphant & Co.)

This story is interesting, and the characters are naturally drawn. The heroine, who has been reared by a pious mother in the Protestant faith, is sent with her sister to be educated in Paris: whilst at school she becomes much attached to one of her schoolfellows, whose beautiful character so impresses her that she is induced to change her religion, and embraces the Roman Catholic faith. At length she is united to a young Frenchman, Madeleine's brother, who is a godless young man. Years of suffering lead her at last to her Heavenly Father, and in her mother's faith she finds rest and happiness.

*Our Village Girls.* By HETTY BOWMAN, Author of "Life; its Duties and Discipline." Second Edition. (London Book Society.)

A suitable gift for young teachers or elder scholars in Sunday-schools. The story is pleasantly and naturally told, and much good advice given incidentally in a loving, earnest way.

*Margy and her Father: a Story for Girls.* By the Author of "Shadow and Sunshine." (London Book Society.)

A tale likely to interest children, though much overdrawn. It shows the evils of vanity and love of dress, and how they

led Margy to one sin after another, and brought great trouble upon herself and her friends.

*Brands plucked from the Burning.* By the Rev. J. H. WILSON. (London: Snow.)

Under this title Mr. Wilson gives a number of instances in which conversion has been effected in Ragged Schools and Ragged Kirks, and by other home missionary operations. He also illustrates the way of salvation by a series of spiritual analogies. The style of the book is distinguished by its simplicity, and is full of the zeal and earnestness for which the author is so honourably remarkable.

*The Contrast; or, the Shepherd of Bentham Hill.* By MRS. BURN. (Edinburgh: W. P. Kennedy.)

This is a well-meaning narrative, and is intended to portray the conversion of a manly, intelligent, but free-thinking Scotch shepherd, to the faith of the Gospel. The book is not without elements of power and interest, but is somewhat deficient in breadth of view, and employs arguments which seem to us hardly suited to the case supposed.

*The Child's Commentator.* By IGORAX COBBIN, M.A. (London: Jackson, Walford, and Hodder.)

We are much pleased with the part we have seen of this publication, and doubt not that it will be found both interesting and instructive to our young people. The illustrations are remarkably good, and, when completed, the whole will form a handsome volume.

*A Hebrew Grammar, with Exercises.* By M. M. KALISCH. Part II. (London: Longman.)

This is too learned a book for review in these popular pages, but we cordially recommend the Grammar to all students of the Hebrew tongue, as an invaluable help. There was not a good Hebrew Grammar in the English language in our college days. How glad we should have been of this then! There is an essay on Hebrew Grammar prefixed to the present volume, which is very interesting.

*Contemplations on the Redeemer's Grace and Glory.* By a Clergyman of the Church of England. (London: William Macintosh.)

These Contemplations are simple, earnest and devout, and will be found helpful by the Christian in quiet and meditative hours.

*ights; or, Bible Narratives Evening of Life.* (London: Urtridge and Co.)

idea well carried out. The m may find a blessing in ations upon ancient Scripture The book is well got up, in type,—altogether suited to ends.

*Frank; or, a Mother's In-* (London: William Macin- 863.)

r of Mary and Frank is in- how how deep and lasting are sions made during the earliest ildhood by the teachings and f a pious mother. It is a tle tale, and will be welcomed and children.

*Business and Prospects fami-* scussed in several Sermons.

Rev. D. C. A. AGNEW. : Nisbet.)

plain evangelical discourses,

printed in a singularly large type, intended, we presume, for feeble-sighted Christians. To such the book will be in all respects acceptable.

*The Wisdom of our Fathers: Selections from Leighton, with a Memoir.* (Religious Tract Society.)

The Tract Society has given us a very beautiful reprint of a few choice pieces from Leighton's admirable works, with a brief and befitting memoir. The only thing we disapprove, is the omission of clauses and sentences thought to weaken or obscure the sense. This is a dangerous power for an editor to exercise.

*The Home Nurse.* By ESTHER LE HARDY. (London: Churchill.)

This is not a book much in our way, but we would just notice it with commendation, as containing a good deal of valuable information and advice. One chapter is devoted to extracts from religious books, pointing out the spiritual uses of sickness. This is very good.

## Diary of the Churches.

### TRUSTEES' MEETING.

f-yearly meeting of the Trustees of the "Evangelical Magazine" was le Guildhall Coffee-house on Wednesday, January 13. The Rev. Dr. esided. The Revs. S. B. Bergne, J. Stoughton, T. Binney, J. Fleming, nderson, T. James, J. Kennedy, M.A., W. P. Lyon, I. Vale Mummery, J. Spence, D.D., W. M. Statham, and S. Thodey were present and in the deliberations. Sixty-eight grants were voted, amounting to £584. equence of numerous sacramental collections received, the Trustees had cation of adopting ten additional cases.

er 15.—Camden New Town. : was held by the members of egation lately under the pas- of the Rev. G. Hogben, to im with a timepiece, as an of their esteem on his retiring midst.

er 17.—Glasgow Congrega- ion.—The first social meeting ociation was held in the City Wardlaw, Esq., presiding. The ars. Johnson, Robjohns, Dr. r, Russell, Spence, Forbes, , and Adam Black, Esq., ressed the meeting.

mondsey. A new place of at Alfred Hall, Grange-road, ed for the Rev. J. Sinclair. a occupied the chair. The Raleigh, J. Pillans, J. Frame,

G. Rose, and Mr. G. M. Murphy, spoke on the occasion.

December 21.—Wellington, Salop. The Rev. H. Bake was recognized pastor of the church at Tan-bank in this town. Dr. Cranage took the chair; and addresses were given by the Revs. W. Paton, D. Evans, G. Smith, and W. Marriott.

December 22.—Leek, Staffordshire. The new chapel and schools were opened, when sermons were preached by the Revs. J. Stoughton and E. Mellor, M.A. On the following Sunday, the Rev. Dr. Vaughan preached morning and evening. The total outlay on the buildings will be about £4,000.

— Rawmarsh. The new chapel here was opened, when the services

were conducted by the Rev. A. Raleigh, of London. It will seat about 430 persons, and cost £900.

December 23. — Eastbourne. The new school-room in connexion with the church, Pevensey-road, was opened, D. Pratt, Esq., presiding. The Revs. A. Foyster, J. Whiteside, R. Hamilton, with Messrs. Blackett, Hall, and others, addressed the meeting.

— New College. A deputation of the students waited upon Professor Godwin to present him with a silver vase, as a mark of affection ere his departure for a brief residence on the Continent, rendered necessary by continued indisposition.

— Melton Mowbray. The chapel in this town having been closed for the erection of side galleries, &c., was reopened, when sermons were preached by the Rev. E. Mellor, M.A. The services were conducted on the following Lord's-day by the Rev. Professor Newth. The entire cost will be about £600.

December 28. — Newport, Isle of Wight. A testimonial was presented to the Rev. H. J. Martyn, on his retirement from the pastorate. It consisted of a gold watch, a silver salver, a timepiece, and some books.

December 29. — Burwash, Sussex. A meeting was held in the Independent Chapel to present a testimonial to the Rev. W. Morton Mather on his retiring from the pastorate of the church. The testimonial consisted of 33 volumes of valuable books.

January 1. — Pocklington. A meeting was held for the purpose of presenting the Rev. W. White, pastor of Ebenezer Chapel, with a gold watch, &c. J. Jackson, Esq., presided, and presented the testimonial. Several neighbouring ministers delivered addresses on the occasion.

January 10. — Altrincham. A meeting was held to welcome the Rev. W. B. MacWilliam as pastor of the church. Mr. W. Armitage presided; and addresses were delivered by the Revs. J. Marshall, J. A. Macfayden, E. Morris, and Messrs. Dutton, Thompson, and Boyer.

January 12. — Wood Green. The new chapel here was set apart for Divine worship, the Rev. N. Hall, I.L.B., preaching on the occasion. The Rev. R. Wallace presided at a meeting in the evening; the Revs. J. Pearsall, J. Corbin, W. Robinson, W. M. Lennox, and others, giving addresses.

January 14. — Mile End. Latimer Chapel. A public meeting was held in this chapel, the Rev. H. Hooper presiding, to present a testimonial to the

Rev. R. Saunders, the senior pastor of the church, by whose liberality the chapel was originally built. The testimonial consisted of a purse containing 120 sovereigns. The Rev. W. Tyler, Dr. Rose, Messrs. Dale, Naylor, and others, took part in the interesting proceedings of the evening.

## PASTORAL NOTICES.

### CALLS ACCEPTED.

The Rev. J. Basley, late of Wardour-street, Soho, has accepted the pastorate of the church, Bushey, Herts.

The Rev. R. Bentley, that of the church, Kingswood-hill, Bristol.

The Rev. J. P. Palmer, that of the church at Finchley.

The Rev. D. Oliver, that of the church at Llanberis, Carnarvonshire.

The Rev. J. Key, late of St. Petersburg, that of the church at Wareham, Dorset.

The Rev. H. Coleman, late of Wickhambrook, that of the church at Halesworth, Suffolk.

The Rev. J. Pearson, late of Ryton, Durham, that of the church at Bishop's Castle.

The Rev. J. Redford, that of the church at Parade Chapel, Epsom.

The Rev. J. Fernie, late of Chumleigh, that of the church, Turvey, Beds.

The Rev. T. Storey, that of the church at Broad Chalk, Wilts.

The Rev. F. W. Fisher, late of Boston, that of the church at Hoxton Academy Chapel, London.

The Rev. John Moreland, late of Faringdon, Berks, that of the church at Fowey, Cornwall.

The Rev. John Edwards, of Airedale College, that of assistant-minister to the Rev. James Parsons, of Salem Chapel, York.

### RESIGNATIONS.

The Rev. J. Ault has resigned the pastorate of the church, Southminster, Essex.

The Rev. J. Hampson, the co-pastorate with the Rev. J. Jefferson at Abney Chapel, Stoke Newington, through failure of health.

The Rev. J. Graham, that of the church at Craven Chapel, in order to become pastor of the leading Independent Church in Sydney.

The Rev. H. H. Cullis, that of the church, Zion chapel, Portsea.

The Rev. D. Black, that of the church at Middlesborough, through ill health.



THE  
**Missionary Magazine**

AND  
**CHRONICLE.**

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**MADAGASCAR.**

By the last Mauritius mail we received letters from the capital from the Rev. WILLIAM ELLIS, and several of our missionary Brethren. These communications, though extended, we are sure will be read by our friends with the deepest interest. They refer not only to direct missionary work in ANTANANARIVO, but also in remote districts; while they contain important representations of collateral branches of missionary labour in the schools, by the press, &c.

During the last three months intense interest has been felt by the report (for it was more than a rumour), that RADAMA II. was still alive, and that he would be shortly restored to the throne, or seeking a refuge out of the island. The former representation was made repeatedly and very extensively in Madagascar, both in the capital and in the country; and so deep was the impression, that, either from interested motives or strange credulity, multitudes among the tribes remote from the capital rose up in arms, with the professed object of restoring the King to his throne. Our missionaries, without exception, for several months utterly discredited this report, and, for the greater part, they entertained the same convictions throughout. Others, however, were at length induced to believe that the King was still alive, and parties, in whose truthfulness and integrity they had unlimited confidence, assured them that they were holding frequent intercourse with the deposed monarch, and that he might be expected in the capital within a few days. We can only conjecture the motives by which these false witnesses were instigated, as we have no explanation given in the letters of our correspondents. But, as will be seen from the following statement of our venerable friend the Rev. WILLIAM ELLIS, the gross fabrication was ultimately exploded, and all parties concurred in the full assurance that the King's life was actually sacrificed at the time of the revolution in May last.

"I have written to you twice," observes Mr. E., "respecting the rumour of the late RADAMA, who was first reported to be alive, and subsequently to be coming to the capital. I am deeply grieved that I mentioned this.

subject; but the King's return was so confidently and persistently affirmed by parties in circumstances to know, and with so many matters of detail, that, though I long, even for months, refused it credence, I could not resist the evidence any longer, and communicated the report of his being alive to you, and more recently of his expected return to the capital. I HAVE NOW REASON TO BELIEVE THAT BOTH THESE REPORTS WERE UTTERLY UNFOUNDED."

From the following communications it will be seen that the spirit and tendency of the present Government, as well as the personal views of the QUEEN, are not in favour of Christianity. Nevertheless, there has been no act of hostility to the Native Christians; and the principles of the new constitution, if so it may be designated, secure full religious freedom to all classes of the people. The increasing numbers and influence of the Christians afford also a strong ground for hope that the sovereign and her Government will respect these principles of religious freedom, if not from conviction, yet from policy; and we trust that, by the progress of the Mission and the increase of converts, this ground of hope may continue to be strengthened and enlarged.

The chief anxiety felt by the missionaries, and probably by the Native Government, arises from the ill-judged and unconstitutional treaty made by the late King with M. LAMBERT, which the present Government refuse to ratify, and, indeed, which they could not venture to adopt without provoking the universal hostility of the people. We trust that, under the gracious providence of God, the imperial Government of France may be led to take just views of the case, and be restrained from employing armed force to obtain possession of any portion of the Madagascar territory—a proceeding which could not fail to bring about anarchy, bloodshed, and desolation.

"Antananarivo, October 9th, 1863.

"MY DEAR FRIEND,—I am desirous, if possible, to give the Directors, as briefly as I can, my own views as to the course of action which it is best to pursue, as these views are shared, I believe, by all the Brethren with whom I have thus far been associated.

#### PLANS FOR GRADUALLY EXTENDING MISSIONARY OPERATIONS FROM THE CAPITAL TO THE PROVINCES.

"There are positions more or less remote from the capital, especially in the South, which we could occupy as soon as the Brethren are qualified to take part in our work; but I see no reason to deviate from the course of action which we have hitherto followed—viz., to occupy the chief positions in the capital, establish ourselves on as solid a basis as possible in those positions, render our educational establishment and printing department as efficient as possible, and then gradually extend our operations to the provinces, as Divine Providence may indicate, sending forth in the meantime, in every promising direction, Native labourers as pioneers before a better qualified evangelistic agency which we hope will follow. The most important element in such efficient occupancy of the capital is the scriptural organization and working of our City Churches; and this, experience shows most clearly,

As we are perceived as being unacquainted with the  
of social life, concubinage, change of wives, and questions in which  
ove them are concerned, it seems impossible for them to act consist-  
left to themselves. The despotism under which they have lived has  
absolute, the favour and approval of the great in every movement is  
ed so necessary and beneficial, and their disapproval is deemed so  
us, that, if left to Native pastors, our churches would, we fear, soon  
be conducted on worldly principles. We are sometimes startled  
men who would have drunk the poison or knelt before the spear  
han promise not to read the Scriptures or pray, hesitate whether  
ht to pray at any other time than the regularly-observed seasons,  
first obtaining the approval of the government. And, perhaps, on  
s of discipline many would, if by themselves, decline to vote, or  
o vote according to what they could not doubt was the teaching of  
Testament, if they thought such vote would be displeasing to their  
s; but, associated with one of ourselves, they have less difficulty, and  
ow it will be considered that in their church proceedings they only  
here we lead. On these and other grounds we feel that if we are to  
re capital in the interest of Scriptural Protestant faith, the chief city  
s must, for a season, have our special care. We cannot act effectively  
e provinces without preserving the capital, but with that we can  
with vastly augmented effect. We can do a great deal of good besides  
g in the churches, but we must not neglect them. European preaching,  
is ruling, must also, in regard to its subject-matter, impressiveness,  
e the Native preaching. It will be long before the best European  
s will, if ever, equal the Natives in the command of the Malagasy  
s; but, as the understanding of the people becomes more enlightened,  
r minds more exercised on religious subjects, the preaching must be  
her order, and become more impressive, or lose its proper influence.  
machines is much mentioned in Madagascar and content sometimes

so since my arrival. Recent changes for a very short time interfered with the regularity of attendance on our public services; but there have been for some time past regular and apparently maturely considered accessions to our numbers from among the unbelievers and the heathen. The personal characters of the sovereign and the chief minister are not unexceptionable; but the former, though openly and uniformly patronizing the idols, and regulating almost every movement of her life by the directions of the Diviners, has encouraged, but never hindered, attendance on religious worship and instruction to any of her people who are Christians. The latter, and the members of his family in the government, have steadily contended for the continuance of perfect religious liberty. We therefore see no impediment to the continued spread of the Gospel from this source, nor from anything among the people, more than is to be found in every community in a corresponding social and religious condition.

#### AS TO A GUARANTEE FOR PROTECTION OF THE PERSONS AND PROPERTY OF MISSIONARIES.

"I feel assured that the Directors will take means to be correctly informed of the probable issue of any conference or agreement that may take place between the French and English governments in reference to Madagascar; and that, whatever our government may consent to, they will secure the protection on the part of the French of the persons and property of the missionaries, as well as other English subjects in Madagascar. Under this assurance I believe we should all deem it our duty to continue with, if possible, increased effort our great work, even to the building of Memorial Churches; but, as Mr. Sibree has not arrived, and you have suspended these operations, all is kept in abeyance till we receive further communications from the Directors.

#### VINDICATION FROM CHARGES BROUGHT BY THE FRENCH.

"My name may possibly be brought forward in connection with the proceedings of the French, as having counselled the course which the Hovas have taken in refusing the claims of M. Lambert; for I have heard that some of the French officers have said that they think I am even employed by the English government to oppose their treaty. I need not say that this is utterly untrue. I do not at present know exactly what the so called concessions include. I was present, at the King's request, when the document was read, before being signed; but considering that it was a sort of private transaction between Radama and M. Lambert, a transaction about which I could have nothing to say, I did not attend to its contents, and I have never since, though often asked, given an opinion, but always said they must consider about that themselves; excepting on one occasion, when the King asked my opinion about the coinage, I said that all sovereigns, so far as I knew, kept the coinage of the countries over which they ruled in their own hands. In regard to the treaty with the emperor, I do not recollect the terms of that treaty; and on one occasion, when strongly pressed for my opinion, said, 'If there is nothing very objectionable in that treaty, I would suggest to you the desirableness of your adopting it at once as it is; but, if there is anything very objectionable, ask if it can be changed.' I am clear of having said that much, when pressed for an opinion, but have never said more, and generally have declined giving any opinion, on

the ground that I had nothing to say on any arrangements between them and the French.

#### PROGRESS OF THE MISSION SCHOOLS.

"The Brethren will no doubt inform you of the progress of the gospel in their several spheres of labour, which I am thankful to say is in all encouraging, certainly as much as at any former period of the Mission. You are aware that besides the Central Training School, under the care of Mr. Stagg, there are schools in connection with most of the principal chapels. Three of these at the present time contain 184 scholars, while between 140 and 150 receive instruction in the Central School. We could multiply schools in the villages if we had teachers, and are greatly in want of a thoroughly good, industrious schoolmistress. There are three Sisters of Charity here, who teach well; and girls of high family go to them who would come to us, if we had a European mistress. We are so sensible of the claims of education, that we often wish the friends would add to our present staff a good schoolmaster and mistress. We could find as many additional pupils as they could teach, if no interruption to the present current of feeling in favour of education among the people should occur.

#### ACCEPTABLE PRESENT OF BOOKS.

"We are greatly pleased with the present of books, 'The Scriptures Analysed,' sent by Mr. P. D. Hardy, of Dublin, and have resolved to translate and print it as soon as possible, for the use of our native pastors and evangelists; and, at our last committee meeting but one, I was requested to ask you to thank Mr. Hardy for the very valuable present, and to obtain, if practicable, 500 or 1000 copies of the map to bind up with our Malagasy edition.

"The almanacks have safely arrived, and we are preparing to publish one in Malagasy by the beginning of 1864. We wish very much that the Religious Tract Society would kindly make us a grant of some of their casts, illustrative of religious and educational books. They would not only render our books increasingly attractive, but prove valuable mediums of instruction to the minds of the Malagasy.

"The church at Amparibe was re-opened the Sunday before last, when sixty were added to its fellowship. Pray that the Holy Spirit may render membership with the visible church on earth, the sign of spiritual fellowship with the church of the first-born, whose names are written in heaven.

"Believe me, truly yours,

"REV. DR. TIDMAN."

(Signed)

"WILLIAM ELLIS.

### GENERAL VIEW OF THE STATE AND PROGRESS OF THE MADAGASCAR MISSION.

The following letter of the Rev. ROBERT TOY gives the result of a year's experience of missionary life in Madagascar. It supplies, on the whole, a cheering and hopeful report of what had been already effected by the Divine blessing on the labours of our Brethren, notwithstanding the unlooked-for changes and painful disappointments with which, during that short period, the Mission had been visited. The writer fully concurs with Mr. Ellis in

the immediate urgency of all practicable measures for consolidating the churches in the capital and its vicinity, inasmuch as the influence of the capital upon the whole island, whether for good or evil, is most powerful and decisive. In these views the Directors thoroughly concur, and they trust that, for the present, the strength and influence of the entire missionary body will be concentrated on this important object.

#### THE NATIVE GOVERNMENT AND ITS FOREIGN POLICY.

“Antananarivo, Oct. 9, 1863.

“DEAR SIR,—Since writing last, the country has quietly settled down to order. For some time after the revolution there was, as might be expected, a great deal of excitement and uneasiness, and at one time a counter-revolution seemed imminent. A report that the King was only partially strangled, and had afterwards recovered, gained considerable credit, not only among the Hovas, but also among the neighbouring tribes, and several risings took place in consequence. All these, however, by the active and stringent measures of the government, have been wholly put down, and the whole of the tribes have returned to their allegiance. Now, however, that peace is fully restored among the natives themselves, a new danger is threatening them from without. The French, on account of the refusal of the present government to acknowledge the Lambert Treaty, are—if report be true—determined, it would appear, to make a fresh effort to obtain possession of the country. Under these circumstances, and independently of the uncertainty which still exists as to the ultimate intentions of the present sovereign respecting the liberty now extended to the Christians, it seems to me that it would be most unwise to hasten the erection of the proposed ‘Memorial Churches.’ My own feeling is, that only one should be built for the present. By the time this is completed, you will be in a far better position than is now possible for deciding what future course to adopt.

#### THE QUEEN, THOUGH AN AVOWED HEATHEN, TOLERANT OF CHRISTIANITY.

“So far the new government, though essentially heathen, has offered no obstacles to the spread of Christianity. We can, however, scarcely believe that the Queen is very favourable to the progress which it continues to make. She seems to be of a mild and humane disposition, but thoroughly superstitious, and a firm believer in all the beliefs and customs of her ancestors. The Sikidy and the Diviners are always at hand, and nothing of importance is ever transacted without their being previously consulted. Her favourite idol is kept in the palace whilst she is there herself, and accompanies her when she goes out. Every important public act is performed either on a Thursday or Sunday, the only two lucky days in the week; and, as the Diviners have to choose which of the two is the more fortunate, it not unfrequently happens that the lot falls upon the Sunday. Her coronation took place on the Sunday, and occupied nearly the whole day. On the return of the soldiers and officers from the war against some of the tribes who had revolted, though it took place on the Friday, they were not permitted to enter the town till the Sunday: and occasionally some of the officers are prevented from attending at the different churches on account of a summons to attend an



important kabary, designedly appointed for that day. Beyond this, however, I am not aware of any restriction having been imposed upon any of the Christians since her accession to the throne, and there is little room for doubt but that the high officers enjoy more liberty of conscience than during the latter part of the late King's reign.

#### THE CONGREGATIONS AT ANTANANARIVO AND IN THE NEIGHBOURING VILLAGES.

"Among the different churches in the town, considerable progress has been made since the date of my last letter. The average attendance is, perhaps, much about the same, certainly not less, while the number of candidates for Church-fellowship has continued steadily to increase. The chapels all continue to be well attended, and some are over-crowded. The country churches, however, have suffered severely in consequence of the alarm caused by the late revolution; but they are, for the most part, beginning to show signs of improvement. I have now six of those churches under my supervision. These are scattered about in the villages south of Antananarivo. One is a new place, which we opened a fortnight ago. There was previously a flourishing congregation, but it was scattered during the persecution, and the owner of the chapel put to death. All these are supplied with preachers from the same or neighbouring villages, aided by men from my congregation at Ambohipotsy, some of whom I send out regularly every Sunday. I also endeavour to visit one of them every fortnight or three weeks, taking them in rotation. I hope also to add, in a short time, two additional churches in villages which are now utterly destitute, although several Christians are living in the neighbourhood. I am anxious to get schools established in most of these places, but can do nothing at present for want of teachers.

"Recently some natives from Ambohimanga have been here on government business, who state that, both at that town and also in the neighbouring ones, there are several Christians who are greatly in want of instruction, and would be glad if a European could pay them a visit. This is not the Ambohimanga of the ancient capital. As this is in the same direction as the district I have engaged to work, I have thought it would be advisable to undertake the journey next autumn, and try and spend a few weeks in getting information respecting them, and in giving them all the instruction in my power.

#### MEETINGS OF COMMITTEE AND THE PRINTING OF USEFUL PUBLICATIONS.

"In accordance with a resolution passed at our first committee meeting, I now send you a brief summary of our proceedings during the six months just elapsed. During this time we have met six times, and have appointed to be published by Mr. Parrett 1200 lesson sheets; 275 of a similar size, containing suitable texts of Scripture, and 500 containing the Ten Commandments; 1000 children's catechisms, the same that had been published by the former missionaries; 500 Russell's Catechisms in 16mo; also a small work recently sent from England, entitled 'The Scriptures Analysed,' when the ministerial Brethren have translated it; and an English Malagasy Almanack for 1864, containing, beside the calendar in the usual form, a brief chronological history of Madagascar from its discovery, including the arrival of the first missionaries, the introduction of a written language, and the establishment of a

printing-press—notices of the different officers of the government—the geographical divisions of the country into districts and provinces—the names of the different ports and their present governors—the principal markets—commerce and population—the season for sowing and planting out the rice, and other information likely to be serviceable to the natives. One special meeting has been held to consider the advisability of establishing a general conference of the ministers and representatives of the different churches in and around Antananarivo, to be held at stated periods. It was, however, eventually decided that the proper time for the successful carrying out of such a scheme had not yet arrived, and that all that it was at present advisable to attempt was a monthly united missionary prayer meeting, to be held in rotation at the different churches in the town, and presided over by one of the missionaries. Three of these meetings have now been held, all of which have been crowded to excess. At this same meeting a paper was read by Mr. Stagg, entitled “Suggestions respecting the Working of the Missionary School and the Education of Teachers,” which was finally adopted. A copy of this paper he has probably already forwarded to you. The other business transacted by the committee has had reference to the settling of our accounts with the Society through Mr. Ellis; the discussion of the question regarding concubinage among the native converts, of which nothing has yet been decided; the appointment of Dr. Davidson to go to Tamatave to meet the new missionary Brethren; the places to be occupied by them on their arrival, and a resolution expressing our gratification at the safe arrival of Mr. Cameron. It was also decided that no catechisms be given away at the expense of the Society, but that any member of the committee wishing some for distribution, be supplied at half the appointed price.

“Mrs. Toy unites with me in kind regards, and, hoping you are quite well,

“I remain, yours respectfully,

“REV. DR. TIDMAN.”

“ROBERT TOY.

## MISSIONARY VISIT TO VONEZONGO,

A DISTRICT LYING ON THE WESTERN BORDER OF THE PROVINCE OF IMERINA.

ALTHOUGH, as already intimated, our missionaries regard the capital and its environs as having the first claim upon their zeal and assiduity, they are glad to embrace any practicable opportunity of examining the state of the people in remote districts, and of doing what they can to promote their Christian order and edification. The letter of the Rev. W. E. Cousins gives an interesting picture of society in Vonezongo, and especially of the number of Native Christians and the state of the Churches. The visit of Mr. C. was that of the first European missionary who, since the days of persecution, had journeyed to that distant part of the island, and the Native Christians whom he found there were those who had learnt the faith of Christ through the lips of Evangelists who had either fled thither for refuge, or who had been doomed to slavery by the persecuting Government of Queen RANAVALONA. It is gratifying thus to find that their faith in Christ was dearer to them

than their liberty or their lives, and that they are now enjoying peace and freedom in connection with their Christian principles and profession.

“ Amparibè, Antananarivo, Sept. 14, 1863.

DEAR DR. TIDMAN,—Your letter of July 27th has just come to hand. As I request some further particulars as to my missionary work since my last, I take this opportunity of writing. For eleven weeks I have had no time to preach in. Our old one was so wretched, and so much inclined to ruin itself, that the congregation determined to pull it down, buy the ground, and build a more substantial edifice. For eleven Sundays, therefore, I have been a wanderer, and have had an opportunity of seeing the state of some of the village churches. On the whole, there is much to encourage us; but the churches out of town cannot, I think, be considered in a very flourishing state. It is quiet and steady perseverance, and we may hope to see much better results. I will not enter into details as to all the congregations I have been obliged to visit, but will content myself by giving some account of what I consider the most important visit—viz., that to Vonezongo.

#### VISIT TO VONEZONGO.

Vonezongo is, as you are most likely aware, the most westerly of the six districts into which Imerina is divided. Between it and Avàradràno, in which the capital is situated, is the district of Màrovàtana; and beyond it, to the west, is a wilderness, leading on to the Sakalava country. In the reign of Radama I. schools were established, and the seeds of Christian truth scattered among the honoured predecessors. The seed sown has sprung up. Although the mission reached to Vonezongo, as it did also to places much further away, although Vonezongo had its share of martyrs, still those who loved God's word must have had better opportunities of reading and teaching it, than the inhabitants of Antananarivo and its immediate vicinity. I had determined to visit this place before the death of Radama. The state of affairs connected with that sad event, and the unsettled state of the country to the west, led me to delay for a time. When I thought the country was sufficiently quiet, I fulfilled my determination, much to my own pleasure, and I trust to the profit of those I visited.

#### EVENTS OF THE JOURNEY, AND CORDIAL RECEPTION BY THE PEOPLE.

On Friday, Sept. 4th, I started. Of course the mode of travelling was in a palanquin—the only one practicable to those who do not ride. I was disappointed in not reaching the end of my journey on Friday. I slept in a village situated in the district of Màrovàtana. I was reminded of my journey from Tamatave last year. The house in which I stayed was very primitive—no European influences had disturbed its arrangements. The walls and roof were black with soot. When cooking commenced, we had the smell of smoke; and when I tried to sleep, I was disturbed by the pigs and chickens in the south-east corner of the house. The floor was so hard, and the people so numerous, that I found no difficulty in waking before sunrise. We continued our journey, and reached Fihàonana about nine o'clock. My reception was very gratifying. After breakfast, in the house chosen for my accommodation—a great improvement on the one above mentioned—I was

formally welcomed by the head of the congregations already present. The chief speaker was Razaka—a man who, when sent by the Prince Rakoto to see who the French Missionaries on the west coast were, and what they were doing—was captured by some Sakalava, by them sold to the French, and the latter taken to the Malagasy establishment at Bourbon. He and his companions proved too firm Protestants to be captivated by Romish ceremonies, and after a time found their way back to their native land. His remarks somewhat startled me, for he said, ‘You, Vazaha, are partial; you think of what will be for the good of Antananarivo, but you forget us.’ I told them to take my visit as an assurance that we did not forget them, and reminded them that even if we had visited them earlier we could not have held profitable intercourse. ‘Well,’ he said, ‘it is our earnest desire to be taught, which makes us speak so. During the persecution many of us hid in secret, wishing for some friend from over the seas; and now we are better off than we were then, for we can go into Antananarivo if there is anything very difficult we want advice about.’ I assured him we would think of them, and do what we could to get them taught. For the rest of the day small groups of friends from distant villages came in to shake hands; and about two or three we had a meeting for conversation, and asking or answering questions. Many were the questions they put to me—some about texts which perplexed them, and some about what should be done in regard to admission of church members, discipline, &c. After sunset we had another such meeting.

#### A HAPPY SABBATH.

“Sunday, I had a walk in the cool of the morning before the services, which began about eight. The ordinary house of meeting was too small, so we removed to a larger one in a village about a mile away. I think nearly all must have been present at our services, which, with a break of two hours in the middle of the day, lasted till four. About one hundred joined in commemorating the dying love of Him who gave his life a ransom for many. It was a happy day for us all. The preaching was solid, clear, and very practical. During the mid-day interval, those who were still unable to read remained to be taught. Sunday evening I had another meeting for conversation and questions. Monday morning, before I was dressed, I had more questions, and till night I was kept talking. They excused themselves by saying they were ‘thirsty.’ Monday evening we had a service for preaching.

#### STATE OF RELIGIOUS KNOWLEDGE AMONG THE PEOPLE.

“My intercourse with the people has left a pleasing impression on my mind. There is a steadiness and caution, together with an earnestness and knowledge of God’s Word, which is very encouraging. Many of the questions asked showed pleasing signs of intelligence. I was asked, ‘Why, if Christ and Holy Spirit are both God, can sin against Christ be more easily forgiven than sin against the Holy Ghost?’ ‘If the Samaritans were not Jews, how could the woman of John iv. say, “Our father Jacob?”’ Others showed want of information, as this, ‘Were the distinctions between French and English the same in the days of the prophets as they are now?’ They have one difficult case of church discipline. A man, who has long been a professed Christian and who has been very diligent in visiting the sick, caring for the poor,

other Christian duties, has taken two wives, in addition to his first. 'We have followed the direction of Christ,' said the pastor, who told me. 'We spoke to him privately; then two or three went to him; after that we admonished him before the congregation—what remains for us but to separate from him?' The case is rendered more difficult by the fact that the wives have become Christians, and are desirous of being admitted into church privileges. They have joined in seeking to induce the man to choose one, and allow the remaining two to separate. I advised them to suspend the man for a season—hoping and praying that he may be led to change his course.

#### STATISTICS OF THE DISTRICT.

"On Tuesday morning, at five, I left Fihaonana, and reached home about four, having had eleven hours of the sun. I gathered some particulars as to the number of Christians in the district of Vonezongo, which are sufficient to make us anxious to do something for them. The population is not great, and very scattered. The number of Christians is rather more than 600. There are three leading churches, in connection with which Baptism and the Lord's Supper are administered. The smaller churches join with these once a month. The number of Church members is 122; and of those who are baptized, but still not full members, 18. Our predecessors, under Radama's patronage, started schools at six villages; at five of which there are still congregations. Mr. Griffiths gave six Bibles to different people in the district. Three still remain, and God has indeed blessed them. We thus enter into other men's labours, and reap where we never sowed. May God still spare us to gather in the harvest, and sow fresh seed. My Church at Amparibe has been scattered for a time, but I hope we shall continue to enjoy prosperity.

"With kind regards to yourself, Mr. Prout, and the Directors,

"I remain, dear Dr. Tidman,

"Yours truly,

"REV. DR. TIDMAN."

"W. E. COUSINS.

#### ESTABLISHMENT OF SCHOOLS, AND PROGRESS OF EDUCATION.

MR. C. H. STAGG, the writer of the following letter, was sent out by the Directors with the special view to establish schools, train native masters, and, in every other practicable way, extend education among the juvenile classes of Madagascar. After some delay he informs us that the erection of a suitable building has been completed, and that he has commenced his work with an encouraging number of pupils. We trust also that his exertions to raise up and qualify a goodly band of native schoolmasters will be successful. Nothing short of this will meet the necessities of the case, or give any substantial promise of the extension of the native schools.

From the foregoing communications we are glad also to learn that the *Printing Press*, under the care of MR. JOHN PARRETT, is rendering good service to the Mission; and it is gratifying to find that the people are ready to pay a reasonable amount for the school-books, and other publications, which are prepared and published for their improvement.

“ Antananarivo, Oct. 4th, 1863.

“ REV. AND DEAR SIR,—I have long desired to write fully to you respecting our educational operations, but, owing to circumstances over which I had no control, I have not, till within the past two or three months, been able fully to commence the work allotted to me. Previous to the erection of the missionary school, I did what I could to further the cause of education by visiting some of the existing schools, and encouraging as far as possible the native teachers in their pure labour of love.

“ I will now give you such an outline of present operations as may, I trust, be alike interesting and satisfactory to the Directors and to those numerous friends who desire the progress and spread of education here. Although we have but just commenced, there is much to encourage us, and, with God's blessing on our labours, and the prayers of friends at home, we have every hope that the light of Divine knowledge will yet spread far and wide even amongst the present generation.

#### A CLASS OF STUDENTS IN TRAINING FOR TEACHERS.

“ Acting in accordance with the wish of the Directors, it has been our aim to select a few young men of Christian character. These are now under instruction, and I have every hope that within nine months they will be ready to go to such village stations as may be deemed desirable. Teachers are wanted, both here at the capital and in every town where congregations assemble. When our missionary Brethren visit the out districts, the usual cry of the people is ‘ Send us teachers for our children, and come often to us, or, still better, come altogether, then our congregations would soon increase.’ Truly the harvest is ready. Soon after Mr. Ellis's arrival, he succeeded in obtaining possession of part of the land occupied previously by Mr. Griffiths, whose name will ever live in the affectionate memory of all classes of people here. Though he has passed away, the fruit of his labour is ever with us. On that land we have had erected a missionary school some fifty-five feet by twenty-six; it is a good large room, and will well accommodate 200 children. It is a wooden building, and the many friends who have visited it have expressed themselves well pleased with it. It is situated in a good part of the capital, and within an easy distance of the houses of the principal inhabitants.

#### MISSION SCHOOLS IN FULL OPERATION.

“ Our friends generally expressed themselves as sure that the school would soon be full. I feared somewhat, knowing that the Catholics were trying their utmost to get all the children, as they could not get the adults; but I am happy to say that my fears were groundless, for we have now about 190 children in daily attendance, and have already entered 150 names in our book. This has been accomplished without any pressure; we merely announced to the congregations that the school would be opened on such a day. We have also in connection with our congregations four other schools in operation.

“ I hope at some future time to be able to send you a full account of the internal working of the school, but as we have only recently commenced, I cannot say much respecting the progress of the children. I have, however, full confidence that they may be educated to a point quite equal to that attained in our ordinary day-schools at home. I find them very obedient and



learn. As early as six o'clock in the morning they are waiting in order to be let into school, and when it commences, we have no late comers; in the school, they very reluctantly leave it. This eagerness may wear off, but we believe that the children, as a whole, are anxious to know. The Vazaha, as we are called, are able to teach them. They are never asking questions.

In reference to the young men I have under training, I am generally satisfied with their progress, but I am not able to do all I would desire, for after the school is over, which lasts in the morning for three hours, and in the afternoon, neither they nor myself are fitted to go through any condensed course of lessons. Still I hope that the real practical knowledge acquired by working daily in the school, and such lessons and hints enabled to give them, will fit them to become useful teachers in the towns and villages which surround us.

As before stated that we have other schools in operation: some of them well attended; these are taught by native teachers, with valuable aid from our ministerial Brethren. I may also state that in connection with Rev. Messrs. Cousin's, Toy's, and Duffus's congregation in the capital are very good Sunday-schools. Our Brethren have great hope in the work may spring from that good work. It will bind the children to the Lord; and may we not trust and believe that they will be numbered amongst the future pillars of the Church in Madagascar?

There is one other matter I would like to touch upon in the working of the schools. We have made a charge of about fourpence per month for each child, at the same time making a reduction where there are two or three children in the family. I have some fears respecting it. The principle is good; we discussed it in Committee, and I will do my utmost to carry it out; but I fear the people are not sufficiently prepared for it; and then, we must remember that the heathen give all for nothing. I find no trouble in the selling of slates, pens, &c., because they see something tangible for their money.

#### VISIONS OF THE FUTURE.

A question often arises in my mind, will the work now commenced be able to go on? We believe it will; from what we see around us, and the effect may form of the result of past events, we are led to the conclusion that action and permission will long be granted to us. The Queen makes no objection to the fact that she worships the idols. At the same time she gives permission to all her people to worship whom they please. They use this permission by crowding all our places of worship; and every day increases the number of those who give themselves to the Lord. I know our ministerial brethren often rejoice as they see the fruit of their labours in ten, twenty, or thirty, who come forward monthly in each chapel to join the Lord's service. We have had a time of darkness, hope almost fled, but the Sun of righteousness is in our midst, and the people rejoice.

The Prime Minister, who has great power in the country, is friendly with us. He believes thoroughly understands and knows that the progress of Christianity will be the only means whereby real advancement may be made among the people; but we must not shut our eyes to the fact that there are

other men of power who are not friendly to Christianity. But we will work whilst we can; we know that every increase is an increase of strength. Already the little one has become a thousand.

#### THE QUEEN'S MARRIAGE.

"I don't know whether you have heard of the *Raharaha Mangina*, or silent business, as it may be termed. At first it was not generally known; but the fact is that the Prime Minister has married the Queen, or the Queen the Prime Minister; the Prime Minister has two other wives. The marriage with the Queen is not liked by many, and it is not thought that it will add to his power. He has now apparently unlimited power, and all appear willing to do his bidding; but in a country so fond of plots, it is not likely that the King's party have entirely died out. It will take some time before friends at home will have entire confidence in the future stability of the present Government; and it is only acting wisely; for, as far as we could judge twelve months ago, there was every probability of Radama's reign lasting many years.

"Desiring to be kindly remembered to the Directors,

"Very faithfully, I remain,

"REV. DR. TIDMAN."

"CHARLES T. H. STAGG.

#### ARRIVAL AT THE CAPITAL OF MESSRS. KESSLER AND PEARSE.

"Antananarivo, October 9th, 1853.

"MY DEAR SIR,—You will be glad to hear that, by the mercy of God, we arrived safe and well at the capital on the 7th, after a journey of nine days. The roads from Tamatave to the capital are not only bad, but the worst that I have seen anywhere, and for Europeans altogether impassable. At our last resting-place we were met by our Brethren Duffus, Cousins, and Parrett, and on nearing the capital a number of Christians came to meet us, followed by Mr. Stagg, Mrs. Davidson, Mr. Ellis, and Mr. Toy. They are all very kind to us, and it is quite a pleasure again to have intercourse with Christian friends, after being deprived of it for some time. Mr. Ellis has taken a house for me at Ankadibevava. There is a church close to it which he wishes me to take charge of, together with two Native Pastors. From what I can see now, it is necessary that all the churches should be presided over by European missionaries, at least for a time, until a body of Malagash preachers can be trained to take the sole charge of them. There is a large field here, and our whole force must be concentrated for a time in the capital, as this is the centre from which the other parts may afterwards be supplied. The church at Ankadibevava consists of 120 communicants, and 500 hearers, but there is room for more. Let us hope that it will soon be filled.

"I cannot say much more now. Perhaps next month, looking round a little more, I may be able to give a statement of our doings and prospects; and I shall be glad to hear from you, and have fuller instructions as regards the intentions of the Directors with respect to Madagascar, and the building of the stone churches.

"At Tamatave I met Mr. Pakenham, the English consul. He was very

kind to me when I called on him, which, as English subjects, we thought it our duty to do. He wished to have an English service, and I preached in the morning. In the afternoon I baptized ten natives—three children, two women, and five men; and Mr. Pearse married a Native couple. There is a congregation at Tamatave of about 200 people, and David Johns is the pastor.

"I intend, please God, to go down to Tamatave in May to bring our friends and my wife and child up from Mauritius, as it is impossible for them to get on by themselves. We are under great obligations to Dr. Davidson; had it not been for him, I do not know what we should have done on the road.

"With my very kind and affectionate regards to you,

"I am, my dear Sir,

"Yours most sincerely,

"REV. DR. TIDMAN."

(Signed) "JULIUS KESSLER."

## SOUTH SEAS.

### EXTRACTS FROM THE JOURNAL OF THE "JOHN WILLIAMS" ON HER LAST VISIT TO THE ISLANDS OF WESTERN POLYNESIA.

(Concluded from page 12.)

#### CHRISTIAN SETTLEMENT ON FATE.

"October 23rd, 1862.—We this day sailed from UEA, and steered our course for FATE. On the 24th we cast anchor at sunset off the very interesting Christian settlement of that island. Toma, the Rarotongan teacher, came off in his canoe, but did not reach the ship till it was quite dark. He and his wife are well, and happy in their work. One of the Aneiteum teachers has died during the year of brain fever, and Takorna, a Rarotongan teacher, of the malaria prevalent on the island. The other Aneiteum teacher is laid by with a bad foot, caused by treading on a poisoned arrow. We left Makore, a Mangaian teacher, here to assist Toma in the work; so that now there will be three teachers. We appointed also Daniela, lately returned from Santo, to be an assistant-teacher. We learnt that the word of God is making progress among the Christian party, but that no heathens have joined them; still they do not molest them in religious engagements; indeed, we found that the heathens looked upon them with some degree of awe. In January last, a hurricane devastated the island; not a building remained standing. Toma's house and the church were swept away. The bread fruit trees were laid low: not a leaf was anywhere to be seen; but, happily, the yams and other roots on which they chiefly depended for subsistence, were uninjured. In a short time the Christians had plenty, but the whole mass of heathens, even up to the present time, are suffering from scarcity of food. The cause of the abundance among the Christians is twofold: first, they are more industrious; secondly, they cultivate a variety of foreign vegetables, which come in opportunely when any disaster befalls the native crop. The heathens are very superstitious about planting any new kind of food, fearing that it will produce disease and death. The Christians' village has a simple code of laws, which Pomare, their intelligent-looking chief, administers with great vigour, and to the satisfaction of all

parties. At half-past eight P.M. we heard the constables' gong beating, as Eastern Polynesia.

"Saturday, 25th.—We went ashore, and were much pleased with the premises of the teacher. They have a little bamboo church which will hold about a hundred, and which we were informed is well filled every Sabbath. The people gave a present of food to the ship, consisting of pigs, pumpkins, yam and taro. The Church-members made their first contribution to the Paris Society this year, which consisted of 5s. 6d. in cash, and 280 pounds of arrowroot. This is a move in the right direction. A church, only one year existence, and just emerging from heathenism of the grossest type, commenced at once to send contributions to the Missionary Society. Ought not this little circumstance put to shame most of our Brethren at home, who have enjoyed the accumulated blessings of the Gospel all their lives, and yet never do half of what these semi-heathens do for the spread of the Gospel, the blessing of which they have scarcely tasted? This contribution was handed over to the Presbyterian Brethren of the New Hebrides, as they have undertaken the evangelization of Fate. We examined twenty-three candidates for Church-fellowship, and selected ten (four men and six women), for admission to the Church on the morrow—Sabbath. Toma, the teacher, has written out a few hymns and has commenced a catechism for the use of the people. These attempts are doubtless very imperfect, but without European missionaries it is all that can be expected. They have no translation of any portion of Scripture, hence the Rarotongan Bible is used in public service, which the natives, of course, cannot understand, except one or two individuals who have learnt a little of that language.

"Sabbath.—We held our usual service on board this morning. In the afternoon we went ashore; Mr. Gill preached in the Rarotongan dialect, which Toma translated. Mr. Jones baptized the ten natives selected yesterday. After further devotional services they received the right hand of fellowship. With deep thankfulness we all united in partaking of the Lord's Supper. The church on Fate now numbers forty-two; may the grace and strength of God be with them, that they may remain faithful to the end!

"Monday morning.—A deputation from the Church, headed by the chief, came off in canoes to reiterate the request for a missionary. They said, 'We have on several visits of the "John Williams," been promised a missionary, but still he was not forthcoming.' We replied, 'We are delighted at your earnestness to have a servant of God in your midst, but you must wait patiently, as other islands have to do.' 'Oh, yes, we may wait,' said some, 'but before long many of us may be dead.' 'But what can we do? Missionaries are scarce. There are so few young men in the Church of Christ who are willing to leave their homes and come out to a barbarous heathen country like you.' On hearing this, the chief, Pomare, at once volunteered to proceed forthwith to England, in search of a missionary, feeling assured that if he could lay claim before any one of our young ministerial Brethren, he would not fail to secure a pastor at once for his people. We dissuaded him from thinking of so long and perilous a journey, and endeavoured to show him that a missionary would arrive sooner by our writing for one, than by his going personally. Some of the party, directing their attention to Mr. Vivian, a young mission-

proceeding to Huahine, said, 'Why can we not have this missionary to stay with us?' 'Oh,' we replied, 'he has been appointed to another sphere, and cannot stay with you.' 'Oh, let us take him by force,' said some, 'while we have the opportunity.' Mr. Jones asked them if it would be proper for a man to take a case of goods addressed to a neighbour and appropriate it to his own use. 'Oh, no,' they replied, 'that would be a theft, and very wrong.' 'Would you, then, be thieves,' he asked, 'by taking this missionary who has been sent labelled to another people and another island?' After this they thought no more of it, and so Mr. Vivian escaped being tied hand and foot and lowered into a canoe.

"Monday, 27th.—About midday we set sail for Apee. As we sailed along the coast of Fate, we were amazed at the extent and apparent fertility of the island. Numerous islands lie off its shores, of considerable extent, which are doubtless inhabited.

Early on Tuesday morning we found ourselves sailing through a vast Archipelago, all inhabited by heathens and cannibals of the worst class.

#### VOLCANO ON THE ISLAND OF AMBRYM.

"Oct. 30th (Thursday).—We were off Ambrym, every one on board gazing at the active volcano which exists on this island. The column of smoke arising therefrom is as black as that of a steamer's chimney, and so immense in quantity, that it blackens the whole heavens around, and fills the whole horizon to leeward, as far as the eye can reach, with heavy masses of thunder-like clouds. The mountains all around are covered with ashes to such an extent, that not a single leaf of vegetation is anywhere to be seen. This volcano is apparently of later date than the one in Tanna, which is much smaller, and the smoke indicates exhaustion of combustible materials,—though the eruptions of fire are much more frequent, being seen at intervals of only a few minutes, while the eruption of fire on Ambrym was only seen once during the night in which we lay off that place. We learnt from the two Ambrym youths, who had spent twelve months at Maré, in Mrs. Jones's school, and who could speak that language pretty well, that the volcano is very difficult of access, the path very narrow, with a precipice on either side, and that only a few old people on the island had ever visited it.

#### TWO YOUNG NATIVES RESTORED TO THEIR HOME BY THE MISSIONARY SHIP: ENTHUSIASTIC RECEPTION.

"About three o'clock in the afternoon we were off the spot from whence the two young men, Louis and Brabatmasing, were taken by the 'John Williams,' last year. Brabatmasing had been very ill during his stay on Maré, and fears were entertained that he would never see his home again. Prayers were offered to God on his behalf, that he might be restored to his home, lest his death while with us should produce unfavourable impressions and feelings on his superstitious countrymen towards the missionaries and missionary ship, and thus, perhaps, frustrate our designs and plans for the introduction of the Gospel among them. But God most graciously heard our prayers, and it was with feelings of devout thankfulness we prepared to take the boys ashore to their friends, safe and in good health. It must be remembered that these two lads were in all probability the first who ever left their homes, and after they had volunteered to go with Captain Williams, they

soon repented, and wept much to return; however, it was thought advisable to keep them to their first engagement, which, by the way, was made only by signs out on the open sea, and hence not very well understood. Their friends on that occasion paddled after them with the hope of recovering their stolen brethren (as they supposed), but were soon left behind. They would conclude therefore, that the boys were lost and would never return, that the white man on the floating islands (ships) had cooked and eaten them. The lads dressed themselves up in a complete suit of English clothing, except shoes and stockings, and advised us to take them ashore for the night, leaving their few chattels behind till morrow, so that during the night they would communicate our desire to form a Mission station there, and in the morning they would come and inform us of the result, and take their things. We pulled in to the shore, but kept outside the reef. We found the natives swimming without arms, showing that they had confidence in the white man. However they kept a short distance away, indicating a little mistrust. Mr. Jones now advised one of the youths to stand up in the boat, and speak to the men swimming about. He spoke in his native tongue, and the surprise indicated on their countenances, at being addressed in their own language by strangers, was very great; they all appeared paralyzed with wonder. 'Tell them who you are,' we suggested; which being done, such a scene followed as our tongues would fail to tell, or pen describe, it must be seen to be realized. The people appeared mad with joy; they shouted to those on shore, splashed and dashed about in the water in all sorts of ways; now a desperate rush was made by those on shore, and the sea all round the boat soon became thick with human heads, shouting and rejoicing. Still they hardly knew whether they might approach the boat or not, until they were assured by their newly arrived countrymen that the *white man* was a very harmless sort of creature. Whereupon the boat became filled with those naked barbarians, leaping, stamping, jumping, vociferating most deafeningly; others, unable to find standing room in the boat, clung around the gunwales, almost endangering its safety. When we offered to shake hands, they looked at our empty extended hands most ludicrously, until informed of our object by their two friends, when we had more shaking of the hands than we had anticipated. One man constantly waved a branch of the *ti* with its tuft of leaves, loudly vociferating. We learnt that this branch carried in the hand by the natives is a sign of peaceful intentions (the Ambrym olive branch). They urged us to go ashore, but being now late, and the vessel far off, we put our two friends on a canoe, and sent them ashore, while we returned to the ships, filled with joy and gratitude to the God and Father of our Lord Jesus Christ, who for His beloved Son's sake had given us so cheering an interview with these wild savages.

CORDIAL RELATIONS ESTABLISHED BETWEEN THE SAVAGES OF AMBRYM  
AND THEIR MISSIONARY VISITORS.

"Oct. 31st (Friday).—Brabatmasing came off early in the morning with some of his friends, to fetch his things and to look at the wonders to be seen on board, among which were the ladies and children—our clothes, our beard shaven so closely, and the hand pumps for drinking out of the casks. After breakfast we took them ashore in the boat, together with their chest of clothes



turkeys, fowls, a pig, and useful plants and seeds, which Mr. Jones had supplied them with, for the benefit and improvement of their people and island. One of us searching in the pocket for a handkerchief, found it adorning the head of one of the chiefs as a head-dress, as if it belonged to him, and no one else. They all seemed to think they had a right to take from us what they could find, and did not consider it in the light of thieving, for they made no attempt to conceal what they took.

"When we reached the shore, one of the chiefs, thinking we hesitated to step on shore, rushed forward and placed in Captain Williams's hand a branch of the *fi*, as a pledge of friendship. Mr. Jones jumped upon the back of one of the naked fellows, and was carried through the surf to the beach. Mr. Gill and Captain Williams followed. We were evidently the first white men who had landed here, for we were no sooner set down upon our legs than the more courageous began to examine us from head to foot. Many seemed to think that they had achieved a wonderful feat when they had touched the white skin of our hands, for they ran away as though they had touched a serpent. One expressed great astonishment on discovering that some of us wore four skins, viz., coat, waistcoat, shirt, and flannel. They felt the fleshy part of our bodies, much as a butcher does a beast when he is selecting one for the slaughter. Our pockets, with a few articles of hardware, as presents, were discovered by the feel, and it was perfectly amusing to see the people search for the way to them. Mr. Jones soon had his pockets relieved of their contents; and, having met with such good fortune, they tried Mr. Gill's, and saved us the trouble of distributing them, as we had intended. They did not value fish-hooks or knives; they did not appear to know the use of them. Pieces of gay print, or stout iron hoops, were valued most. The iron hoops they sharpen down into axes, and, lashed to a hooked stick, use it as an adze. This is a great article of commerce between them and the people of Malicalo, who get it from sandal-wood traders for yams and other vegetables. Mr. Gill amused them much by showing his watch and allowing them to listen to its ticking. Captain Williams prudently took his off and put it away, lest it should disappear never to be seen again. But the crowning wonder of all was Mr. Jones sitting down under the shade of a bread-fruit tree, taking off his shoe and stocking, and exhibiting his foot. One of the chiefs, finding that we liked the milk from the young cocoa-nuts as a beverage, continued to deluge us with it until we were compelled to lay it down on the ground, to show that we had had sufficient; still he would break open more nuts, and press them upon us, and appeared to find his greatest pleasure in seeing us drink.

"Louis had stayed ashore to collect a present of vegetables for the ship, but thinking we were a long time coming, he had gone to the ship in a canoe searching for us. We obtained four young men willing to go with us to Maré to be instructed, and to return by the 'John Williams' next year. We brought two teachers with their wives from the institution at Maré, with a view to settle here and form a Mission station; but the answer the people gave to our inquiry, if it would be agreeable to land them, was, that it was very good for us to wish to locate teachers among them, but they had much rather we would not, as they were very much afraid of the clothes we all wore; and though we repeated the request, yet we found that their minds were fully

made up. It appears to be the case very generally, that wild savages of Western Polynesia entertain very peculiar ideas with respect to clothing when first they see it. One great point, however, is gained. We have secured their good will, and have two young men there who can tell them many things which they have seen and heard during their twelve months residence on Maré; and perhaps when the 'John Williams' visits them in 1863, they may have thrown away their fears, and be anxious to obtain teachers. If not, we shall be still able to carry away youths for instruction, and they, by mixing with people who are somewhat civilized, will, with God's blessing, remove the suspicions still lingering among the natives of this fine island.

#### VAST EXTENT OF THE GROUPS OF WESTERN POLYNESIA.

"We steered from this place about mid-day for Malicalo. All round the whole horizon we saw large and lofty islands. What an extensive field for missionary operations; for at present all are living in the grossest darkness, and most revolting cruelties. How utterly insignificant do the groups of Eastern Polynesia appear in comparison with these!

"At the close of the evening we were close up to Malicalo, a splendid island, and very large. Here you have harbours, rivers, mountains, and forests. During the whole night we were running by its side, and yet in the morning we had not passed it. It would have been very desirable to have held communications with the shore, and to have endeavoured to take away a few youths if possible for instruction, but Captain Williams was not disposed to wait.

#### ESPIRITU SANTO, A FINE FIELD FOR MISSIONARY EFFORT.

"Saturday evening, November 1st.—We dropped anchor in a fine bay on the southern part of Espiritu Santo. This is the largest, and perhaps most fertile, of all the islands of the New Hebrides, and the source of almost all the sandal-wood, which is collected by various vessels and sent to China annually. The people are, and ever have been, very docile and kind to strangers. There is nothing whatever to be feared from them; a person might go anywhere amongst them without danger. European missionaries should settle at once. Teachers can do nothing here; the sickly nature of the climate forbids it. Natives are much more susceptible of disease than Englishmen. Two Rarotongan teachers were landed here last year by Mr. Murray; both died, and one of their wives, within a fortnight of their landing. Mr. Murray last year took away three youths from this place, and left them in the care of Mr. Creagh for instruction. We now restored them to their homes. They have not learned much of the Maré language, hence were not of much use as interpreters to their relatives and fellow-countrymen. One of them learnt, immediately on our arrival, that two of his friends had been killed and eaten the day previous.

"Sabbath (November 2nd).—Although lying at anchor, we deemed it unadvisable to go ashore, for two reasons—first, we could hold no service with the natives, not being able to communicate with them; and, secondly, they being accustomed to have Englishmen ashore from sandal-wood vessels, would be unable to distinguish between our object and theirs. Hence we thought that they would be the more struck with our spending a quiet Sabbath on board, and would see that the missionary vessel was different from all others. Many of the natives came on board on the Sabbath to barter, but being told by

their fellow-countrymen that it was our sacred day, they quietly laid their commodities aside, and stayed on board all day, watching with great interest our religious services.

"Monday (November 3rd).—We proceeded ashore to land the three youths, to visit the graves of our poor teachers, and to present the chief, under whose care they were placed, and who behaved very kindly to them, with a few useful articles of clothing and hardware. The chief was very anxious to assure us—by signs—that the teachers did not die for want of food; he showed us that he crammed them with food, but they died notwithstanding. We observed in the gardens of the late teachers three orange trees, and a pineapple plant, thriving exceedingly well. The luxuriance of the wild vegetation around exceeds all we have before witnessed. We would fain have gone further, and visited more of the people, but we were compelled to be exceedingly hurried in our intercourse with them, that we might catch the boat which brought us ashore, as the Captain had given orders to the boat-steerer to leave us behind, if we were not back by the time he hoisted a flag—a signal between the two—as he should heave anchor and sail at that signal, and we did not wish to be left without any means of making ourselves comfortable on so sickly an island for twelve months; therefore we endeavoured to meet the wishes of the Captain. Just after we stepped into the boat, the flag ran up. Our whole engagements with the natives, from the time we left the ship till we returned, occupied just two hours. The same day we sailed away for Lifu; head wind, and very strong. We succeeded in inducing four young men to accompany us; two to Maré, and two to the Hervey Group.

"We reached Lifu on Monday, November 10th; found Mr. Sleigh at his station. The Captain landed his goods safely. Wednesday, November 12, we sailed for Maré, and reached there early the following morning. Messrs. McFarlane and Sleigh accompanied us to attend the annual meeting of missionaries, to be held at Mr. Jones's station. We found Mrs. Jones seriously ill, which was a sad blow to her husband on arriving at his home. We sincerely hope that with his assistance, and the blessing of God, she will soon recover her usual health.

"End of the sixteenth voyage of the 'John Williams' to Western Polynesia.

(Signed)

"WILLIAM WYATT GILL.

"JOHN JONES."

### DEATH OF REV. ALEXANDER IRVINE.

Our readers will remember that in March, 1863, Dr. and Mrs. TURNER, accompanied by four young missionaries and their respective wives, amongst whom were included Mr. and Mrs. IRVINE, left this country for the Australian Colonies, *en route* for their appointed fields of labour in the islands of the Pacific. During the voyage Mr. Irvine was attacked by a painful disorder arising from local injury received before he left England, and on reaching Melbourne in June following, he was compelled to undergo a surgical operation. For a time sanguine hopes were entertained that he would be sufficiently convalescent to accompany his missionary Brethren

to the islands; and, with that view, he and Mrs. Irvine proceeded to Sydney in order to take their passage in the "John Williams." But in this they were disappointed; and after the ship had left for the islands the dear patient became gradually worse, suffering at times excruciating pain; and, in one of the paroxysms of the disorder, his happy spirit sunk peacefully to rest. Our beloved Brother's death occurred at Sydney on the 23rd October, ult.; after announcing the event, the Rev. A. Buzacott writes:—

"Mr. Irvine was buried the day after, viz., the evening of the 24th. Rev. W. McIntire, who, with Mrs. McIntire, had shown him much kindness during his illness, gave an address at our house previous to the removal of the corpse. A goodly number of ministers and gentlemen followed him to the grave, where the Rev. Mr. Johnson gave a very suitable address. His youthful and lovely widow has excited much sympathy—that just as they were about to realize the object of their devout wishes and prayers, the Master interposes and says: 'It is well that it was in thine heart,' and the work was accepted and rewarded just as if the deed were done.

"Our dear departed Brother was throughout in a delightful state of mind. He was always, when strength allowed, ready to converse on heavenly things, and frequently his countenance brightened with the prospect. Had it been the Master's will, he would, with his devoted partner, have been much delighted to have been actively employed in directing the heathen to the Saviour; he never murmured; the language of his heart appeared to be, 'Not my will, but Thine be done.' His widow, who at first appeared crushed with the stroke, was enabled also through her tears to say, 'Thy will be done.'"

It should be added that our excellent and lamented young friend, Mr. Irvine, had been specially designated to a highly interesting field of labour on the island of UEA, one of the Loyalty Group, and the inhabitants of that island were anxiously expecting the arrival of their missionary; but, although their hopes have been thus unexpectedly dashed to the ground, we trust that after no long interval, another and equally zealous candidate will offer for the service.

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### ARRIVAL ABROAD.

REV. T. H. CLARK and daughter, at Kingston, Jamaica, per "Shannon" December 5.

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### MISSIONARY CONTRIBUTIONS.

*from December 19th, 1863, to January 18th, 1864.*

# **Park Chapel, Camden Town.**

Per J. J. Knight, Esq. £ 7 0  
A Friend " 0 14 0  
Mr. Clark's Bible " 0 17 0  
For Widows' Fund, 18 17 3  
£11 10s.

**Park Crescent Chapel, Chesham.**  
Sunday School ..... £ 4 6

**Pembury Grove.**  
Juvenile Society ..... £ 10 10 0

**Regent's Park Chapel.**  
Sunday Schools, for Mrs. Shrewsbury's School, Berksbury ..... £ 4 0 0

**Survey Chapel.**  
Auxiliary, per W. H. Simms, Esq., on account ..... £ 20 10 0

**St. John's Wood.**  
Rev. Dr. Ferguson ..... £ 1 1 0  
B. H. Todd, Esq. .... 2 2 0  
For Widows' Fund, 0 5 0  
£1. 10s. 2d.

**Stepney Meeting.**  
Juvenile Society ..... £ 14 0 0  
Do. for Madagascar 1 10 0  
£15. 10s. 0d.

**Trinity Chapel, Brighton.**  
Rev. R. Hildridge.

**Subscriptions.**  
Miss Stabler ..... £ 2 2 0  
Mr. Crab & Family ..... 1 10 0  
Rev. Timothy East ..... 1 1 0  
Mr. C. Warton ..... 1 1 0  
Mrs. Warton ..... 1 1 0  
Mr. S. Forester ..... 1 1 0  
The late Mrs. Hildridge ..... 1 0 0  
The late D. Glinger, Esq. .... 1 0 0  
B. P. C. .... 1 0 0  
Mrs. Payne ..... 1 0 0  
Mr. Barker ..... 1 0 0  
Miss Cockerton ..... 1 0 0  
Miss Glinger ..... 0 10 0  
Miss Warton ..... 0 10 0  
Miss Ann Nichol ..... 0 10 0  
Mrs. Lighton ..... 0 10 0  
Mrs. Poole (2 years) ..... 1 0 0  
Mr. George Harris ..... 0 10 0  
Mrs. Edmonds (A) ..... 1 0 0  
Mrs. Edmonds (D) ..... 1 0 0  
A Friend ..... 0 10 0  
Sussex Road ..... 0 0 11  
Vestry Box ..... 0 0 5  
Mr. Higgins ..... 0 2 0

**Collected by—**  
Mrs. Pearce ..... £ 0 0 4  
Mrs. Dice ..... 0 17 2  
Mr. Dice ..... 0 10 2  
Miss Payne ..... 0 12 0  
Mrs. Simons ..... 0 10 0  
Miss C. Smith ..... 0 7 0  
Miss Henderson ..... 0 5 11  
Master Henry Leigh ..... 0 0 0  
Miss Ann Norton ..... 0 0 0  
Little Annie's Box ..... 0 4 0  
Sabbath Schools ..... 5 16 4  
Collection ..... 2 10 0  
£12. 12s. 1d., 6d., 2d., 7d.

**Walthamstow.**  
Mrs. Carter ..... £ 0 10 0  
For Widows' Fund, 10 0 0  
£10. 10s.

**REDFORDSHIRE.**  
A Redfordshire Par-  
sonage ..... £ 0 0 0

# **CAMBRIDGESHIRE.**

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J. Patterson, Esq., Treasurer.  
**Finalists.**  
Rev. R. Davy.

Collection ..... £ 12 8  
Mrs. Wedd ..... 1 0 0  
Mr. W. Ellis ..... 1 0 0  
Mrs. G. Barker ..... 0 4 0  
Mr. James Barker ..... 0 8 0  
Mr. Bacon ..... 0 8 0  
Mrs. Stockbridge ..... 0 8 1  
Mrs. Wright ..... 0 4 0  
Mr. W. Clark ..... 0 4 0  
Mrs. Johnson's Missionary Class ..... 1 14 1  
£12. 12s. 1d., 12s. 6d.

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Miss Cole and Young Ladies ..... 1 3 0  
J. R. Fordham, Esq. .... 3 2 0  
Mr. George Palmer ..... 0 10 0  
W. Woodham, Esq. .... 0 0 0  
Mr. Benjamin Wallis ..... 0 10 0  
Mr. John Campkin ..... 0 12 0  
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Public Meeting ..... 2 10 0  
For Widows' Fund, 1 0 0  
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**Boxen.**  
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Miss Parkinson ..... 0 1 0  
Master Lyman B. Cowin ..... 0 10 0  
Master A. Creighton ..... 0 10 0  
Master R. Wrigley ..... 0 0 0  
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**Subscriptions.**

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Miss Emily Hanson ..... 0 12 0  
Master J. Mayhew ..... 0 10 0

Masters John and Robert Walters ..... £ 7 0  
Mrs. Bulmore ..... 0 0 0  
Miss Scott ..... 0 0 0  
Miss Graham ..... 0 0 0  
Miss Margt. Walker ..... 0 4 1  
Mr. Greenup ..... 0 2 0  
Mrs. Proudfoot ..... 0 0 0  
Mrs. Robt Armstrong ..... 0 1 7  
Miss Susan Ramsdell ..... 0 0 11  
Mr. Nichol ..... 0 0 0  
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For Widows' Fund, 1 1 0  
£12. 12s. 11d., 3d., 11d.

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Miss S. A. Chellenger, in consequence of reading, in the last month's Chronicle, the intelligence from You ..... £ 0 0

**DEVONSHIRE.**  
**Malborough.**  
J. Vowler, Esq. .... £ 0 0 0

**Okehampton.**  
Rev. W. Trigg.  
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Annual Meeting ..... 0 10 0  
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J. M. Bard, Esq. .... 1 12 0  
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<b>Halstead.</b>	<b>Watford, Mr. J. W.</b>	<b>SCOTLAND</b>	<b>Andrew Garrard</b>
<b>Old Meeting.</b>	<b>Walker, jun.</b>	<b>Edinburgh Auxiliary</b>	<b>Jas. Gray, Ass.</b>
<b>Rev. S. S. England</b> . . . 57 3 2	<b>Were.</b>	<b>Society.</b>	<b>Miss Henderson</b> . . . 1
<b>New Meeting.</b>	<b>High Street Chapel.</b>	<b>James S. Mack, Esq., Treas.</b>	<b>W. Laughlan</b> . . . 9
<b>Rev. E. Johnson</b> . . . 9 1 4	<b>Rev. W. Leach, D.D.</b>	<b>Subscriptions.</b>	<b>M., per G. G., junr.,</b>
<b>High Easter.</b>	<b>Collection</b> . . . 6 0 0	<b>Rev. G. D. Cullen,</b>	<b>for the Madagascar</b>
<b>Rev. E. Barnard</b> . . . 4 4 0	<b>Anonymous, for</b>	<b>Do. for General Fund</b>	<b>Mission</b> . . . 5
<b>Midgwell, Rev. S.</b>	<b>India</b> . . . 1 0 0	<b>Institution, Cal-</b>	<b>Robert McIndoe</b> . . . 0
<b>F. Bridge</b> . . . 4 10 1	<b>W. Cresson, Esq. (D.)</b>	<b>cutta</b> . . . 5 0 0	<b>David McKinlay</b> . . . 5
<b>Stobbing, Rev. O.</b>		<b>Do. for Mr. Hall's</b>	<b>Wm. McKinlay</b> . . . 1
<b>Duff</b> . . . 25 0 0	<b>KENT.</b>	<b>Institution, Ke-</b>	<b>Andrew Paterson</b> . . . 1
<b>Tutley, Rev. H. O.</b>	<b>Ashford.</b>	<b>dros</b> . . . 5 0 0	<b>Nathaniel Stevenson</b> . . . 3
<b>Hardman</b> . . . 4 0 0	<b>Countess of Hun-</b>	<b>A Friend</b> . . . 0 4 0	<b>Collections.</b>
<b>Thaxted.</b>	<b>tingdon's Sunday</b>	<b>Dr. Hule, Edinburgh</b>	<b>Public Meeting, less</b>
<b>Rev. J. O. Rook</b> . . . 9 12 1	<b>School</b> . . . 2 7 6	<b>Adam Pearson, Esq.</b>	<b>expenses</b> . . . 4
<b>Weatherfield.</b>	<b>Greenwich.</b>	<b>A Servant per Rev.</b>	<b>Berkley Street Unit-</b>
<b>Rev. J. H. Cadoux</b> . . . 42 15 4	<b>Maise Hill Ladies'</b>	<b>G. D. Cullen</b> . . . 10 0 0	<b>ed Presbyterian</b>
<b>Witham.</b>	<b>Auxiliary</b> . . . 5 0 7	<b>Wm. Smith, Esq.,</b>	<b>Church</b> . . . 10
<b>Rev. J. Dewnap</b> . . . 6 12 3	<b>Rochester.</b>	<b>Lockin, Knock-</b>	<b>Calton, Glasgow,</b>
<b>Bromtree, Mr. J.</b>	<b>Vine's Sunday Sch.</b>	<b>and</b> . . . 1 0 0	<b>United Presbyte-</b>
<b>W. Porter (dec.),</b>	<b>for a Native Tea-</b>	<b>Wm. Walker, Esq.,</b>	<b>Church</b> . . . 1
<b>for old and incor-</b>	<b>cher at Mr. Den-</b>	<b>Edinburgh, for</b>	<b>High Place Congre-</b>
<b>porated Mission-</b>	<b>nie's Station, Na-</b>	<b>General Fund</b> . . . 3 0 0	<b>gational Church,</b>
<b>aries</b> . . . 10 10 0	<b>garocil</b> . . . 10 0 0	<b>Do. for Orphans and</b>	<b>Rev. H. Batchelor,</b>
<b>Malden.</b>	<b>Tunbridge Wells.</b>	<b>Widows</b> . . . 1 0 0	<b>including 5s. as a</b>
<b>Juvenile Society, for</b>	<b>Per Mr. Joshua Wilson,</b>	<b>Do. for in Madag-</b>	<b>thank offering</b>
<b>the Native Teach-</b>	<b>Quarterly Subscrip-</b>	<b>ascar Churches</b> . . . 0 10 0	<b>from a mother, for</b>
<b>er J. G. Hughes</b> . . . 15 0 0	<b>tions to Christi-</b>	<b>James Young, Esq.</b>	<b>the safe arrival of</b>
<b>Thaxted.</b>	<b>mas, 1864</b> . . . 10 10 0	<b>Wm. Young, Esq.</b>	<b>her son to a foreign</b>
<b>Young Ladies in the</b>	<b>LANCASHIRE.</b>	<b>Edinburgh.</b>	<b>land, and also 3s.,</b>
<b>Establishment of</b>	<b>West Lancashire Auxiliary</b>	<b>Collections.</b>	<b>a thank offering</b>
<b>Mrs. Taylor and</b>	<b>S. Job, Esq., Treasurer.</b>	<b>Augustine Church</b>	<b>from another mo-</b>
<b>Mrs. King, for a</b>	<b>Crescent Chapel.</b>	<b>at Ordination of</b>	<b>ther, for spiritual</b>
<b>Child in Mr.</b>	<b>Sacramental Collec-</b>	<b>Missionaries</b> . . . 3 10 3	<b>and temporal mer-</b>
<b>Dennis's School,</b>	<b>tion for Widows</b>	<b>Thorpebank Mis-</b>	<b>cies conferred on</b>
<b>Nagarocil</b> . . . 5 0 0	<b>and Orphans</b> . . . 14 10 0	<b>sion School, for</b>	<b>her family</b> . . . 20
<b>CLOUCHESTERSHIRE.</b>	<b>Newington Chapel.</b>	<b>Memorial Cher-</b>	<b>High Place Congre-</b>
<b>Bristol.</b>	<b>Sacramental Collec-</b>	<b>ches, Madagascar</b>	<b>gational School, for</b>
<b>Auxiliary Society,</b>	<b>tion for Widows</b>	<b>Free St. John's</b>	<b>a Native Mission-</b>
<b>per W. D. Willis,</b>	<b>and Orphans</b> . . . 5 15 0	<b>Church</b> . . . 12 10 0	<b>ary in India</b> . . . 15
<b>Esq., on account</b> . . . 200 0 0	<b>Waterloo Chapel.</b>	<b>Public Meeting</b> . . . 8 15 0	<b>Greyfriars United</b>
<b>W. Somerville, Esq.,</b>	<b>Per Mr. James Ward.</b>	<b>Free St. George's</b>	<b>Presbyterian Ch.</b>
<b>for the Memorial</b>	<b>Sunday School Boxes</b>	<b>Church</b> . . . 2 15 0	<b>Rev. Dr. Anderson</b>
<b>Churches</b> . . . 10 0 0	<b>Miss Lizzie Ishell's</b>	<b>Lauriston United</b>	<b>Presbyterian Ch.</b>
<b>Misses Brewin, for</b>	<b>Box</b> . . . 0 7 2	<b>Presbyterian Ch.</b>	<b>Rev. Dr. Anderson</b>
<b>a Native Girl at</b>	<b>M. S. S. Sd.</b>	<b>Rose Street, United</b>	<b>Montrose Street Unit-</b>
<b>Madras</b> . . . 2 2 0	<b>Southport.</b>	<b>Presbyterian Ch.</b>	<b>ed Presbyterian</b>
<b>Frompton on Severn.</b>	<b>Collected by Mrs. L. Hay-</b>	<b>Presbyterian Mis-</b>	<b>Church Juvenile</b>
<b>Mrs. W. Hart</b> . . . 0 1 0	<b>worth, for Mrs. Muirhead's</b>	<b>sonary Society</b> . . . 4 0 0	<b>Missionary Society</b>
<b>Painwick.</b>	<b>Schools, Shanghai.</b>	<b>Nicolson Street</b>	<b>Banfield United</b>
<b>Rev. T. Davies.</b>	<b>Mrs. Hadfield</b> . . . 1 0 0	<b>United Presby-</b>	<b>Presbyterian Ch.</b>
<b>Collection</b> . . . 1 4 0	<b>Mrs. Dr. Browne</b> . . . 1 0 0	<b>terian Church</b> . . . 15 0 0	<b>Rev. Dr. Anderson</b>
<b>GURNEY.</b>	<b>Mrs. Hootes</b> . . . 0 10 0	<b>United Presby-</b>	<b>Montrose Street Unit-</b>
<b>John Blondel, Esq.</b>	<b>Miss M. Hadfield</b> . . . 0 0 0	<b>terian Church</b> . . . 15 0 0	<b>ed Presbyterian</b>
<b>(D.) Currensey</b> . . . 25 0 0	<b>Mrs. L. Hayworth</b> . . . 1 0 0	<b>Foundation Bridge</b>	<b>Church Juvenile</b>
<b>HERTFORDSHIRE.</b>	<b>Miss Heyworth</b> . . . 0 3 0	<b>Free Church, for</b>	<b>Missionary Society</b>
<b>Chipping Sunday</b>	<b>M. S. S. Sd.</b>	<b>Madagascar Ch.</b>	<b>Banfield United</b>
<b>School</b> . . . 0 10 0	<b>Gloucester. Robert</b>	<b>Bells</b> . . . 1 0 0	<b>Presbyterian Ch.</b>
	<b>Hannay, Esq. (D.)</b>	<b>Lothian Road United</b>	<b>Rev. Dr. Anderson</b>
		<b>Presbyterian Ch.</b>	<b>Montrose Street Unit-</b>
		<b>South College Street</b>	<b>ed Presbyterian</b>
		<b>United Presbyte-</b>	<b>Church Juvenile</b>
		<b>rian Church</b> . . . 0 17 10	<b>Missionary Society</b>
		<b>Augustine Church,</b>	<b>Banfield United</b>
		<b>for Widows and</b>	<b>Presbyterian Ch.</b>
		<b>Orphans</b> . . . 11 15 10	<b>Rev. Dr. Anderson</b>
		<b>Albany Street Chapel</b>	<b>Montrose Street Unit-</b>
		<b>Sabbath School</b> . . . 4 13 0	<b>ed Presbyterian</b>
		<b>Albany Street Chapel</b>	<b>Church Juvenile</b>
		<b>Glasgow Auxiliary Society.</b>	<b>Missionary Society</b>
		<b>S. Goodwin, Esq., Treasurer.</b>	<b>Banfield United</b>
		<b>Alex. Allen</b> . . . 5 0 0	<b>Presbyterian Ch.</b>
		<b>D. Blinnie</b> . . . 1 0 0	<b>Rev. Dr. Anderson</b>
		<b>J. D. Bryce</b> . . . 10 0 0	<b>Montrose Street Unit-</b>
		<b>Miss Freeland</b> . . . 1 0 0	<b>ed Presbyterian</b>
		<b>A Friend</b> . . . 0 0 0	<b>Church Juvenile</b>
		<b>Edwin Gage, for India</b>	<b>Missionary Society</b>

*Further Contributions unavoidably postponed.*

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MARCH, 1864.

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**Memoir of the Rev. Richard Alliot, LL.D.**

RICHARD ALLIOTT stood in an honourable succession as a minister of the Lord Jesus Christ. His grandfather was a laborious, faithful, and useful preacher at Coventry: first, as assistant-minister to the Rev. Mr. Simon, pastor of the Church in Vicar-lane, and afterwards as co-pastor with Mr. Simon. He died at the early age of thirty. The entry in the Church Book shows how highly his work was valued: "The Lord thought fit to make an awful breach in this Church on March 11th, 1769, by calling to Himself our late beloved pastor, the Rev. Richard Alliot." His father also devoted himself to the ministry, and fulfilled a course of nearly fifty years with great wisdom, zeal, and honour. Three years he was pastor of the Church at Stratford-on-Avon, and forty-six years of the Church in Castle-gate, Nottingham. His character and work were sketched in this Magazine, and there his name stands in the roll of men eminent for godliness, fidelity, catholicity, and power.

Of such parentage was the "man of God" whose loss we now have to lament. He was born September 1, 1804, and seems to have been sanctified and separated from his birth to the service of God. As a child, he was extremely delicate, and his life was often and long despaired of. He had no relish for the sports of boyhood which demand physical vigour; but amusements which taxed the mind were a pleasure to him.

Many recollections are gratefully cherished of his simplicity and affectionateness, and of his endeavours to stir up the boys of his acquaintance to effort for good in some way. As a "little child" Christ had "suffered him to come unto Him;" nay, had tenderly drawn him and made him a disciple. His life had a blessed unity which few lives exhibit.

He delighted in teaching, and the work of the ministry presented irresistible attractions to him. He gave early earnest of his future career. He was diligent in all kinds of Bible-class work, and found his highest pleasure in gathering a circle of young men from the Sunday-school for a course of general instruction. It was no surprise, therefore, when he resolved that his life should be spent in the ministry.

His father had been a student in the Old College, Homerton; and he also studied at Homerton for a while. His course there was unhappily broken by ill-health; but he passed the sessions of 1826 and 1827 at the University of Glasgow,—greatly distinguishing himself by the prizes and honours which he took. An essay—written by him for class—on the *à priori* argument for the being of a God is still remembered for its subtlety and acumen.

In 1828, he was appointed assistant-minister to his father,—an appointment which was wise, not only because of the peculiar relation of the two men as father and son, but also because of the facility which it afforded for the happiest disposal of the contingencies which might arise in the Church. Much is it to be desired that such appointments should be multiplied amongst us. They are the most natural introduction to the co-pastorate, where trial shows the fitness of the assistant, and where otherwise the relation is easily terminated without injury to the individual or jeopardy to the Church. Were ministers and churches more ready to avail themselves of such service, a “plurality of pastors” would be the strength and joy of many of our congregations. The appointment in this instance was the happiest. In 1830, the assistant became the co-pastor by the unanimous voice of the Church. He was ordained in January of that year. His father delivered the charge from Deut. xxxi. 23; Rev. Dr. M’All, of Manchester, preached to the people from Rev. iii. 22: and the Rev. J. Gilbert, of Friar-lane, Nottingham, and the Rev. J. Gawthorn, of Derby, and other ministers, also aided in the solemnities of the day. He continued to serve with his father as a son in the Gospel till that honoured father’s death in 1840, when the entire charge of the people was committed to him. In the same year, the University of Glasgow presented him the diploma of Doctor of Laws.

The spirit in which he undertook his responsibilities in that pulpit and indeed in which he fulfilled them for upwards of fifteen years, is recorded in a published “Discourse on the Christian Ministry,” dated August 10, 1828. He chose for his text Jer. i. 6–8, “Then said I, Ah Lord God! behold, I cannot speak: for I am a child.” From this passage he impressively delineated the blended distrust of self, confidence in God, and authority with which a ministry received from Christ should be pursued. He was eminently successful both in the instruction of believers and the conversion of the ungodly. It were hard to say

most testified his zeal,—the study, the class-room, or the pulpit. As a pastor, he was tender and assiduous,—very accessible, simple, and loving. He was direct, faithful, devout in his advice and counsel; and many are honourably filling important places in life who regard him as their wisest counsellor and friend.

In 1833, Dr. Alliott received a very earnest invitation to the pastorate of the newly-formed Church, York-road, Lambeth; and though the duty of its acceptance seemed plain, his decision excited much joy and grief at Nottingham. He was not suffered to depart without every assurance of the respect and love and gratitude with which he would ever be remembered; nor has any Church more truly valued such farewell professions of attachment. He frequently visited his former people; and his ministrations in those visits were prized as the best gratifications the pulpit could afford them.

His work at York Road was marked by all the simplicity and zeal of his former ministry. The chapel was one of the first enterprises of the Lambeth Chapel-Building Society. The Church numbered only ninety members when he went. He was their first pastor: and happy did they count themselves in the services of such a man—learned, wise, and in the very zenith of his vigour. His reward was abundant in the success which God gave him. The chapel was purchased from the trustees, and the debt was all paid off. During the short six years of his pastorate, 376 were added to the Church, of whom 261 were received into the world, “many acknowledging with affection and gratitude that under God, they owed their conversion.” And he left them a large and healthy community, numbering 279 in full fellowship.

It is not unnatural that a man of Dr. Alliott's philosophical and literary attainments should be solicited to examine in our different theological Colleges, nor that the ability, discrimination, and fidelity with which he discharged the delicate duties of that work should mark him out as a man for the Professor's chair. So well known did he become that nearly every Independent College in England has, at one time or other, sought to secure him as theological, philosophical, or biblical professor. Hackney, Newport Pagnell, Rotherham, and the Yorkshire Independent College, are included in this reference. In 1840 he was invited to the Presidency of the Western College, Plymouth. He accepted that appointment, with a concurrence of judgment on the part of his people at Lambeth, and of a numerous circle of ministerial friends, which must have greatly confirmed his confidence in assuming such an important and sacred trust.

Now the pastor became tutor—and a tutor whose peculiar position in the West of England gave him the amplest opportunity of serving the students, as well by his counsels and ministrations to them, as by his personal and holy training of the rising ministry. One who well knew his

life and labour at Plymouth, and is eminently qualified to pronounce a judgment, says, "The number of students rapidly increased; their studies were successful, and a high moral tone pervaded the College. Insensibly his influence was felt; and the young men who were under his care have fully realized in future life the benefit of his example and instruction."

Dr. Alliott delivered the "Congregational Lecture" in the year 1854, choosing for his subject "Psychology and Theology." This is the only monument of his authorship; his other productions being fugitive sermons, and an occasional course of pulpit lectures, as on the "History of the Jews," and on the "Evidences of Christianity." This was the very subject to absorb him, and his treatment of it is most characteristic,—simple, unaffected, clear, laborious, logical, but utterly devoid of those illustrations or digressions which minds less capable than his of abstruse reasoning seem imperatively to demand, even in such discussions as he there pursues.

In 1856, the Trustees of Cheshunt College invited him to the Presidency of their Institution. They remembered his services as examiner, they knew the fame of his success at Plymouth as tutor, and they earnestly pressed the importance of the post they offered. The Committee of the Western College deprecated his leaving them, unable to see that it was possible for him to fill a position of higher influence and usefulness than that he had attained to in the West of England. He decided, however, in favour of Cheshunt, and removed thither in 1857. The proximity of the College to the Metropolis, and the catholicity of its constitution, attracted him. While firm in his Dissent and Congregationalism, and highly valuing the simplicity of its worship and the purity of its fellowship, he thought he might find greater liberty for certain tastes in the conduct of Divine worship and in the development of Church principles as President of a Lady Huntingdon's College, administered by Trustees who are as liberal as they are judicious.

The Rev. H. R. Reynolds, B.A., his accomplished successor at Cheshunt, has communicated an estimate of his work there, the worth of which will amply justify its entire insertion: "He undertook the Presidency of the College at a time of great anxiety and foreboding, and after an interregnum of painful occurrence and tedious length. He created in a very short time a healthy and reverent spirit, and effected sundry changes in the discipline of the house, which do not fail, even to the present day, to indicate the wisdom of his counsel and the strength of his hand. The fervour and affectionateness of his disposition did much to promote the efficiency of his administration. His great kindness to individual students will never be forgotten by them; and the cordiality with which he always co-operated with the other officials of the College was warm and generous, and abundantly reciprocated. His ministry at the College Chapel was greatly valued by the congregation, and



highly appreciated in the neighbourhood; and the kind interest he took in the surrounding village Churches was very much blessed by the Great Master. The stimulus he gave to the students was great, and the information he imparted to them admirably digested and wondrously condensed, and yet so arranged as to be easy of reproduction. One of his students said to me, a few weeks ago, 'I consider that Dr. Alliott's lectures were quite perfect of their kind.' From my own observation, I imagine that these lectures were singularly successful in developing the faculties and sharpening the intellects of those who came under their influence."

He was held in great honour by his denomination, and in 1858 ably filled the chair of the Congregational Union of England and Wales. The addresses he delivered in that capacity illustrate the leading features of his mind and heart. The first was a theological paper on "Spiritualism," or "Intuitionist Theology;" the second, a practical paper on "Revivals."

In 1860, the Committee of Spring Hill College, Birmingham, having heard rumours that Cheshunt was not favourable to the health of Mrs. Alliott, and that possibly a change might be contemplated, urged on him the acceptance of their vacant chair of Dogmatic and General Theology and Philosophy. Their invitation was accepted, and in September of that year he delivered an inaugural lecture at the College. The lecture is an earnest and vigorous discussion of the necessity for a learned ministry, and it witheringly exposes some popular errors which have unhappily gathered round this momentous question.

When Dr. Alliott was appointed Professor at Spring Hill College, he was most cordially invited to take the pastoral oversight of the infant Church at Acock's Green, distant about two miles from the College. Loving the work of the pastorate as he did, this invitation was very grateful to him. He accepted it, and took up his abode at Acock's Green. His ministry, though short, was long enough to endear him to every one that knew him. It was a high privilege to secure his pastorate, and to have the foundations of future church history laid by one whose wisdom was so ripe, whose spirit was so loving, and whose teaching was so scriptural, clear, and impressive. Scarcely can a stronger attachment be conceived than that which quietly grew up between him and his people: while they desire to submit to the Divine will, they feel that their loss is irreparable. On June 14th, he preached to them what proved to be his last sermon, from Heb. ii. 10-13. His last service was the administration of the Lord's Supper in August. His kind deacons were in constant communication with him. Anxious for the Church's welfare, he wished to resign, as he could no longer serve: but they would not hear of such a proposal, desiring to retain their hallowed relation to the last. And so it was. And to the last his care and sympathy were exercised about them, as their prayers and services were multiplied for him. On

Sabbath morning, December 20th, he gently fell asleep in Jesus; leaving only his memory, but that a memory so redolent of Christ that all who knew him feel it is no slight responsibility to have had such a friend.

The Christian character of Dr. Alliott shone brightly in the spirit with which he bore his last illness. Such was his love of work, and so had that love been strengthened by the habits of his life, and by the treasure of thought and conviction with which it had enriched him, that no prospect could more severely have tried his patience and his submission than a long period of useless existence. Remarks which he occasionally dropped betrayed an apprehension of this, though he would check himself and rest in the assurance that God's will was best. He was very thankful for the retention of his mental faculties, and early in his illness had thought he might attempt a "Handbook of Mental and Moral Philosophy" adapted to students in our Colleges. One of his medical advisers at first encouraged this thought; but it too soon became apparent that his purpose must remain unfulfilled.

Whatever speculations interest and duty had led him to pursue in life—whatever concern he had felt about the various human systems of philosophy and theology whose merits it was largely his work to discuss, as a student himself and a teacher of others,—it was joy to him to lay them all aside, and accept as a little child the direct assurances—"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;" "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."

Still did he "look for the mercy of our Lord Jesus Christ;" yea, more entirely than ever. "If," he frequently said, "I had to look to anything I have ever done, I could have no rest. The best deeds are so doubtful, motives are so mixed, that I have no hope but in Christ." "Come to him as a sinner." Sometimes, pensively and with manifest grief he said, "I might have lived nearer to God." When a friend said to him, "You have done what you could," he replied, "No, no. Reference was made to our Saviour's commendation of Mary, 'She hath done what she could.'" "Yes," said he, "in that particular thing He had no rapture, but peace. Occasionally, very rarely, a slight cloud seemed to pass between him and God. Waking up one night, he exclaimed, "O that I could read my title clear!" and instantly the doubt was hushed as if by a responsive word, "What clearer title would you have than that which is in Christ?"

The last night but one that he spent on earth was a season of most joyous fellowship with God. He recited, with the emphasis of his most vigorous days, the whole of the sublime passage in which apostolic triumph over affliction and death reaches one of its high climaxes 2 Cor. iv. 17; v. 9—commencing with "For our light affliction," &c., a

ending thus: "Wherefore we labour, that, whether present or absent, we may be accepted of Him." His serenity the next day was the brightest illustration of the prophet's words, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

He was interred in the General Cemetery at Nottingham, on Monday, December 28th, 1863. Many of his flock assembled in the chapel at Acock's Green, and joining the funeral *cortége* as it passed from his house, accompanied it on its way to Birmingham. The Deacons of the Church, and a deputation from Spring Hill College, proceeded with the mourners to Nottingham. At the station there, a considerable number of ministers, students, and friends were assembled. The mournful procession was soon formed, and passing by Castle-gate, the scene of his early life and labours, was joined at the Cemetery by a very large concourse. Three of the deacons of Castle-gate Church (two of whom had held office while he was pastor, and the third of whom had been an attendant on his ministry) and three of the deacons of the Church at Acock's Green were pall-bearers. In the procession were the Rev. T. R. Barker, President of Spring Hill College, and the Rev. F. E. Anthony, B.A., Classical Professor of the Western College; several of the Spring Hill students also were present; and the Rev. C. Clemance, one of his students at Plymouth, with much solemnity and pathos conducted the funeral service. Thus were there happily associated in this last tribute of respect, his first and last College, and his first and last Church. The Revs. Messrs. Mattheson, Paton, Chapman of Chester, &c., were also present, and, with the gathered crowd, completed a circle of mourners as perfect, perhaps, as ever surrounded a grave to memorialize departed worth in all the relations in which it had been displayed. Deep sympathy was felt with the surviving brothers. May the one, whose name is honoured in all our Churches, have grace continued to finish his course with joy, and the ministry which he has received! and the other so to fill the office of Deacon in the Church at Castle-gate, as to purchase to himself a good degree! Deepest sympathy was felt with other kindred; but the deepest was hers who was that day mourning as a widow, who had shared his cares and aided his work by those assiduities of love which no toil nor watching could exhaust. May the God of the widow daily multiply His consolations and His gifts for her!

But all was not grief. Gratitude and admiration for a holy life of threescore years attempered the sorrow, and faith echoed the immortal words, "Absent from the body, present with the Lord," and triumphed in the assurance that that body itself should come forth to a resurrection of eternal glory.

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## The Dejected Man of God.

THE cry "*I am not better than my fathers!*" indicated the reaction produced in Elijah's spirit, after the grand scene on Carmel. It had been one of marvellous excitement. The prophet had there stood face to face alone with the enemies of his God. He had dared them to an encounter, in which the decision was to be by miracle. He had thrown down the gauntlet against the whole power of Baal's priesthood, had staked everything, even the honour of religion, upon the issue; and left it to Him to say who should be victor in this wager of battle. He had faith to sustain him in this life and death struggle, but only faith: that faith, however, kept him calm throughout the conflict. Nothing is more remarkable in the history than the obvious self-possession and quietude of manner, on the part of Elijah, as contrasted with the terrible excitement of the priests, their frantic shouts, their leaping on the altar, their cutting themselves with knives. It must have required an immense effort to be so imperturbed under such awful circumstances. Feeling at the moment must have been vigorously reined in. And then the victory, and the people's cry—the celestial fire, and the acknowledgment "The Lord he is God!" the complete triumph, and the rushing down of rain in many a flood when there had been three years drought,—the rain proving, that now idolatry was humbled the pent-up heavens might open—that the God of the skies was with Elijah, and had given him the key of creation's storehouse:—all this which had just happened had tasked the prophet's power of thought and feeling to the utmost; the whole had exhausted his energies, and now, in the silence of the wilderness, he fell down like a spent, weary, worn-out man, crying, "What am I better than my fathers!"

The natural reaction was unutterably great; the same, in kind, but greater in degree than what some of us may have felt after duties and trials that have taxed our energy or endurance to the uttermost. When a man has done some great thing—made a great effort—accomplished great success—acquired a public and popular name—after his powers have been on the rack and stretch for days and days—when he gets alone, and looks at it all, and measures *himself*—what a humbling reaction comes, and he who, in the gush of excitement and the glare of notoriety, thought himself something, now sinks into nothing: and he asks, "Lord God, what am I better than my fathers!"

Excessive depression was connected with this. The brave prophet was unmanned. He requested for himself that he might die, and said, "It is enough; now, O Lord God, take away my life." The distance from exultation to despondency is not far. But there was a special cause

here. Jezebel had threatened his life. After all that he had done, he saw that she,—the patroness of idolatry, she in whom the apostasy of Israel was embodied, she by whom Baal's worship was still enthroned and crowned,—had in this world the mastery over him. So, after all, little had been accomplished. The enemies of God were still rampant. The idolatrous queen could hunt the Lord's prophet like a wild boar of the woods. At the thought his heart collapsed in despair. It was not perhaps, altogether self-fear or self-mortification. Disappointment as a prophet and reformer, the crushing of his hopes as a man of God, intent on restoring the true religion of Israel, had probably much to do with his feelings at the moment.

Children of despondency—fear-tossed and troubled ones, should look at what follows. "As he lay and slept." Beautiful picture! The poor, care-worn, grief-stricken prophet sleeps! Nothing could be better for him. One is glad to see those closed eyes, to hear that heavy breathing. Slumbering soundly as a child, he shall do well! Oh, the precious balm of sleep to exhausted nature! that incomparable medicine! And see who stands beside that rough, hairy-mantled, dusty, travel-stained prophet! There is an angel of God! One of those quiet, pure, patient, loving beings, who often cross our path as we walk over Old Testament histories. Those mysterious hands prepare a meal. God will not let his servant starve in that wilderness: "And the angel touched him, and said unto him, Arise, and eat. And he looked, and behold there was a cake baken on the coals, and a cruse of water at his head." The ministry of angels is no dream: "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?"

And note this: how spontaneously, cheerfully, and without fee and reward, these good spirits watch and wait upon God's chosen. Mortals do not thank them, give nothing in return, do not even know they are near; and yet, on and on they go, doing their blessed Master's will. What a lesson we have here! How should we learn from these heavenly ministries to help our fellow-creatures, without expecting anything for it! just doing it for love's sake; for God's sake. "To do good and to communicate forget not, for with such sacrifices" (in more ways than one may your benevolence be a sacrifice—a sacrifice of feeling as well as of property) "*with such sacrifices God is well pleased.*"

And now, having eaten and drunk, the prophet lies down to sleep again. There is a good deal of the miraculous here, but a good deal of the natural too. A harassed prophet is to be restored to health and spirits: an angel is his physician. He touches him, but there is nothing magnetic in the touch. Not by the touch of an angel's finger is all that is out of sorts in Elijah put right; but by eating, and drinking, and sleeping. "And the angel of the Lord came again the second time,

and touched him, and said, Arise, and eat, because the journey is too great for thee." There is a lesson here for all fanatical people who suppose that the common laws of nature are set aside in cases where men's duties and employments are strictly religious. There is a lesson too for all depressed and sorrowful saints of God, and for those who have the treatment of them; for ministers, doctors, nurses, and friends. The natural must have our attention as well as the spiritual—the body as well as the soul—and food and sleep will sometimes do more to heal and strengthen the mind than sermons and prayers. "And Elijah arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the Mount of God."

"And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?"

The question reproved the prophet, as if it had been said, "Thou hast received a commission to prophesy in the midst of the streets of Israel, in the midst of Ahab's court. Is this, then, thy proper place, in the solitude of the wilderness? What brought thee from thy duties? Where is thy faith and thy confidence in God?" That voice, amidst the deep silence of the wilderness, must have produced in the prophet's mind a strange tumult of thought and feeling! It did; and thus he answered, "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only am left; and they seek my life, to take it away."

Much in that was true. He had been jealous for the Lord God of hosts. He had been the brave champion of truth and righteousness at a period of wide-spread defection. He had challenged with confidence the worshippers of Baal to a decision of the controversy between his God and theirs. His spirit had burned with indignation at the sight of divine laws dishonoured, —divine ordinances trampled under foot, —divine truths buried in the dust. In private he had mourned, and in public he had reprovèd. He had cared for neither prince nor priest. He had stood faithful among the faithless; alone, like the heath tree—alone, like the ocean rock. It was also true that the children of Israel had forsaken God's covenant. The covenant sworn to and ratified at Sinai (near where Elijah was), consecrated with blood and accepted by the shouts of all Israel,—strong in God's faithfulness,—rich in divine securities—these they had forsaken as a worn-out thing: the altars around which their fathers had gathered were fallen; the temple where they had worshipped was left desolate; prophets set for the defence of the truth were slain; the faithful driven into deserts and caves of the earth.

But, while much in Elijah's complaint was true, much was unhallowed. He speaks of his jealousy in a tone of boasting—as if attaching to him



services an incomparable value. There seems implied something like a claim for treatment at God's hands different from what he had received, and such thoughts are apt to enter minds of the Elijah-cast. They are thoughts from which men of far inferior attainments and attempts are not altogether free. They are thoughts which, somewhat modified haunt even some amongst us, in our little way of usefulness. Certainly they are thoughts against which we should wrestle, which we should strive to subdue by watchfulness and prayer.

We see, too, the spirit of impatience. It was the same sort of feeling he evinced as he said under the juniper tree, "Let me die." It was very like Jonah's petulant exclamation, "I do well to be angry." Elijah was tired of the world, annoyed by its follies, distressed by its sins; but, instead of saying with Job, "All the days of my appointed time will I wait, till my change come;" instead of a calm temper, such as Paul displayed (when he balanced duties and desires — usefulness here, and happiness hereafter); and said, "I have a desire to depart: nevertheless, to abide in the flesh is more profitable to you." Instead of that, Elijah shows a disgust of life, an ill-tempered indignation — an impatience and a petulance consistent in a worldling, inconsistent in a saint. In this respect, we see how the prophet comes down from his wonted elevation. Lord, what is man! How many are like Elijah! Christians become wearied of the world, and long to die, and get home to heaven, not from spirituality of mind, but from impatient grief, and the presence of trouble.

We see here a spirit of angry resentment. He should have had pity for sinners, mixed with hatred of their sins. In the condemnation of the nation's guilt, there should have been prayer for the nation's pardon. He should have followed Moses when he said, "And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken: saying, The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty; visiting the iniquities of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now." How much more prone we are to imitate Elijah than Moses, and to pour out our indignation rather than our pity—our anger than our prayers!

And there was something in it false—he was not left alone, as God afterwards told him.

And now, says the voice again, "Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a

fire; but the Lord was not in the fire: and after the fire a still small voice."

This is one of those passages of Scripture so full of poetry and symbolism, that commentators and preachers have ever dwelt on it with fulness and feeling.

Shall we say, with one writer, that Elijah was a novice when sitting under the juniper tree, and an initiated man when he left the cave! That he had thought that the earthquake, the fire, and the wind that rent the mountains must be the great witnesses of the Lord, and that it was not in such forms of terror that God only or chiefly mantled himself. That he wrought in milder and gentler ways, and that the mild and gentle were most effective. Following out that thought, we may connect the first terrible appearances about the cave with the prophet's test on Carmel,—“The God that answereth by fire, let him be God.” We may suppose that Elijah thought too much of the God of Israel as a God of fire—as a power absolute, terrible, resistless; as a God stern, severe, and jealous, like himself. God would correct him. The wind, earthquake, and fire, have a place in His creation and His providence, but He is not in them as He is in the still small voice of truth speaking to the heart. And had not the prophet, too, in the beginning, been taught the gentleness of the God who sent him? Had he not made him a minister of help and mercy to a poor widow woman, saving her and her child from starvation! The still small voice in the cave beautifully accorded with the miracle at Zarephath.

Again,—Shall we say, with another writer, that in the first natural phenomena at Horeb, there were expressed and reflected Elijah's feelings? “The mode in which nature soothes us is by finding meetter and nobler utterances for our feelings than we can find in words by expressing and exalting them. In expression there is relief. Elijah's spirit rose with the spirit of the storm. Stern, wild defiance,—strange joy, all by turns were imaged there. Observe, God was not in the wind, nor in the fire, nor in the earthquake. It was Elijah's strong self reflected in the moods of the tempest, and giving them their character. Then came a calmer hour; Elijah rose in reverence,—felt tenderer sensations in his bosom. He opened his heart to gentler influences, till at last, out of the manifold voices of nature, there seemed to speak, not the stormy passions of the man, but the still small voice of the harmony and the peace of God.”

These two trains of thought are not inconsistent with each other. The God Elijah first saw and thought of, was too much like himself; the shadow of his own stern spirit cast over nature. In the lesson he learnt in the cave, he was taught to take his own image and likeness from God, to have in himself a voice less thunder-like and fiery—more peaceful, more still.

Further, we may add a thought blending with both. As a sinner from the post of duty, as one in whose spirit there was a mixture of the good and the evil, the true and the false; he needed the rebuke of the storm, and the terror of the earthquake, and the purification of the fire, to prepare him for the gracious sequel. Chastisement and discipline were becoming precursors of consolation and comfort. "There are some spirits which must go through a discipline analogous to that sustained by Elijah. The storm-struggle must exceed the still small voice. There are minds which must be convulsed with doubt before they can repose in faith. There are hearts which must be broken with disappointment before they can rise into peace. There are dispositions, which, like Job, must have all things taken from them, before they can find all things again in God. Blessed be the man who, when the tempest has spent its fury, recognises his Father's voice in its under tone, and bares his head, and bows his knee as Elijah did: To such spirits, generally those of a stern rugged cast, it seems as if God had said, "In the still sunshine and ordinary ways of life, you cannot meet me, in the desolation of the tempest, you shall see my form and hear my voice, and know that your Redeemer liveth." So, after life's troubles, God shall reveal himself to the saints in heaven: "As the silent sunbeam he shall shine softly and solemnly, and all hearts shall be like flowers, holding themselves before Him, and basking in the sunbeam, without turning away; for God shall be all in all." "Sickness shall be like a voice, saying, Go forth, and stand before the Lord." "Death may sweep as the wind, tear as the earthquake, burn as the fire, but the end shall be peace, and the spirit shall see the heavenly vision, and listen to the loving words of its God and Father."

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### Caxton and the Bible.

As St. Margaret's Church is passed, and on the left is Westminster Abbey,—the Hospital, the Sessions House, and other buildings come in view, occupying a space which must ever be memorable in the history of our land. The writer can remember, in his boyhood, a cluster of streets, with gabled overhanging old plastered houses, partially decayed, and their timber framework in a tottering condition; a part of the district being called "the Almonry," or "Ambry," and the Sanctuary." The appropriateness of these appellations may easily be perceived. An almshouse was founded here for poor women by Margaret, the mother of King Henry VII.; here, too, stood the Eleemosynary, or Almonry, from whence the alms of the Abbey were plentifully distributed among the poor; and the whole of the ground,

for a considerable distance, was covered by the buildings of the Monastery, the Great and Little Sanctuary, and the Gate-house adjoining the Almonry. As a place of refuge for offenders, the Sanctuary was celebrated from a remote period ; some writers attributing the privilege to Edward the Confessor. In the reign of Richard II., Thomas of Woodstock and Sir John Cobham dragged from thence Tresilian, the Lord Chief Justice of the King's Bench, and hanged him at Tyburn : but the gross violation of sanctuary was loudly complained of by the Abbot, and the offenders were compelled publicly to ask his pardon and absolution. In the reign of Henry VI., Eleanor Cobham, wife to Thomas of Woodstock, Duke of Gloucester, fled to the Sanctuary ; but, being charged with the crimes of witchcraft and high treason, she was refused its shelter. In the reign of Henry VII., its privileges were restricted ; and Elizabeth commanded that they should be available only to debtors, who were compelled to take oath that they sought merely time to pay their creditors, and not a security from fraud. Giving an honest statement of their debts and assets, labouring to supply any deficiency by whatever means they could use, attending daily prayers, rendering obedience to the Dean, wearing no weapons, and never being out of the Sanctuary before sunrise or after sunset, they were perfectly safe until they could gain a full release. The Gate-house was a well-known prison : heart-rending, indeed, are the tales of many who suffered and died in its wretched precincts. On pulling down the old houses, already referred to, in 1806, the original gates leading to the Sanctuary were discovered ; the entrance to a narrow way called Thieving-lane—probably from felons being taken down it to the Gate-house prison ; the last relic of which was a portion of the old wall with a pointed arch : it stood at the opening to the Dean's-yard, now the way to Westminster School, and remained till only a few years ago.

Still more memorable is this district from its associations with William Caxton. The Weald of Kent has long been fertile, rich in corn-land and pasture, sheep and cattle, with farmhouses and villages spread over its surface, intersected by good roads, and with a railway running through its very heart. But when this was Caxton's birthplace, it was a wild, forest region, with a scanty population ; and we feel no surprise at his saying, in after days, "I was born and learned mine English in Kent, in the Weald, where, I doubt not, is spoken as broad and rude English as in any place in England."

Apprenticed to a mercer in London, he added to his school knowledge considerable proficiency in penmanship, as well as an acquaintance with commerce ; for the mercers of these days were general merchants, frequently having commissions for books ; and Dibdin relates that a cargo of Indian spices and Greek *manuscripts* sometimes came together to the Medici, their great fellow-traders. An original composition in

ench, "The Book of Good Manners," was delivered to Caxton by William Pratt, a *mercier* of London, one of his special friends; and he afterwards described himself as "mercier of the cyte of London." It appears that he received a yearly fee, and "other many goode and grete benefits," from the Lady Margaret of York, King Edward IV.'s sister; but in what rank he stood to the Duchess cannot with certainty be determined. It is supposed by Dibdin that he was a gentleman of the household, in a sinecure situation, receiving an annual salary: it is certain that he was entrusted by King Edward IV. in important missions with Richard Whetehill in concluding a commercial treaty between that sovereign and the Duke of Burgundy, whose son afterwards married the Lady Margaret.

Meanwhile Caxton had "learned of the practice of the art," which was given him a deathless name, to use his own modest and simple words, "a good deal at considerable expense;" and the first book ever printed here in English, "Recuyell of the Historyes of Troye," he describes as "translated and drawen out of Frensshe into English at the commandment of the right hye, mighty and vertuouse Princesse, our redoughtyd Lady Margarete, by the grace of God Duchesse of Bourgoyne, &c." The title-page and some other portions of the first edition of this book are printed in red ink. How he could say, "It is not wretton with penne and ynke, as other bookes ben to thende, that all men have them att ones; for all the bookes of this storye then emprented bye here see, were begonne in oon day and fynyshed in oon day,"—is worthy of careful consideration.

If the reader on a visit to the British Museum will turn from the left to the right hand,—in fact, into the Grenville Library,—the "block-books" of Case I. will soon be observed. The principal object is the one supposed to be the earliest of these; block-books being printed from carved blocks of wood on one side of the leaf only—the way in which playing-cards were manufactured—and executed in Holland, Flanders, and Germany, during the first three-quarters of the fifteenth century. It is called "*Biblia Pauperum*;" and the cuts of this copy are coloured in hand. A copy of the second edition of this work may also be received, with two other of these block-books; while another fine specimen will be found in Corpus Christi College, Cambridge. The work consists of rude plates, representing Scripture figures and incidents, with a few sentences explanatory of the subject. Its name, "*Biblia Pauperum*," has been considered to be derived from its being a catechism of the Bible, for the use of the common people, who could obtain it at low price; but to them it could render little service, as the sentences attached to the cuts were in *Latin*, and few could read even their own vernacular tongue. Far more probable is it that the "*Biblia Pauperum*" took its name from the Franciscan friars, who styled themselves

*Pauperes*, and perhaps used the work as a sort of text-book in the ministrations. Various other block-books are worthy of examination in the Grenville Library.

While, however, impressions were thus taken from wooden blocks, playing-cards, and fastened together so as to form books, an incalculable improvement was being wrought out by an ingenious man in the city of Mentz. Had he been accosted on the banks of the Rhine, or tracked to his own dwelling, it would have been found to contain at least one secret chamber where none could intrude. He is practising, with a confidential assistant, a secret art,—the art of *casting types* of gracefully-formed letters such as, indeed, may rival the fairest specimens of penmanship; only accounted for by the ignorant and bewildered mind as a work of magic, a power granted by Satan at the cost of the magician's soul. The man called master of a magic art was GUTTENBURG, the *inventor of type*, and his improvement on blocks; and the house on the banks of the Rhine was the first printing-office. In the Grenville Library may be seen the Bible in Latin, the earliest complete printed book known—commonly called the Mazarin Bible, because the copy which first attracted notice in modern times was discovered in the library of Cardinal Mazarin—as supposed to have issued from the press of Guttenburg and Faust, about 1455. “We may see,” exclaims Mr. Hallam, “in imagination, the venerable and splendid volume leading up the crowded myriads of followers, and imploring, as it were, a blessing on the new art, by consecrating its first fruits to the service of Heaven.”

It is highly interesting to trace in the Library of the British Museum the progress of the art of printing, the books being classed according to countries. Germany took the lead; but printing rapidly spread into other countries, being carried on contemporaneously and with surprising vigour. It displayed a remarkable distinctness of national character; for nothing can be more massive and vigorous than the German type, while it possesses none of the artistic grace and elegance of the Italian, which again differs totally from the fanciful and playful type of the French. The English, in the hands of Caxton, shows different forms—only one of them, however, tolerably good, and derived from the Secretary Gothic of the last-mentioned people. Among the various works he issued which invite examination, No. 9, in the VIII. volume, may well arrest the eye,—“The Fifteen O's, and other Prayers. These prayers,” it is said, in the strange English of the time, “were wroton, ben enprêted bi the cōmaūdementes of the moste hie and vertuous pryncesse our liege lady Elizabeth, by the grace of God Quene of England and of Fraunce, and also of the right hie and most noble pryncesse Margaret, moder vnto our souerayn lord the kyng, &c. By their humble, subget and seruaūt William Caxton. Printed in Westminster Abbey, about 1490;” when he was an old man. This is the only



vn to have been printed by Caxton which is ornamented with  
ers.

me surprise may be felt that, among the works of Caxton, the Bible  
not appear; but the reason of this will be manifest on a due consi-  
ion of the circumstances of his times. Soon after Wiclif's death,  
ersion was revised by some of his disciples; and there is abundant  
; in manuscripts still extant in our public libraries, that there were  
listinct versions belonging to the latter part of the fourteenth cen-

But a Convocation at Oxford, in the year 1408, enacted a law—  
nonly called Arundel's Constitution, from the part taken in the  
ure by the archbishop of that name,—by which all unauthorized  
ns were not only forbidden to *translate* any part of the Scripture  
English, but every one was warned against *reading* any version or  
ise made either in Wiclif's time or since, except it should be ap-  
d by the diocesan or a provincial council.

the register of Alnwick, bishop of Norwich, it is recorded that  
ard Fletcher, of Beccles, was summoned before his lordship on the  
ge of having a book of the new law in English. Nicholas Belward  
arraigned for purchasing a New Testament for four marks and forty  
; and teaching William Wright and Margery his wife the study of  
me. The first female martyr in England was Lady Jane Boughton.  
was burnt at eighty years of age, "being known to read the Scrip-  
." Her daughter suffered afterwards the same cruel death with  
constancy. Lord Cobham, in early life the gay and giddy favourite  
e Prince Henry of Shakspeare, afterwards Henry V., "learned"  
Wiclif's version "to abstain from sin;" at a great expense, collected,  
d, and dispersed the Scriptures among the common people, and even  
tained preachers to travel about the country and declare Wiclif's  
ines. The tale of his life and trials is one of the highest interest.  
scaped from the Tower of London, availing himself of a dark night,  
was hid among the Black Mountains in South Wales for four years;  
at length became the victim of the enemies to the Truth, and was  
ed to death over a slow fire in St. Giles's Fields in London. On the  
yrology of the Lollards may be written, "*Here is the patience of*  
*saints!*"

Thomas More says, "On account of the penalties ordered by  
bishop Arundel's Constitution, though the old translations"—  
less the Anglo-Saxon fragments of Scripture—"that were before  
if's days remained lawful and were in some folks' hands had and  
yet he thought no printer would lightly be so hot to put any Bible  
print at his own charge, and then hang upon a doubtful trial  
her the first copy of his translation was made before Wiclif's days  
ice. For if it were made since, it must be approved before the  
ing." This serious dilemma Caxton was too prudent to encounter.

A mild expression of the dominant spirit appears when Cardinal Wolsey told the Pope "that his holiness could not be ignorant what divers effects the new invention of printing had produced;" and when, after complaining of its having occasioned schisms and sects in Germany, he arrives at the conclusion "that if men were persuaded once that they could make their own way to God, and the prayers in their own native language might pierce heaven as well as in Latin, how much would the authority of the mass fall? how prejudicial might this prove to all ecclesiastical orders!"

But though we obtained the English Bible first from abroad—as we may perhaps hereafter tell—never let it be forgotten that William Caxton set up the first printing-press in the Almonry of Westminster—

"New shape and voice the immaterial thought  
Takes from the invented speaking page sublime,—  
The ark which mind has for its refuge wrought,  
Its floating archive down the floods of time."

"Almost all Caxton's books," says Warton, "are English. The multiplication of English copies multiplied English readers; and these, again, produced new vernacular writers. The existence of a press induced many persons to turn authors who were only qualified to write in their native tongue." Caxton was especially the devoted printer of Chaucer, and raised a table of verses to that justly-celebrated poet in Westminster Abbey. In 1490 he was approaching the great age of fourscore. About this period he consigned some relative to the grave, perhaps his wife. In the first year of the churchwarden's accounts of the parish of St. Margaret's, Westminster, there is the following entry:—

"Item; atte bureynge of Mawde Caxton for torches and tapers . liijs. ijd."

On the 15th of June, 1490, Caxton finished translating out of French into English "The Art and Craft to know well to Die." It thus begins:—"When it is so, that, what a man maketh or doeth it is made to come to some end, and if the thing be good and well made it must needs come to good end, then by better and greater reason every man ought to intend in such wise to live in this world, in keeping the commandments of God, that he may come to a good end. And then out of this world, full of wretchedness and tribulations, he may go to heaven unto God and his saints unto joy perdurable." "Caxton died," said his pupil Wynkyn de Worde to his companions, "as he lived. The Lives of the Holy Fathers is finished, as far as the translator's labours. There is the rest of the copy. Read the words of the last page, which *I* have written: 'Thus endeth the most virtuous history of the devout and right-renowned lives of holy fathers living in desert, worthy of remembrance to all well-disposed persons, which hath been translated out of French into English

by William Caxton, of Westminster, late dead, and finished at the last day of his life.' "

In the accounts already referred to, appears another record :—

"Item; atte bureyng of William Caxton for iiij torches . . . vjs. viiid.

Item; for the bell at same bureyng . . . . . vid."

In St. Margaret's Church his remains were deposited; and over them the Roxburgh Club did themselves honour by raising a simple tomb.

C. W.

## The Rescued Bible.

A young woman, whom we shall call Betsey Bowood, was the inhabitant of a small inland town in the south of England about a century ago. She was a protestant, and was no stranger to the *his theory*, having been early taught, by precept and example, to "search the scriptures;" but, as yet, Betsey was a stranger to the *power* of the truth in her heart, and therefore, we may suppose, fell into that common and often fatal error, an *ungodly marriage*. She cast in her lot with one who neither knew nor loved the God of her fathers, and poor Betsey soon found time to repent of her mistake. Before marriage, her lover had promised much indulgence and obedience, which as a husband he soon failed to perform; and she found out, too late, that "two cannot walk together as they are agreed," and that one constant subject between husband and wife, on which the one commands and the other is afraid to disobey, will eventually raise a powerful barrier against conjugal love. Betsey had peace, and for peace gave up much of her life; much, it seems, for she lost the respect of her husband, when he said to her, *even to please him* she forsook the service of her God. But this sacrifice was insufficient—it was not enough that she should give up the profession of her religion, and the association with those who loved it,—but she saw the brow of her husband darken at the sight of her old Bible, so fondly cherished by him, for its own sake, and that of her friends: she could now only read by herself, and in secret, snatching a moment

from her many household duties, when her husband had gone out to his work, lest she should quite forget the word of her God, whom she loved more in those dark days than in the unshackled freedom of her happy girlhood: One Sunday evening, heavy in heart and broken in spirit, she longed for a refreshing draught from the fount of divine truth, and waited anxiously for her husband to go out to walk with one of his comrades, that she might take her Bible out of its hiding-place, and sit down to read in peace. The weather had been rainy, but it cleared up, and at last she saw him set off (as she thought) for the evening; but he had either suspected her occupation in his absence, or returned for something he had forgotten at home: however, he caught poor Betsey in the act of reading the Bible; and so intent was she on its pages, that she was not aware of his approach till he stood before her with a brow of thunder—and, violently snatching the precious volume from her hands, he rushed out of the house with it, and threw it into a dirty pool close by, the top of which was thickly mantled with the green weed called duckmeat. Poor Betsey was at first so shocked, that she was unable to resent this act of desecration; but as soon as she could recover herself sufficiently to speak, she drew herself up with a quiet dignity that her husband was not prepared for, took off her shoes and nice white stockings, gathered up all her loose drapery as neatly as she could, and then, with a firm step, though pale countenance, plunged into the middle of

the dirty pool, bared her arm, and brought up her Bible from the bottom, wiped it in her apron, and then addressing her husband, said, "Now, John, I kiss this blessed book before you, and in the presence of our Judge I promise Him faithfully that, do as you will to me, I will never give Him or His holy book *up for you or any man*. I gave up too much to you already; I gave up my Sabbaths and my sermons, my prayers and my psalms, with the people of God; but I will do so no more: from this day forth I will serve God—and He will take care of His own." Her neighbours, who had gathered round the pair, looked on with astonishment at the wife's courage and firmness, but still more at her husband's quailing and cowed appearance: he was quite unprepared for such a scene, and walked off, having evidently for once

met more than his match. "The wicked flee when no man pursueth; but the righteous are bold as a lion." My readers will be glad to hear that not only was Betsey enabled to keep her book, but from that day to the day of her husband's death (many years after) he never again interfered with her religion in any way. She was a good wife, let him no just cause of complaint, attended faithfully to all her household duties—had a smile and a welcome, a neat fireside, and a warm supper always ready for her husband; but she never again forsook the house of her God. He respected her firmness of principle as much as he had despised her former unfaithfulness; and, *the Lord being her helper*, Betsey was able to preserve the *rescued Bible* for her children's children.

R. R. T.

## White Stockings and the Bishop.

MANY years ago, a pious young English clergyman was appointed to a cure in the diocese of Armagh, whose diocesan was the excellent Dr. Ryder. This young man, the Rev. Walter Shirley, was a member of the noble families of Shirley and Hastings: but, better than noble birth, he belonged to the family and church of the first-born, "whose names are written in heaven." His brother-clergymen were astonished at his activity, devoutness, and Christian simplicity, in that day of indolence, formality, and lukewarmness: they could not understand him, because they were strangers to the holy motives that actuated him, and, consequently, they held aloof. But one amongst them did more than that—he determined to watch him closely, and if he caught him in any neglect of the rubric, or tendency to dissent, to complain of him to Dr. Ryder, and by bringing him under episcopal reproof, perhaps succeed in dimming the lustre of his superior piety. As soon as he thought he had discovered something disorderly, he accordingly repaired to the palace, and sought an audience of the bishop.

"My lord," he began, "I think it my duty to tell your lordship that I have a serious charge to bring against a brother-clergyman; and I know I am safe in committing it to your wisdom to deal with it. It is not for me to appear in it as a personal reprover, but I could not remain silent on the subject any longer."

"I am sorry for the nature of your visit," said Dr. Ryder, looking alarmed: "pray who is the individual?" "The Rev. Walter Shirley, my lord." "And what may be the nature of the charge against him?" "My lord," said Mr. ———, drawing close to his lordship, and speaking almost in a whisper, "*Mr. Shirley wears white stockings!*" "Really!" said the bishop, looking very serious. "Really, my lord: it is no matter of hearsay—I saw it myself." "And, sir," rejoined the bishop, "does Mr. Shirley wear the white stockings *over his boots?*" "Oh, certainly not, my lord!" "Ah!" said Dr. Ryder, "then, my dear sir,"—and the bishop drew closer, and laid his hand on the gentleman's shoulder, as if to speak confidentially,—"*I beg you will watch*

him closely; and the first time you find Mr. Shirley wear white stockings *outside* his boots, pray let me know immediately, and I shall deal with him accordingly." And with this charge the bishop bowed to his discomfited visitor, whose feelings he withdrew we need not envy.

"As the north wind driveth away rain, so doth an angry countenance a backbiting tongue," says Solomon. But there is another way of dealing with it, which the wise bishop adopted on this occasion: "Answer a fool according to his folly."

## The Deaf Hearer.

On the banks of the Medina, Isle of Wight, stand a number of cottages, called Little London, inhabited by poor but industrious people, many of whom were my hearers, and not a few members of our church.

Among them lived a woman who obtained a creditable livelihood by washing, chiefly from the officers and their wives at Albany. After the unfortunate Walheren Expedition, she, in pursuing her occupation, was seized with fever, brought by the soldiers to the garrison, which left behind it hopeless deafness. Her affliction, together with reading the Scriptures, and occasional hints received from religious friends, brought her under deep convictions of sin, and an earnest desire of salvation. Her Sabbaths, however, passed away heavily, without the means of public instruction; and when she saw her neighbours going up to the house of the Lord, she resolved to accompany them. In this she was encouraged by the thought that it was God's house; that there He had promised to meet and bless His people; that he could impart into her thoughts which would enable her to realize His gracious presence; and that there she would have the benefit of the prayers of His people. She, therefore, joined the little band of her fellow-workshippers, and, in process of time, by the intensity of her desire, and watching the motions of the lips of the preacher, though she did not hear a word, she not only found out the text, but gathered the scope of the sermon. So much was the case, that in returning home with her neighbours, they were often surprised that she could tell them more of the discourse than they themselves recollected.

When the pulpit was occupied by a stranger, although with a superior voice, to her the opportunity was a lost one, from the want of the manner with which she had been familiar. The writer does not attempt to account for it, but such is the fact; and it shows that where there is an intensity of desire, the Lord may graciously fulfil it by extraordinary means. "I, being in the way, the Lord met with me." This good woman gradually grew in grace—lived and died a consistent Christian. Such was her affection for and gratitude to her minister, that she was always ready to manifest them by little acts of kindness. She used familiarly to call him "our Sir,"—and had a fruitful tree in her garden which she called "Sir's tree," and regularly gathered the plums from it, which no other was allowed to pluck, and sent them for his use. She also claimed the privilege of washing and getting up his bands.

These to some may appear trivial incidents; but they are among the many of "whatsoever things are lovely, whatsoever things are of good report." If our Lord commended the woman who poured on His head the alabaster box of ointment, His disciple ought not to forget this work of faith and labour of love. One thing, which the writer wishes to impress on the mind of readers, is, not to permit trifles to deter them from attending on the public ordinances of religion. Here is an instance in which the greatest difficulties were overcome, and benefits received, from the intensity of the desire.

J. B.

Liverpool.

## Memoir of the late Rev. Peter Sibree.

THE subject of the following memoir was born at Frome, in Somersetshire, January 27th, 1797. He was the son of godly parents; his father, the late Rev. John Sibree, being an eminent and popular minister of the Independent denomination in that town.\* It was his privilege, therefore, from his earliest days, to be trained up "in the nurture and admonition of the Lord." When he was a child, and before the merciful discovery of vaccination, he was seized with the small-pox, which proved nearly fatal: his father was called from his study into the bedchamber to see him die upon his mother's knees: it was, however, the crisis of the malady, and he recovered; but the sad marks of it remained on his visage to his dying day. At nine years of age, through the influence of the late Rev. Rowland Hill, he was introduced as a scholar to King Edward's School at Christ Church Hospital, London. At the expiration of his term of education in that institution, he was apprenticed to a chemist and druggist in Blackfriars-road, and was an attendant on the ministry at Surrey Chapel. During the greater part of his apprenticeship he was not only careless about his spiritual interests, but was addicted to various immoralities and vices. "But," says he, in a manuscript found among his papers, "through the Divine mercy I was born again under the awakening ministry of the Rev. Rowland Hill, and by means of the epistolary correspondence of a dear brother, then engaged in village preaching, and afterwards settled as pastor of Vicar-lane Chapel, Coventry." To that brother he wrote in December, 1815, as follows:—"I cannot sufficiently thank you for your letter, and hope I shall not forget it as long as I live. I could not but read it with tears: and, oh, my dear brother, if ever I have shed one tear on account of the salvation of my soul, I am indebted to you. It never

\* See Memoir in "Evangelical Magazine," October, 1822.

entered my thoughts that you could express your love for me and my eternal welfare in such an earnest and affectionate manner. O that I could tell you all I feel! O that I had but, like yourself, that love for the souls of others and for my own soul that you have—that I could sincerely hate sin, weep for it, and find the burden of it grievous and intolerable, and had that faith in Jesus Christ which you possess! Then my tears would be tears of joy; then should I love holiness, and enjoy the love of God, the holiness of God, the grace of God, and the mind of God as it is revealed in His Word." In a letter to his father, dated February 17th, 1816, he makes an ingenuous confession of the sinfulness of his past life, and gives a statement of his present religious experience. In prospect of joining the communion at Surrey Chapel, he thus writes:—"Perhaps I have not yet sufficiently considered the subject; but I was compelled by the earnestness of Mr. Hill's discourse this morning to wait no longer, lest I should never perhaps come at all. . . . I must say, I never felt my desires so warmly awakened, nor my spirit long for a closer communion with Christ, than I did under that sermon; and I seemed as though I were shut out of the society of Jesus when I felt myself obliged to leave others to share in that feast of love. . . . You will not easily believe what a hell-deserving sinner I have been: for though you, my dear father, have constantly inculcated upon me the important and saving truths of the Gospel, yet my insensibility and depravity serve to show that nothing short of the influence of the Holy Spirit can impress them on the heart. . . . When I was at Christ Church School, my natural aversion to all spiritual things was predominant. I entertained wild thoughts of going as a sailor to sea. I began accordingly, in spirit of pride, to practise the habit of swearing, and taking God's name in vain; but, by the kind reproofs of my



mas, and from the punishment inflicted upon me, I gave up though anger and passion occasionally to excite me to when I left school, some of my fellows used to come and see their entreaties, and by the of my own heart, I was soon paths of vice. I visited the often as I could supply the though I felt I was living in don of sin, yet the tempter, as an excuse to my con-

I should profit by becoming learning fine speaking, &c. fond of visiting this *infernal* and received so many invita- was often prompted to rob and the devil put it into at I could easily, when I was a pocket, supply the theft;—the till! And, oh! when I abounding mercy of God ot brought to an ignominious rer for my sins at the judg- am lost in wonder, love, and at rich, free grace that has : as a brand from the fire! imes went out of form to pel, I felt at intervals the guilty conscience, which led my old clothes and other pply the paltry thefts I had and I thought all was going n. At length I became more bout the state of my soul I absented myself from the yer; the service was irksome I became an habitual Sab- r, lounging and idling about ays in the parks and streets of lia. I have the recollection of pent Sabbath more particu- nt of. I went with a school- or five miles up the water, drank two bottles of cider, us so insensible as to be in- anaging the boat; and had it the interference of the wa- should certainly have been as my partner in sin paid revailed on him, as we walked o into another tavern and little more. I did not get

home till late, when my behaviour was such that my master severely reprimanded me and sent me to bed. It was an infinite mercy that I was not called into judgment at that time; for I was then fast filling up the measure of my iniquities by practising almost every species of vice. I was, however, so miserable, that I thought at times of putting an end to my existence: but this led me to think seriously of a future state, and opened my eyes to the extreme foolishness of my conduct. But though it changed my conduct, it did not change my heart. I was still living in rebellion against God,—despising all his kindness and forbearance, and crucifying Christ daily by my sins. . . . In the midst of all these crimes, your letters from home, my dear father, filled with so much tenderness and regard for my eternal welfare, would check me in my career, and cause me to mourn over myself when I thought how I deceived you. . . . In the course of time, it pleased the Lord to open my eyes to a sense of my pride, presumption, guilt, and hardness of heart—to see my own insufficiency and unworthiness, and greatly to humble myself in my own eyes before Him. I became truly wretched, and with a broken spirit cast myself down at the footstool of His mercy, and implored His forgiveness in a silent flood of tears. I reflected on all the sins and follies of my youth, and discovered myself to be a lost and ruined creature. I now began to find so much to pray for and against, that I was led to wrestle with God, that the Saviour might be more savingly revealed to me, and that I might receive Him with open arms into my heart. I sought out in the Scriptures the invitations of His love, and repeated them with increasing pleasure: the beams of His mercy shone upon my mind, and melted this heart of stone. I was led to see the willingness of Christ to save all that came unto Him through faith in His blood. . . . Thus I have been gradually going on—sometimes filled with peace and joy, and sometimes under a dark and gloomy cloud."

Soon after his connexion with the Church at Surrey Chapel, he became an

active member of the Juvenile Tract and Missionary Societies established at that place. At the termination of his apprenticeship, he returned home to his father, and, in connexion with his brother, became a preacher in the villages near Frome, and at some more distant places. Among the latter, he visited Thatcham, in Berkshire, being a guest of J. Barfield, Esq., under whose patronage he preached at an Independent chapel in the village with much acceptance. About this time his father received the following characteristic letter from the Rev. Rowland Hill:—

“Wotton-under-Edge,

“June 18th, 1818.

“My dear brother Sibree,—I beg pardon for not having sent you some news sooner that I am sure will rejoice your heart. In returning from London, I passed an evening at Thatcham. There I met with your son Peter; had much conversation with him, but more with Mr. Barfield concerning him; and from him I received a most encouraging account respecting his preaching. He is very diligent, much in the people's esteem, and is doing an abundance of good. Still, I think the devil is laying a snare for him. By the persuasion of some of his young friends, he is advised to *go to an Academy*, ‘that he may learn the classics, know a little of the world, and *the principles of Dissent*.’ Now, it is too late for him to go for schooling ever to be able to get much by it; and I find that what he may want of this sort he may be able to get nearer home, from Mr. Ash, a minister educated under the late Dr. Williams. This will do abundantly better for him than to venture to leave his present sphere of labour, where he is abundantly useful, and, consequently, much beloved. By such a removal to an Academy, I fear he would be spoiled of his useful simplicity, have a damp thrown upon his holy zeal which he might never recover, and be like too many of our half-educated boys, who think more of themselves than the solemn work in which they are engaged. We have now one with us (the late Rev. Theophilus Jones) who, perhaps, has not half the education of

your son; but he is blest with a good natural understanding, while he makes the Bible and the things of God his constant study, and with uncommon diligence devotes himself to the sacred work; nor do I think he would be a jot more useful were he to be sent to an Academy according to the advice of some, to learn the world and the principles of Dissent. The former would make him half a fool and the latter a peevish, angry bigot instead of being loving, tolerant, and affectionate to all. . . . With most kind love to all friends, believe me to be

“Yours very affectionately,

“ROWLAND HILL.”\*

In the year 1819, Mr. Peter Sibree entered Hoxton College as a student and, says he, “Before twelve months had elapsed, on the death of the Rev. T. Mark, of Weathersfield, I was sent as a junior student to supply the pulpit, in order that the choice of a senior student then expecting a call, might not be interfered with. This plan produced a change which was embarrassing both to me and my tutors. But ‘God's way are not as our ways.’ The people corresponded with and sent a deputation to the Rev. William Harris, my theological tutor, and ultimately agreed to wait

\* This great and good man, though himself a scholar, having been educated at Eton, and having graduated at the University of Cambridge, always entertained a strong prejudice against Dissenting Academies and a learned ministry. His own literary and classical attainments, however, do not appear to have “spoiled his useful simplicity,” or cast “damp upon his holy zeal.” All his supplies at Surrey Chapel, during six months in the year, with the above exception—such as Bull and Jay, and Griffin, and Slatterie, and Sibree—were educated men. As to the young man being “taught the principles of Dissent in an Academy,” this would have been a benefit and a blessing rather than an evil. It is to be feared that there is a lack of instruction in such principles in most of these institutions. If there were established in our universities professorship of “sound Protestantism,” and in our Dissenting Colleges a professorship of “Evangelical Nonconformity,” the interest of truth would be greatly promoted, and the number of “perverts” be diminished.

se years, till the termination of my seminary course of studies. This they did with great patience; and, in prospect of a settlement, they cheerfully entered on the arduous task of completing the re-erection of the old chapel. In 1822, the work was finished, at the expense of £1,400. It was the time of spiritual revival; many souls were converted to God. My ordination took place at the same time that the chapel was opened. It brought together a large assembly. The ministers who took part in the ordination services were the Revs. J. M. Ray, of Sudbury; Craig, of Locking; Carter, of Braintree; Wells, of Coggeshall; Hunt, of Chelmsford; and several others: besides my esteemed spiritual tutor, the Rev. J. Hooper, whose charge to me was founded appropriately on the words in John xxi. 15-17: 'Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me? . . . Feed my lambs. . . . Feed my sheep.' My country brother preached to the people the evening from Colossians i. 27, 28: 'Christ in you, the hope of glory: whom I preach, warning every man,' &c."

'But a sunny morning was succeeded by a cloudy day. The reviving showers ceased, and a time of drought followed. No progress was made in building up the Church. The pastor became dispirited and unsettled, and a general lukewarmness took place. At that time, the directors of the London Missionary Society made proposals to ministers to undertake, for a limited period of five or seven years, a mission to the heathen. I volunteered to go to Jamaica, and offered my services to the directors: this, however, gave great umbrage to some of the members of the Church, and my best friends; and finally led to my resigning my charge at Northampton, after a pastorate of twelve years. This was the time of greatest sorrow I ever experienced in my life, and, for the aids of Divine grace, and the consolations of my heavenly Father's goodness, would have driven me to despair. Separated from my family and flock, I wandered about with a dejected mind and almost broken heart. For many months I was without a home

or resting-place. I bitterly reproached myself for the spirit of impatience and self-will I had manifested, and sought Divine forgiveness. This, I believe, was granted me, and some occasional instances of usefulness were vouchsafed."

By the recommendation of his brother at Coventry, he undertook the charge of a small congregation at Tamworth, in Warwickshire. Here he remained about two years, and was then advised by the late Rev. John Angell James, of Birmingham, to take the oversight of a congregation at Legge-street in that town. There, in the midst of many discouragements, he laboured indefatigably for twenty-six years. He was "instant in season and out of season." His exertions and his usefulness were more conspicuous out of the pulpit than in it. He spared no pains in endeavouring to benefit and bless the masses of the poor, the ignorant, and the godless in the densely-populous neighbourhood of his place of worship. He effected the erection of large and commodious schoolrooms adjoining his chapel, in which day and infant and Sunday schools were efficiently conducted. He was most diligent and assiduous in his visits to the sick and dying. From the purest of motives, and with a desire to promote the spiritual interest of his fellow-men, he became a zealous advocate of the Temperance cause, and was an ardent and active friend of almost every religious and benevolent institution. Every one who knew him must have been convinced that he was a most self-denying, faithful servant of God and man. To do good in every way was his ruling passion; and "whatsoever his hand found to do, he did it with his might."

For nineteen years he was chaplain of the General Cemetery in Birmingham, and about twelve months since was appointed one of the chaplains of the New Cemetery at Witton. In the discharge of this duty, he availed himself of the favourable opportunities afforded him of speaking faithfully and affectionately to the mourners and others assembled at such solemnities. The tomb was the pulpit from which he addressed faithful warnings and exhortations; sighing from

his inmost soul,—“O that they were wise; that they understood this, that they would consider their latter end!”

He was naturally of a good constitution, which enabled him to perform an amount of labour beyond that of most men. Indeed, he often exerted himself beyond the bounds of ordinary prudence. But “there is an appointed time to man upon earth” to live and to labour. On Sunday morning, Oct. 11th, he preached at Legge-street with more than usual vigour and vivacity. His text was, “If the Son therefore shall make you free, ye shall be free indeed.” Among other things, he spoke of freedom from the fear of death, and added, as if in prophecy, “I wish all you young people here present could be as free from this fear as I am. I thank God, if I were to die to-night, I could say I feel quite safe: I am a sinner saved by grace.” Those words were noticed by many. In the afternoon of that day, having performed his duties, as usual, at the cemetery, he complained, as he had done a few days previously, of extreme pains in the chest. Medical advice and assistance were obtained. On Monday, he intended to go to the meetings of the Congregational Union at Liverpool; but, instead of this, he was barely able to discharge his funeral duties at home. Once, when in pain, he said, “I am a great sufferer; but I know it is for my sins. I am a great sinner; but, thank God, I have a great Saviour.” “When,” says one of his daughters, “a friend staying with us came to wish him good-night, he said, ‘Ah, there is no pain in heaven—no sickness there!’ Yet he seemed recovering, and the medical man on Friday assured us that he was ‘very much better.’ On that day, he came down stairs, and joined us at our usual meals. We were a rather large family party, and more than usually merry, little thinking it was the last day with our beloved father! In the evening he read a book of farming instructions to the servant-boy in the kitchen, as since our removal to our present homestead he had taken great interest in live-stock. When he returned to the parlour, the pain at his heart returned, and after

supper he requested me to read the 23rd Psalm and offer prayer, as he felt himself unable to conduct family worship. I did so, and heard his hearty ‘Amen’ at the close. On rising from his knees, he exclaimed, ‘Oh, this pain has returned again!’ and immediately falling again on his knees, and burying his face in the sofa pillow, he expired! We watched him for two hours, under an impression that it was a fainting fit, till the doctor came,—unable to believe that this was death! The expression of sweet content which stole over his features when he was laid on the sofa will be a life-long remembrance.” What a sudden, yet what an easy departure! It was not death: it was a sleep—a translation. “If a man keep my saying, he shall never see death:” and

“It matters little at what hour o’ the day  
The righteous fall asleep; death cannot come  
To those untimely who are fit to die.  
The less of this cold world, the more of  
heaven:  
The briefer life, the earlier immortality!”

It would appear as if the departed had something like a premonition of his decease, as only a fortnight since he gave an intimation at the Hockley Cemetery of the spot in which he wished to be buried. On Friday, the 10th, the funeral took place; and as the procession passed from his residence at Brook Vale Cottage, Wilton, where he had been recently living, crowds of spectators lined the streets to witness the mournful scene. Many were in the habiliments of mourning, and many testified their respect and affection for the deceased by their tears. The members of his congregation met near Aston Church, and joined in the procession, following their departed pastor to the grave. At the cemetery where he himself had officiated at the funerals of some thousands, the same funeral obsequies were performed for him. The Rev. R. D. Wilson, minister of Ebenezer Chapel, with great propriety conducted the service in the chapel of the cemetery; and when the corpse was conducted to the grave, a hymn was sung, commencing—

"Unveil thy bosom, faithful tomb!  
Take this new treasure to thy trust."

Wilson then concluded with a solemn  
ress to the vast crowd of spectators,  
with prayer and the benediction.  
hus lived and died a holy, devoted,  
ul servant of God, and faithful  
ister of Jesus Christ.

A widow and four daughters, with two  
sons-in-law, survive to deplore the loss  
of an affectionate husband and tender  
father. "Blessed are the dead that die  
in the Lord: they rest from their  
labours, and their works do follow  
them."

J. S.

## Extracts.

### JESUS—ALL AND IN ALL.

It was by the power of the Holy  
rit, that Jesus Himself was borne  
mpantly above all His temptations,  
en He tabernacled amongst us "in  
flesh." Especially, we are told this  
His first great temptation by the devil.  
nd Jesus *being full of the Holy Ghost*,  
urned from Jordan, and was led by  
Spirit into the wilderness, being  
y days tempted of the devil."—  
uke iv. 1, 2.) It is your happy  
rilege, as a disciple of Jesus Christ,  
e permitted to engage in all employ-  
nts and in all enjoyments, in the con-  
us society of the Holy Spirit of God.  
now ye not that ye are the temple of  
l, and the Spirit of God *dwelleth in*  
!"—(1 Cor. iii. 16.)

Would you realize, consciously and  
stantly, all the fulness of the salva-  
of Jesus Christ? The Spirit alone  
als the work of Christ to the soul.—  
m xvi. 13, 14.) Would you under-  
d and feed upon the truths of God's  
eed Word? Would you be "mighty  
he Scriptures," and see all the "won-  
as things" which lie hidden in God's  
? The Spirit alone opens up to us

Word of God.—(1 Cor. ii. 9—12.)  
uld you know the full blessedness of  
annion with God, and enjoy the  
py privilege of coming, at all times,  
ldly to the throne of grace?" The  
rit alone is our great teacher and  
er in prayer.—(Rom. viii. 26, 27.)  
uld you wear always the "garment  
salvation," and be clothed always  
a "the robe of righteousness?"  
uld you carry about with you  
ays the inspiring consciousness of  
r relationship to your heavenly

Father, as His redeemed and adopted  
child? "The Spirit itself beareth wit-  
ness with our spirit, that we are the  
children of God." "As many as are  
led by the Spirit of God, they are the  
sons of God."—(Rom. viii. 14, 16.)

The Spirit of God was ever the bosom  
companion of our blessed Lord and  
Saviour, when he dwelt in the flesh,  
supplying Him always with all the  
wisdom, and all the strength, which He  
needed to enable Him to "finish the  
work" which His Father had given  
Him to do. And the Saviour now  
offers *you* the Spirit of God, as *your*  
bosom companion, to accompany *you*  
the rest of your days, supplying you too  
with all the wisdom and strength, which  
*you* so greatly need, to enable you to  
finish the work, be it what it may, which  
God has given *you* to do. *With* the  
Spirit of God you are ever strong, ever  
happy, ever holy; *without* the Spirit of  
God, you are ever weak, ever unhappy,  
ever unholy.

Dear reader, *seek more*—more earnestly  
and more directly—for the Holy Spirit  
of God! And *rest more*—more lovingly  
and more humbly—upon His promised  
presence within you. Go nowhere  
willingly, where He cannot go with  
you. Do nothing without Him. Above  
all, "Grieve not the Holy Spirit of God,  
whereby you are sealed unto the day of  
redemption."—(Eph. iv. 30.)

If you have *not* received the Holy  
Spirit into your heart, pray much that  
Christ may give you His Spirit; and *keep*  
*on praying*, until you get the blessing for  
which you ask.

If you have received the Holy Spirit  
of God, still would I say, pray much



that you may be "*filled with the Spirit.*" "*He giveth more grace.*"—(James iv. 6.) Ask Him to give *you* more! "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit *to them that ask Him!*"—(Luke xi. 13.)

Nowhere, throughout the whole of Scripture, is there discovered to us any other way of procuring *any blessings* from God, than that which Christ presses upon us when He says, "Ask, seek, knock:" be earnest, that is, and unceasing, in the use of prayer.

Much of our neglect of prayer grows out of the fact, that the true privilege of prayer is but seldom understood by us, as embracing *all our wants*. Often, we fear to bring into our prayers the very things which are just then weighing, *most heavily*, on our spirits, because, forsooth, they relate not to heaven, but to earth. Now Christ engages Himself to supply all the *real wants* of His people; and He has laid it upon us as our bounden duty, at all times, to bring *everything* that troubles us into our prayers. Here are the words which Christ has written up over the door of every praying-closet; in part, they have been given already—they are now set out in full: "*Be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*"—(Phil. iv. 6, 7.)

Christ's own life on earth was a most troubled one; never, indeed, a life so troubled. But here was the secret of the abundant peace which "kept his heart and mind" amidst it all, that "in everything" *all His wants* were made known to God. "*In everything!*" How patiently and sweetly will a mother listen to all the wants, real or unreal, of her own little ones! How much more patiently and sweetly will Jesus listen to all *your* wants, real or unreal! All *that is real to you*, however unreal others

may think it, is real *to Him!* Fear not then, to tell Him *all*, assured of the utmost willingness of His ear, and the tenderest sympathy of His heart.

"In every pang that rends the heart,  
The Man of sorrows had a part;  
He sympathizes with our grief,  
And to the sufferer sends relief."

Prayer is the communion of a child on earth with a Father who is in heaven; and with a Saviour who once was on earth, but now too is in heaven: and the more childlike our prayer is, and the more lovingly it looks to Christ, and the more perfectly it trusts to God, and commits *everything* to Him, with the simplicity of a little child, the more real and scriptural will it be. Never fear that your prayer can be *too full* of wants, or too full of trust, and hope in God. Bring *all* to Him in prayer, and leave *all* with Him, to answer when and how He pleases. Be sure the answer will come, and the *very best* answer too, though, possibly, it may be sometimes very unlike the answer you yourself had looked to receive. "If we know that He hear us *whatsoever* we ask, we know that we have the petitions that we desired of Him."—(1 John v. 15.)

In the morning, prayer *looks forward* into the day on which we are newly entering, and humbly places all its expected duties and temptations in the hands of Jesus, to be laid by Him before God. And in the evening, prayer *looks back* upon the day, and after counting up alike its mercies and its sins, and making careful mention of them before the mercy-seat, seeks the forgiveness and blessing of our reconciled God and Father. The fact that Jesus Himself presents our prayers to the Father, gives *to them* a worth which nothing else could give them; and gives *to us*, too, the fullest assurance of their acceptance with God.

Never set private prayer aside, *even for once*. Do not drive off morning prayer till after breakfast. Do not delay evening prayer till you are too tired to pray. "Honour the Lord with the *first fruits.*" (Proverbs iii. 9.)—Give him *your best!* (See 1 Samuel ii. 30.)—[From "Jesus:



All in All." By C. R. HOWELL. With a Preface by the Rev. SAMUEL MARTIN.]

### NOTHING WITHOUT CHRIST.

It is when we come to die. And very awful, my friends, it is to me, when thus, in a quiet day of ordinary life, I remember that even now the hour is on its wing that shall bid this heart cease from its long beating; when I remember that somewhere,—but where I cannot tell,—there is a little corner of the world that is "appointed" to be my grave. A tree is grown that shall yield to each

these warm living forms its last narrow house and dark." I know well, indeed, how on the page of inspiration, and in the writings of fallible men, alike we find much mention of the place in which the Christian dies. By peculiar emphasis, "the end of that man is peace:" and many besides Balaam, who cared little for living the life of the righteous, have joined in his wish that, like the righteous, they might die. Every instance in nature that seems to betoken gentle decay, and pensive rather than painful parting, has been taken as the type of the Christian's passing life and dawning immortality. The fading light of a summer evening, that with all of stillness, and sweetness, and repose, melts away in the western horizon, so that we scarce can see it going, till we look and it is gone; the weary, worn-out winds, that expire softly, scarcely stirring the lightest leaf they sink away; the bright stars, that shined down all night long upon the sleeping world, till in the rosy dawn their beams grew pale, and they died

daylight: all these have typed the gentle going of the parting breath, the tranquil ebbing of the tide of life, the peaceful severance from this troublesome world. And yet, with all this, it remains a very solemn and awful thing to die. Do you not know this, even you who have seen death come in his least pulsive form,—mothers who have seen the little eyes close upon the world, and the busy hands folded over the useless heart? It is not merely the

pain, the weariness, the terrible sinking of the heart and strength, that each of us will most probably feel then; though no one who knows anything about death as it is will ever speak lightly of even these things about it: it is rather the solemn feeling that we have fairly done with the world we have known so long—that "this is the last of earth,"—that we are to part for ever from everything we knew and valued here, and to enter "that undiscovered country, from whose bourne no traveller returns"—to launch away into an untried, unknown state of being, a naked, solitary, shrinking soul! Kind friends may bear us company to eternity's threshold; but *there* they must leave us, and we must go on alone. The little child, that when the dark shadow fell upon it, thought it was the night that had so often composed it to gentle slumber with a mother bending over it, and whose last little words were, "Good-night, good-night, mother!" would waken up on that distant shore alone for the first time in its short life, with no kind mother near. I have often thought, as I have stood by the bed of the dying, how different all earthly things must look to *them*, from what they appear to us in our days of health and strength: how perfectly insignificant many a thing must seem, to which *now* we are ready to attach great importance,—all such things as worldly wealth, and position, and reputation!—and I have thought, *then*, that if it were not for Christ, and for the consolations and hopes of His Gospel, it would indeed be a tremendously awful thing to die! Men may fancy that they can do without Christ, perhaps, while they are in the bustle of their life,—when they can be interested in life's business, and enjoy life's comforts and pleasures: but, oh! what is business—what is pleasure—to a poor human being that has only an hour to live? How intensely such an one must feel, that if he has not religion to support him, he has nothing to support him at all! I cannot, by any words I can think of, express to you what I have sometimes felt of the utter destitution of

the soul that is dying without Christ. It has got absolutely *nothing* to rest upon. It can do absolutely *nothing*! If it be not too much stupefied and overwhelmed to feel anything distinctly, its feeling must be one of sheer blank, unrelieved despair. Oh! I can imagine the monarch dying, without Christ, feeling that he would too thankfully give his empire for another week of bare life: I can imagine the man of vast wealth, dying without Christ, feeling that gladly, gladly would he purchase a month or a week of time to make his peace with God, though he should leave himself a beggar! The hour of death is the time, of all our time on earth, in which we feel it most deeply, that "without Christ we can do nothing." Without Him "we dare not die!" I do not think it right to appal you by even recalling to your minds the fearful mental agonies in which men have died without Christ; and I would be far from saying that even the best and most devoted believer is sure to find the last parting painless,—sure to go over the dark Jordan dry-shod. I know that many things, spiritual and physical, may tend to throw deep gloom over the Christian's dying hour; but then this gloom, if it be at all, comes just because the trembling soul fears it is "without Christ," or because Christ's

presence is temporarily withdrawn: and we all know in what peace and humble hope—yea, in what assurance of salvation and what triumph—those have passed away from this world who felt that their Saviour was near them in their dying hour. It would be easy and pleasant to multiply the histories of those who have testified that the "sting of death" was gone,—that the bitterness of death was past,—that their Saviour "had abolished death!" I might remind you of one who, when asked, even in the act of death, how the dark valley seemed to her as she was passing through it, answered, "Christ is here, and it is *not* dark." God grant, my friends, that when we shall come to that most solemn hour of our life, our Redeemer's gracious presence may be with us then! We can have no one else for a companion through that solemn way: Oh, may we have Him! Only the Saviour's presence, that "Sun of the soul," can make sure that "at the evening time there shall be light." And so, like one long ago, "though we walk through the valley of the shadow of death, we shall fear no evil, if Thou art with us, if Thy rod and staff shall comfort us!" [From "Counsels and Comforts from a City Pulpit," by the author of "The Recreations of a Country Parson."]

## Poetry.

### EVENING HYMN.

LORD, should we oft forget to sing  
A thankful evening song of praise,  
This duty they to mind might bring  
Who chirp among the bushy sprays.

For, to their perches they retire,  
When first the twilight waxeth dim;  
And every night that sweet-voiced quire  
Shuts up the daylight with a hymn.

Ten thousandfold more cause have we  
To close each day with praiseful voice,  
To offer thankful hearts to Thee,  
And in Thy mercies to rejoice.

For from Thy wardrobe clothed we are,  
Our health we do by Thee retain;  
Our daily bread Thou dost prepare,  
And givest ease when we have pain.

Therefore, for all Thy mercies past,  
For those this evening doth afford,  
And which for times to come Thou hast,  
We give Thee hearty thanks, O Lord!

Continued let Thy bounties be,  
And from our ghostly foes' despite  
(Tho' we deserve it not from Thee)  
Defend us this ensuing night.

When we shut up in darkness lie,  
Let not the guilt of any sin  
Appear our souls to terrify,  
With fears that bring despairings in.

But, free from harms and slavish fear,  
Let us a peaceful rest obtain;  
That when the morning shall appear,  
We may renew Thy praise again.

GEORGE WITHER.

## EASTER-DAY.

Thou seest many Marys  
 living in their homes to-day,—  
 women, grief embitter'd,  
 saying Thou art far away.

Perhaps, have sought Thee trem-  
 bling,  
 where their buried hopes lay dead ;  
 where the sepulchre was empty—  
 where at once they trusted, fled.

Lord, their hopeless weeping,  
 their loneliness and fear ;

Say to each sad spirit, " Mary !"  
 Let them feel Thy presence near.

Gracious Saviour, let them know Thee !  
 Then again they hear Thy voice ;  
 Each shall turn, and, crying " Master,"  
 Kneel to worship and rejoice.

Teach them, while their hearts adore Thee,  
 Where their feeble steps should go ;—  
 Teach them, when they find their brethren,  
 How Thy promise best to show.

## SEPARATION.

Nor ever present as the Almighty is—

Yet present in the spirit oftentimes !

Believe it, though no feeling proof of this

Soothes when thy heart to intercession climbs.

Though Time and Space, partitions of man's life,

Spread their dark shadows on immortal things,

Love feels them shadows, and above the strife

Of fear and pain her future triumph sings.

We know that we are one in Him who saves

Lost sinners, who can give the hopeless peace :

Earth has no homes, no exile, and no graves

Where the communion of His saints can cease.

*By the Author of " Morning Clouds."*

## Analogy considered as a Guide to Truth, and applied as an Aid to Faith.\*

One of the greatest of all fallacies is to  
 suppose that because objections, even  
 considerable objections, lie against a  
 proposition or a thing, therefore it must  
 be false. We are often justified in  
 refusing to be convinced, simply because  
 we are silenced : we may feel morally  
 that there is an explanation  
 somewhere, although we are unable to  
 find it. Our inability to answer  
 questions or to explain difficulties is  
 in proportion to our ignorance. If  
 we knew more, many difficulties would

diminish or disappear. The great effort  
 of the Deism of the last century was to  
 discredit Christianity, by urging the in-  
 superable difficulties involved in certain  
 parts of its theological system. The  
 achievement of Butler's immortal work  
 on " The Analogy of Religion, Natural  
 and Revealed, to the Constitution and  
 Course of Nature," was to show the  
 inconsequence of such objections, and  
 utterly to silence them as arguments  
 in disproof. Butler showed that every  
 difficulty in Christianity adduced as a  
 proof that it could not be true, had  
 its exact analogy in the course and  
 constitution of nature, which was ad-  
 mitted to be true. He proved that " all  
 things are double, one against another,

*Analogy considered as a Guide to Truth,  
 and applied as an Aid to Faith.* By JAMES  
 BUTLER, D.D., LL.D. Edinburgh: John  
 & Hunter.

and God hath made nothing imperfect." He inquires what the constitution of the actual world of nature is, and then he shows that the constitution of God's revealed system of religion is strictly analogous to it. Bishop Butler does not therefore *prove* the truth of the Christian religion; he simply defends it against certain Deistical attacks, and shows that, so far as these objections affect it, it *may be* true. What he really proves is, that the constitution and course of nature, and the system of revealed religion, correspond with each other—they involve precisely the same principles, they are open to precisely the same objections; that they are but two parts of one stupendous whole, two departments of one great system. From this he leaves us to draw our conclusions; and it has happened that two conclusions, the direct opposites of each other, have been drawn. One class of Deists finding that the same objections lay against the constitution and course of nature, that lay against revealed religion, have disbelieved in both, and gone off into stark atheism and universal scepticism. Because there were difficulties which they could not explain, they refused to believe in any God, or government at all. This is what a certain class of infidels mean when they say that Bishop Butler's argument makes them Atheists. No doubt, it does: it leaves the Deist no ground to stand upon: it compels him either to believe that revealed religion may be true, or it drives him to the moral insanity of Atheism.

The other class, finding that the objections to revealed religion which so perplexed them had their counterparts in natural religion, came to the more rational conclusion that both might possibly be true, notwithstanding difficulties which they could not solve. They could not doubt that there was a God, the Creator and natural Governor of the universe; and inasmuch as the system of revealed religion so wonderfully harmonized with the course and constitution of nature, the probability was that both were true, and the work of the same Divine Author. Their next step, therefore, having set aside objections, was to examine the

proper proofs of Christianity, to see whether it could be proven or not.

Butler's purpose and argument were limited, but they were sufficient for dealing with the Deism of his day; and he laid down the fundamental principles and methods of an argument which is capable of indefinite applications. His positions, indeed, are principles rather than applications, just as the propositions of Euclid are. And just as Euclid's mathematical principles are the basis of all possible mathematical reasoning, so Butler's analogical principles are the basis of all possible analogical reasoning. Butler has been cavilled at and misrepresented; but it is remarkable that no formal attempt to reply to him has ever been made by infidels.

Dr. Buchanan thinks that the time has come when the argument from analogy may be advantageously expanded and extended. He thinks that certain topics waived by Butler may now be profitably discussed. For example, Butler does not expound the nature and sphere of the argument from analogy; he assumes it, takes for granted that men understand its nature and admit its validity, and at once, therefore, begins to apply it. Dr. Buchanan, thinking that since Butler's time "some progress has been made in the psychological explanation of those laws of thought on which analogical inference depends, and also in the exposition of the principles which determine the nature, foundation, and measure of probability," devotes a large section of his volume to an exposition of the general doctrine of Analogy. He tests the weapon which Butler simply used, shows the exact character and value of analogy as an argument for the defence of truth, points out the grounds in nature and man upon which it rests, the wide range of its application to every branch of our knowledge—its various uses, with its limits and dangers. This section of the work is very ably and very carefully done, and will be highly valued by all students of philosophy.

The second part of the work is devoted to "the Sources of Analogy in matters of Faith," such as the analogy between nature and revelation, between the in-

ation of nature and scripture, in human and Divine testimony, in a little child and a Christian, between human and Divine, between type and anti-type, in the Old and New Testaments, and the third part applies the arguments thus expounded to various forms of modern scepticism, such as Deism, Spiritualism, religious liberalism, &c.

Buchanan is somewhat diffuse. A volume of upwards of six hundred pages is no light tax even upon an metaphysician. Some of his distinctions, moreover, are scarcely different, or differences only as the less from the greater, and might have been disposed of by a common argument.

Had he, as Butler did, cogitated his book for thirty years, he might have attained to somewhat of Butler's compression. But it is a great and a good work, clearly, profoundly, and patiently thought out. It is another of the grand demonstrations which scepticism has been the means of eliciting, and which are so wonderful in their variety and harmony. There is nothing in the world supported by such marvellous proofs as Christianity can claim,—proofs of all kinds, historical, metaphysical, and moral; and all constituting so wonderful a harmony both with each other and with all things else. All who think, and all who are learning to think, will feel a great debt of gratitude to Dr. Buchanan for his able and suggestive work.

### Notices of Books.

*Adriana: a Series of Essays on Literature, and Manners.* By E. BULWER LYTTON, Bart. 1s.

One of our polite literature is in the form of essays; and substantial reasons may be adduced for considering this as the most interesting and instructive of writing. Not unfrequently, however, is the concentration of the efforts of a powerful mind on a well-chosen subject. What is there presented in the compass of a few pages, would in the hands of a mere book-maker fill a volume. Alas for readers! how many volumes are so filled!—and the thoughts seem to stand like watch-towers, just as from one to the other, instead of as they are in a masterly essay, of light concentrated by a burning-glass, which are made to bear so long on one point that it kindles into fire.

No writings as illustrative of this we refer with more propriety than the *Miscellaneous Essays* of Lord Lytton. All the force and affluence of

that master-mind are sometimes concentrated in one of those essays. Would young people were more conversant with them! Would especially our young men would make it their handbook, pondering over every thought until it had struck its roots into their own minds! They cost their author portions of twelve years to bring them up to their present state; and then, having no offspring, he left these essays to the world as his *mental* progeny: and a noble race they are.

Some of the *Essays* of Addison in the "Spectator," for refined taste, elevation of thought, easy elegance, and idiomatic beauty, will bear a comparison with anything in our language. It may be admitted, without any disparagement to their author, that, tried by the standard of the spasmodic style of some modern writers, who seem to think that startling effect is to compensate for good English, they would appear to want power. Perhaps that is their defect. But real strength is calm and self-possessed. It resembles not the heat and exhaustive effort of a fever, but the repose and quiet glow of perfect health. Beyond almost

any writings, those *Essays* contain that peculiar property which every one thinks he could imitate, but which is in fact next to inimitable, being the finished effort of a most accomplished mind. We have the same thing in Pascal, and in some of the more perfect of Cowper's compositions.

We have made these remarks for the purpose of introducing our readers to the two volumes of *Essays* by Sir E. Bulwer Lytton. For ourselves, we feel deeply indebted to him for the large amount of instruction and delight which we had in reading them. They are no commonplace productions, thrown off in haste, and as hastily to be laid aside and forgotten,—but the ripe thoughts of an elegant and well-furnished mind. With a taste as refined and an imagination as fervid as the author's, we can readily conceive how frequently, in composing them, he verified the truth of his own statement in *Essay xii.*,—"In truth," says he, "I believe that no author, writing on a subject he has long cherished, and intensely pondered over, at whatever length, or with whatever brevity, will find that he has made but a loose paraphrase—not a close copy—of the work forewritten in the mind. All thoughts, and perhaps in proportion to their gravity and scope, lose something when transferred from contemplation into language,—as all bodies, in proportion to their bulk, lose something of what they weighed in air when transferred to water.

"Musing over these phenomena in my own mind, whereby I find that, in an art to which I have devoted more than thirty

years' practice and study, I cannot in any way adequately accomplish my own conception; that the typical idea within me is always far—infininitely far—beyond my power to give it on the page the exact image which it wore in space; that I catch from the visible light but a miserable daguerreotype of the form of which I desire the truthful picture—a caricature that gives indeed features, and lines, and wrinkles—but not the bloom, not the expression, not the soul, of the idea which the love in my own heart renders lovely to me."—But his readers never saw those mental pictures, and what they do see fills them with admiration and delight. They are not sensible of that toning down of the thought when it comes to be expressed in words. All the *essays* are good; but some of them, for felicity of expression, and new and unusual illustration and imagery, are perfectly marvellous. But our admiration is not unqualified. Up to a certain point we highly approve. In elegance of diction, and if not in the deeper originality of thought, yet in the unusual and harmonious combinations of thoughts, they are all which could be desired: but their morality is of the earth, earthy. It rarely recognizes man in his highest relations to God and eternity. It is not the morality of the New Testament; and for immortal, accountable creatures, how defective any other morality is! It wants imbuing with the spirit of the Gospel.

Nevertheless, we recommend these *Essays* to the thoughtful perusal of our readers: they will cultivate the taste, quicken and refine the imagination, and inform and improve the judgment.

*The Foundations of Our Faith.* Ten Papers read before a mixed audience of Men. By Professors AUBERLEN, GESS, and OTHERS. (Strahan and Co.)

To those who startle at a name, and who think "German theology" the incarnation of all that is heterodox, Christless, and lawless, we commend this admirable volume of closely-reasoned and able discourses. We are not told where the lectures were delivered, or what were the

circumstances which led to their delivery at all. We are contented, however, to receive the volume on its own merits. It discusses the fundamental questions of the Christian faith in a way that combines the freest criticism with the deepest reverence, and that establishes conclusions in which all devout hearts will rejoice. The manifest aim of Professor Auberlen and his coadjutors is to meet "the higher criticism" on its own grounds, and to combat it with its own weapons. They address themselves to



sters and inquirers, and endeavour to solve their intellectual difficulties. "We can well believe," says Professor Ruggenbach, "that there are many who, far from wilfully encouraging their doubts as a sanction to misconduct, can conscientiously assert that since their doubts have arisen, they are far more in earnest, both as regards morality and even piety, than they were in the past when they held a traditional faith easily though implicitly." Such as are the lecturers desire to serve, and are set about their work very wisely. "We again," says Professor Ruggenbach, "when we have set forth the most important truths in the best way we can, do not imagine that we can take your fictions as it were by storm." "What

within our power is only this: to test our own inward experience of the truths of God's word; to adduce proofs; to give a rational explanation of them and then to invite all to examine them theoretically and experimentally for themselves." The selection of topics has been determined by the articles of the Apostles' Creed, to each of which a course is devoted. Professor Ruggenbach discusses the question, "What is God?" Professor Gess devotes a discourse to the question whether the Universe comes from Nature or God; Ernest Mein examines the nature and consequences of Sin. Professor Auberlen begins with the Old Testament Dispensation and the Heathen World. Professor Ruggenbach discourses on the Person and incarnation of Christ; Professor Gess, on Atonement; Professor Auberlen, on Resurrection and Ascension of Jesus Christ; Herr Preiswerk, on the Holy Spirit and the Christian Church; Dr. Schmeyer, on the Doctrine of Justification by Faith; and Herr Stähelin, on Immortality of the Soul and Eternal

life. The discourses are more scientific and logical than ordinary sermons from the pulpit; but they are so far popular to interest intelligent persons who are not theologians. We have not recently met with a volume more suitable to be put into the hands of thoughtful, earnest men, who need assurance concerning the foundations of the Christian faith. Free from everything like narrowness or prejudice, great essential truths are firmly grasped, intelligently explained, and ably defended. From the closely connected character of the discourses, any extract from them that would be just to them would be incompatible with our limits, each discourse

being a well-constructed whole; but we earnestly commend the volume. We have ourselves read it with great interest and profit; and thanks are due to Messrs. Strahan for making it accessible to English readers.

*Life and Correspondence of Theodore Parker.* By JOHN WEISS. 2 vols. (London: Longmans.)

*Autobiography and Correspondence of Lynam Beecher.* Vol. I. (London: Sampson Low.)

We couple these books together for more reasons than one. We have neither space nor inclination to review the first. In many respects, indeed, it is to us exceedingly interesting, and presents a psychological study well worthy the attention of a thoughtful man; but it presents so many points of antagonism to everything evangelical, that we could not do justice to it without so much of dissertation and controversy as would be unpleasant and unprofitable to most of our readers. Nor have we room to enter upon the details of the second: at least, not now. When the work is complete, we will notice it as a whole. It is curious and instructive to read the books together: they are thoroughly American—exhibiting, in almost equal degrees, the lights and shadows of Transatlantic character and life. We cannot say we admire the style in which either of them is written. The second is almost entirely an autobiography. The first contains various remarks and even disquisitions by the editor, which, though often very able, are written in that agonizing style of literary effort which a cultured Englishman finds it almost as bad to read as the author to write. Moreover, the manner in which he extols and idolizes his hero goes far beyond what either would allow in speaking of the Apostle Paul. These men who rebuke us for our bibliolatry, as they call it, are terribly given to the worship of one another. Parker and Beecher had a transient connexion, the former having attended the ministry of the latter a little while, with what result is thus stated: "A year of his preaching about finished all my respect for the Calvinistic scheme of theology." The fact is, Parker was brought up a Unitarian, and hated Calvinism from the beginning; and we apprehend that Beecher's manner of stating it, notwithstanding his great ability—which Parker acknowledges,—was not of a character to win upon the young sentimental Unitarian. Parker.

at last, went as much lower in Unitarian theology, as that is lower than the Calvinistic. He gave up entirely the authority of the Bible, though he admired some of its poetry and wisdom. The subjects of both these biographies were men of much original genius,—Parker much the more cultivated of the two. He was an enormous reader; and a good deal of what he and his biographer say about his reading, convinces us that he read too much: and with all his boasting of how he mastered his reading, it is pretty plain that his reading mastered him. He was a man of that class who, with scepticism in one direction, combine credulity in another; and while they believe scarcely anything in the Bible, believe almost everything they read in books—according to their mind. It is remarkable that Beecher began to think of religion first from seeing the northern lights—"like a blood-red arch"—and then from a strange conversation about hell; and that Parker began with an impulse from within that told him what he did was wrong; and when he cried, his mother said, "Some men call it conscience, but I prefer to call it the voice of God." Very beautiful that—more so than the other! But Parker perverted the beautiful sentiment, and came to believe that God's voice is *all within*. His religion, in its origin and progress, was thoroughly *subjective*,—to use an ugly word. Beecher was just the opposite: it was all *objective*, to use another ugly word. We are afraid there was in it, throughout, too much of "the blood-red arch." The portrait of Parker is far more winning than that of Beecher. The one was a more beautiful, the other was a more powerful, nature. What would not that evangelical truth, which did so much for the softening and beautifying of Beecher's rugged soul, have done for the hallowing and ennobling of Parker's sensibilities, had not his intellect, prejudiced against it from boyhood, turned away from its blessed teaching?

*Thy Poor Brother.* Letters to a Friend on Helping the Poor. By Mrs. SEWELL. (London: Jarrold & Sons.)

The active Christian benevolence of our age far transcends all previous Christian achievements. The precept to "remember the poor" has stood from the beginning, and in some forms and instances it has been nobly fulfilled; but nothing like the healthy, diversified, universal, and self-sacrificing compassion of modern Christian life has ever before

been seen. Ingenuity is taxed to devise forms of Christian help, and every form of Christian help meets with thousands of sympathizers. The mere money gift of British benevolence are something amazing; while the consecration of personal labour in missions, Sunday ragged schools, poor-visiting, &c., is more amazing still. The various necessities of our poor brethren are almost adequately met. The contention is for objects to help. This is the latest, the logical, and the most healthy and blessed development of Christian life. To the age of theology, the age of personal religion has succeeded; and, to this again, the age of religious enterprise and activity. And as Christian benevolence is extended it needs regulation and direction: good impulses are not sufficient for doing good work; benevolence is not only a religion—it is a science: "zeal without knowledge is not good." As a science Mrs. Sewell treats it; and she has written a manual for those who labour amongst the poor so wise, so good, and so beautiful, that we would fain see it in every Christian's hand. Those who have not yet felt the obligations of personal work it will quicken; those who have, it will direct and stimulate. There is a great charm about it, more than justifying the quiet wisdom and cultured beauty that was anticipated from the author of "*Mother's Last Words*." If any word of ours can influence our readers, we would very earnestly beg of them to send for one to read Mrs. Sewell's precious little book.

*Truths for the Day of Life and the Hour of Death.* By the Author of "*God is Love*," &c. (London: Virtue Brothers and Co.)

Some men surprise us greatly by the little they accomplish with many talents and much time; while others surprise us even more by the extra labours they perform, amidst duties which appear beyond the power of mortals to fulfil. It is only a few weeks since we noticed a valuable work by this author, entitled "*The Dying Command of Christ*;" and now we have another goodly volume evidently written with much thought and care.

The book opens with a short but striking chapter on Living for God in Eternity. Then we have two chapters on Little Words and Large Meanings. But the main portion of the book is taken up with an admirable treatise on the Assurance of Faith. The causes are set forth why this assurance is not enjoyed by all believers, and they are shown how it may be obtained.

think the author has rendered a most important service to the Church of England by calling such distinct attention to a subject too much overlooked in the present day, and in announcing so clearly the privilege and duty of the children of the Church in the matter.

*Worship: a Series of Devotional Services.* By Ministers of various Congregational Churches. (London: Blackie and Son.)

It is a good volume, handsomely bound, well bound, and adorned with numerous engravings in steel. The contents, so far as we can see, seem to be of a high order. Portions of Scripture are indicated for every day. Then follow plain expository remarks with practical reflections. Next a prayer is added. There is all this for every morning and evening of the year. Besides there are prayers for particular occasions of all kinds and all classes. The "miner's family" is not forgotten. The volume includes a family hymn-book with an alphabetical list of tunes. Whether the work is the most complete of the kind we remember to have seen. The prayers are scriptural and devout,—the comments and reflections.

*Stories of Great Pictures.* By R. SMITH, Jun. Illustrated by Photographs. (London: Nisbet.)

Do not regard this as a successful

Photography is admirable for structural details, but we do not like pictures. Some of the photographs in this volume are better than others. The picture of the Three Marys "strikes most." The comments on the pictures of the Old Testament do not show great skill in art criticism. The position of the Marys is very uncertain. Not a word is said in explanation of the fourth female figure in the wonderful picture.

What does Mr. Smith mean by saying, "The Cross may have hastened His end, but He must have died if He had not been crucified"?

*Journal of Sacred Literature.* January. Edited by B. HARRIS and W. PER. (London: Williams and Nisbet.)

The quarterly holds on its vigorous course. The present number contains many valu-

able articles, among which we have been particularly pleased with the continuation of the review of "Renan's Life of Jesus," and a paper entitled "Some of the more modern Explanations of the Life of Jesus Christ." We shall be glad to learn that the circulation of this periodical is equal to its merits.

*Missions Apostolic and Modern: an Exposition of the Narrative of Paul's First Missionary Journey in relation to the Protestant Missions of the present Century.* By FREDERICK W. BRIGGS. (London: Hamilton, Adams, and Co.)

We noticed, some time ago, a book by Mr. Briggs on the first two chapters of Acts, very carefully prepared. The present volume is written in the same style, and is highly creditable to the author's thoughtfulness and intelligence.

*A Brief Review of Ten Years' Missionary Labour in India between 1852 and 1861.* By JOSEPH MULLENS, D.D. (London: Nisbet.)

No one is better entitled to speak on this subject than Dr. Mullens. The book is full of most valuable statistics relative to the Protestant missions in India. We most cordially commend it to our ministerial brethren, and to all the lay supporters of the London Missionary Society. The best thanks are due to the author for this labour of love.

*Stories for my Little Cousin.* (Edinburgh: W. P. Kennedy.)

A collection of simple and interesting stories, written for little children, and tending to promote kindly feelings towards the animal creation. The book is handsomely bound, contains some good illustrations, and will form an attractive present for our little friends.

*Try, and Try Again.* By OLD JONATHAN. Eighth Thousand. (London: Macintosh.)

*Lost, but not for Ever: Personal Narrative.* By the Rev. R. W. VANDERKISTE. (London: Nisbet.)

Reprints of popularly-written books which have found a wide acceptance.

## Obituary.

BENJAMIN HANBURY, ESQ.,

*Late Treasurer of the Congregational Union.*

MR. HANBURY was born at Wolverhampton, May 13, 1778. He was great grandson of the late Mr. Joseph Williams, of Kidderminster, whose "Letters and Diary" have proved so acceptable to the Christian public, and concerning which the late Mrs. Hannah More said, "I know not when I have received more spiritual edification from any book."

The education of Mr. Hanbury was begun in the country, but completed in London, when he resided with his uncle, the late Rev. Dr. Humphrys, pastor of the church in Union-street, Southwark, and subsequently principal of Mill Hill School. He was early engaged in business, but having no liking to trade, and shocked with the requirements of his master, "not to sell goods *below* a given price, but for as much more as his conscience would allow him to ask," he was glad to escape to a situation of trust offered him in the Bank of England through his friend, the late Ebenezer Maitland, Esq. He entered on his new position June 16, 1803, and remained in the service of the Bank till 1859, when he retired with the respect and confidence of the directors, who, as a reward for his long and faithful services, continued his full pay till the day of his death.

On September 18th, 1801, Mr. Hanbury married an estimable lady, Miss Phœbe Lea, of Kidderminster, who was also a descendant of Mr. Joseph Williams. Her piety and decision had a favourable influence on Mr. Hanbury, leading him at once to join his uncle's church in Union-street, and of which also she at the same time became a member. Of his piety it is presumed there could have been no question. Shrinking from everything like ostentation, he was loth to speak of his own experience even to the last. Though not taciturn, Mr. Hanbury was not free of speech. This diffidence was partly constitutional, but also the result of a mistaken discipline on the part of his parents. His mental nature required stimulus and encouragement, instead of which, anxious that he should be a humble and devout Christian, they discouraged and repressed his efforts to acquire confidence in public. So irremediable was this injury, that, though a man of intelligence and general culture as well as of undoubted piety, he never could pray aloud in the presence of others.

He was elected deacon at the Union-street Church May 2, 1819. With this Christian society he continued till 1857; when, from the distance of his residence and other circumstances, he resigned his office and membership. He worshipped for a short time at Clapham; but for the last three or four years regarded the Rev. D. A. Herschell, of Brixton, as his pastor and friend.

Life wore away, and the time of the end was approaching. On last New Year's Eve he retired to rest in his usual state of weakness, but about midnight was awoken by some rather alarming symptoms. Means were employed, and he rallied for a few days. He continued in cheerful spirits, without any anticipation of immediate danger. On Sunday evening, January 10th, Mr. Herschell called to see him after the services of the day were closed. He then complained of having spent a most wearisome day but expressed his hope of "the rest which remained for the people of God." The night and day following were spent in his accustomed manner. About midnight of the 11th, he felt extremely exhausted and faint. Restoratives were used, when he laid his head on the pillow, and at once "fell asleep in Jesus." No sigh escaped—no groan was uttered: all was calm and silent. The spirit was gone "to Him who made it." No apprehension of such a termination of life was felt either by himself or those around, and in consequence no death-bed experiences can be recorded.

He was buried at Norwood Cemetery January 19th, 1864. The Rev. D. A. Herschell conducted a service in the house before the funeral left; the Revs. R. Ashton and J. S. Pearsall officiated at the cemetery. The death was improved on Sabbath morning, January 24th, 1864 at Mr. Herschell's Chapel, Loughborough Park, by the Rev. R. Ashton, from John xii. 26.

Mr. Hanbury was distinguished by his steadfast adherence to congregational Nonconformity. His first publication was a new and enlarged edition of Diary of Mr. Joseph Williams already alluded to. In 1820 he published History of the Church, at Union Street Chapel, tracing its origin far back to the gloomy days of 1612—when Nonconformity was considered a crime, and in prisonment, and chains, and death its were not the unfrequent rewards of fidelity to conscience and to God. In 1830

edited and published a new edition, in 1 vols., 8vo, of "The Ecclesiastical Polity," and other works of Richard Hooker, &c., with an introduction, an extended life of Cartwright prefixed, and copious Nonconformist and historical notes interspersed.

Mr. Hanbury had long associated himself with the leading Nonconformists in London, in their efforts to spread or defend the principles of religious freedom. He was one of the "dissenting deputies" for more than thirty years, and was vice-chairman and treasurer also for several years, and assisted in the great struggles for the repeal of the Test and Corporation Acts, and against the insidious attempts of Lord Sidmouth and Lord Brougham, to place the education of the youth of England exclusively in the hands of the clergy. He was a member of the Ecclesiastical Knowledge Society, and wrote "The Life of Calvin," for the volume on "Eminent Reformers."

Evangelical religion was dearer to Mr. Hanbury than ecclesiastical principles; hence he delighted to promote the interests of the London Missionary Society; and especially those of the Home Missionary Society, formed in 1819. Of the latter he was one of the founders and treasurers.

His connexion with the Congregational Union afforded him great joy and satisfaction. He was placed on the committee from its commencement in 1831, and was made treasurer of the union the same year. A resolution was adopted, by the union in 1833, to publish a sketch of the Denominational History; Mr. Hanbury was requested to prepare the

outline of such a history. This being done he was urged to prosecute his enquiries in every direction, and produce such a work as would exhibit and illustrate the history and opinions of the Independents; the result was the publication of three large volumes, 8vo, entitled "Historical Memorials relating to the Independents or Congregationalists, from the rise to the restoration of the monarchy, A.D. 1660, by Benjamin Hanbury." The first volume appeared in 1839, and the others followed in due succession. This exhaustive work is of inestimable value as an authority on all points connected with the principles and practices of Independents; and as such is regarded throughout the British Empire, and in America.

Mr. Hanbury's busy pen was employed on many other subjects during his long and laborious life. After the daily duties of his office were completed, he retired to his beloved home, blessed, after the decease of his most excellent wife in 1824, and of his only son in 1836, by the constant presence of his only daughter, and there when his church or committees did not require his attendance, he gave his time and attention to the works now described.

His pen is now laid aside; his tongue "lies silent in the grave," his books are closed, his place is vacated, and his home deserted; but he still lives where no pen is required, where all restraints on speech are removed, and where the spirit, redeemed, purified and perfected, exults for ever in the presence of the Redeemer.

R. A.

## Diary of the Churches.

Jan. 15.—Camden New Town. A handsome timepiece was presented to the Rev. George Hogben as a mark of esteem from some of the members of his late flock.

Jan. 18.—Wickhambrook, Suffolk. A meeting was held to take an affectionate leave of the Rev. H. Coleman, the pastor, when a purse of fifty-eight sovereigns was presented to him, and several beautiful articles in silver to Mrs. Coleman.

Jan. 19.—London Congregational Building Society. The annual soirée of this society was held under the presidency of Eusebius Smith, Esq., Treasurer. The Rev. E. S. Prout, M.A., offered prayer. The Revs. G. Smith, A. Halseigh, J. Guthrie, J. H. Wilson, Dr.

Campbell, and Mr. Sheppard, took part in the proceedings. An affectionate tribute was paid to the late secretary, the Rev. J. Bramall, whose death had just occurred.

Jan. 19.—Victoria Park. A new church in the Approach Road was opened for the congregation under the pastoral care of the Rev. H. D. Northropp, B.A., when the Revs. J. Stoughton and S. Martin preached. The building will seat 1,200 persons, at a cost of about £1,700.

Jan. 19.—Malmesbury. A meeting was held in connexion with Westport Chapel to celebrate the liquidation of the debt. The Rev. J. Black, the pastor, presided, and addresses were delivered by the Revs. W. Robbins, J. S. Binder, with Messrs. Perkins and Chandler.



Jan. 20.—Bexley Heath, Kent. The Rev. John Adey, the esteemed minister of the church here, having undergone several operations for cataract in both eyes, and the sight of one being now restored, the friends met to offer him their congratulations, and to present him with a purse of sixty sovereigns in token of their sympathy and regard.

Jan. 20.—Fetter-lane Chapel. A meeting was held for the purpose of presenting an address with a purse of sovereigns to the pastor, the Rev. R. G. Harper.

Jan. 22.—Beulah Road. A small chapel erected here by M. Medwin, Esq., was opened for mission purposes. The Revs. W. H. Smith, W. Anderson, and E. Price, took part in the engagements, and on the following Sunday the Rev. J. H. Wilson preached.

Jan. 25.—Torquay. A purse of eighty sovereigns was presented to the Rev. F. F. Thomas, pastor of the Abbey-road Chapel. A Rooker, Esq., presided.

Jan. 27.—Worcester. At the annual meeting of the church and congregation meeting in Angel-street Chapel, a handsome silver salver was presented to Mrs. Bartlett, the wife of the respected pastor, by Mr. C. Evans on behalf of the ladies.

Jan. 27.—Halifax. The chapel connected with Mr. Joseph Crossley's almshouses, was opened for Divine worship, when the Rev. J. Simpson preached. Mr. Crossley afterwards gave an address.

Feb. 7.—Oswestry. The Rev. T. Gasquoine, B.A., late of Bradford, commenced his ministry in the Old Chapel here. On the following evening, a meeting was held, Mr. T. Minshall, the senior deacon, presiding. The Revs. T. M. Herbert, M.A., Messrs. D. C. Davies, — Whitbridge, C. Minshall, and E. W. Thomas, spoke on the occasion.

Feb. 9.—Bowling, Yorks. The foundation stone of a new chapel was laid here by Mr. Ald. Brown. The Rev. W. Kingsland gave an address, and the Rev. T. T. Waterman, B.A., concluded the service with prayer.

Feb. 11.—Chester. A meeting was held in the lecture room adjoining Green-street Chapel, to present a testimonial to the Rev. C. Chapman, M.A., on his removal to Percy-street Chapel, Bath. E. G. Salisbury, Esq., presided, supported by many neighbouring ministers, Alderman Trevor, &c. An address was presented engrossed on vellum, accompanied by a chronometer watch, a purse of sovereigns, &c., expressive of unabated esteem and affection.

Feb. 11.—Haverfordwest. A school-room connected with the nave Chapel was opened, J. Esq., occupying the chair. Addresses were given by the Revs. C. J. Davies, T. Heely, and J. Willis.

Feb. 11.—Queen's Rooms Congregational Church, Glasgow. A meeting held in the large hall to welcome W. Pulsford, as the pastor, when addresses were delivered by the Revs. A. H. Bachelor, D. Russell, R. B. Messrs. Boulding, G. M'Callum.

Feb. 15.—Kingswood, Bristol. A recognition of the new pastor, R. Bentley, took place at the Tabernacle. Mr. H. O. Willis presided, and Mr. E. J. Hartland, J. M. Birrell, D. H. Jones, D. Wood, &c., spoke on the occasion.

Feb. 16.—Young Men's Christian Association. The annual meeting of the association was held in Exeter. The chair was taken by the president of the association, the Earl of Shaftesbury. The Rev. J. Marston offered prayer, and the Revs. Dr. Edmond, J. G. Bardsley, with S. D. Waddy, J. R. C. L. Bevan, and S. Morle delivered addresses.

#### PASTORAL NOTICES

##### CALLS ACCEPTED.

The Rev. J. Moreland, late of Farnham, Berks, has accepted the call of the church at Fowey, Cornwall.

The Rev. W. Pulsford, late of Glasgow, has accepted the call of the church, Rooms, Glasgow.

The Rev. T. Gasquoine, B.A., has accepted the call of the church assembling in the Old Chapel, Oswestry.

The Rev. C. C. Tyte, late of Farnham, has accepted the call of the church, that of Howard-street, Sheffield.

The Rev. C. Chapman, late of Farnham, has accepted the call of the church, Percy-street, Bath.

The Rev. F. R. Bellamy, of Farnham College, has accepted the call of the church, Matlock Bath.

The Rev. W. Lloyd, late of Farnham, has accepted the call of the church, Tabernacle, Aldergate-street, London.

The Rev. E. W. Clarke, B.A., has accepted the call of the church, assistant minister to the Rev. E. Potter, of Whitby.

##### RESIGNATIONS.

The Rev. W. F. Revell has resigned the pastorate of the church, Petherton, Somerset, through ill health.

The Rev. J. O. Jackson, has resigned the pastorate of the church, Ringwood, Hants.



THE  
**Missionary Magazine**  
AND  
CHRONICLE.

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MADAGASCAR.

THE Mauritius mail, *via Marseilles*, which reached London on the 20th ult., brought letters from our Missionary Brethren in Madagascar; but others, directed *via Southampton*, have not yet been delivered.

It is a cause of great thankfulness to God, that the Mission generally continues to be marked by the tokens of His special favour; and the intelligence just received confirms and enlarges the gratifying representations made in former numbers of our periodical. The Churches, both in the capital and in the surrounding country, enjoy liberty and peace, and are receiving constant additions to their fellowship. The printing press is hard worked, and schools are multiplied. Of course it will be understood that everything is yet in its infancy; but in all departments of the Mission there are the clearest indications of progress, and the most cheering prospects of still wider extension.

We subjoin brief extracts from a letter of our respected and beloved friend the REV. WILLIAM ELLIS, by which the preceding statements are confirmed; and our readers will not fail to remark from his letter, that many of the new converts have been recently brought out of heathenism, and also that the Queen and her government, although attached to the old superstitions, are, nevertheless, honourably upholding the article of the new constitution, which affords freedom and security of worship to all the people of Madagascar.

EXTRACTS OF LETTER FROM REV. W. ELLIS, DATED OCTOBER 25TH, 1863.

"Amidst the unsettlement resulting from a change of government, the Christians continue to increase in a manner truly gratifying—almost astonishing. Fresh adhesions to the Gospel, from the ranks of those who have followed the idols, take place every month. I am connected with two of the churches, and last Sunday forty were added to those two by baptism—eighteen at one place, and twenty-two at the other; and last night, at our church-meeting at Ambotonakanga, I admitted to our fellowship sixteen or eighteen, including four couples, man and wife, some of them from villages devoted to the idols, and hitherto occupied by none but idol wor-

shippers. During the meeting I learned that, at the village of Ampara faravato, the depository or place of one of the idols, the inhabitants of which were its keepers, a number of them became Christians, set apart a house for worship, and met to worship the true God; that when the Queen heard of it, she said, "If any of the people are Christians, and wish to leave the village, they may do so. It is nothing (meaning there is no blame), let them go. Let those who wish to stay, stay; for there is no impediment in the following the idols, or to uniting with the Christians." And some of those admitted to our Church had acted on this word of the Queen, and had joined with us. I must get their history as soon as I can. The conduct of the Queen often makes me think her attachment to the idols is not very deep or strong, but is in a measure used as a means of preserving the prestige of her ancestry—perhaps the most powerful influence over the mind of the Malagasy—and thus keeping all the old conservative party attached to her government. At any rate, the Christians rejoice, and feel, as some said last night, 'Great is the power of God! He will conquer all.'"

### ERECTION OF THE MEMORIAL CHURCHES.

THE erection of these edifices, which have so deeply interested the friends of Christian Missions, has received from the Directors the most considerate attention; and, although they deemed it necessary, immediately after the death of the late king, to pause awhile before they commenced the work, they have from later accounts been led to believe that the sites of the intended churches might be well secured, and they have therefore adopted the following resolution:—

"That, provided a good title can be obtained from the Government of Madagascar for the sites of the intended buildings, one of the churches be commenced forthwith."

The building operations are for the present limited to one of the intended churches, not merely as a matter of precaution, but from the necessity of the case, viz., the want of a sufficient number of skilled workmen.

The Directors deem themselves happy in having secured the services of MR. JAMES SIBREE, (the son of their esteemed ministerial friend of Hull), as the architect and superintendent of the churches. Mr. S. left London in August last, and arrived at the capital of Madagascar in the month of October, and the following letter, just received, gives his first report on the sites selected for the memorials of Christian martyrdom. The Directors feel assured that MR. SIBREE will enter upon his work with competent skill, correct judgment, and thorough personal devotedness, and they rejoice that their young friend unites sound intelligence and professional ability with sincere Christian principle.

"Antananarivo, November 6th, 1863.

"REV. AND DEAR SIR,—A few days after my arrival I accompanied Mr. Ellis round the sites of the proposed Memorial Churches; and, before partic-

ing the points of interest peculiar to each spot, let me here say that in every respect corroborate the statement of our valued friend as to the importance of these sites as positions for buildings of the character we propose to erect. I can, apart from every professional feeling, enter fully into the enthusiasm with which he has urged this matter upon the religious public of our land. Could our friends at home see these positions, they would feel as anxious as we do that such places should be consecrated for ever by Christianity, as they have already been by the blood of the martyrs. As an architect I feel that the opportunity afforded to me is one which is very rare, and the picturesque and commanding position of these places is worthy of the efforts of a master in the art. Had we been able to select from the whole we could not have obtained finer situations for our buildings; and, as you perceive from the sketch-tracing I inclose, they form centres from which we can command the whole of the capital.

#### ARAPIMARINANA.

The first site which we visited was ARAPIMARINANA, which is the smallest of all four, and is but a little distance below the palace, on the west of the city. From this spot, which is the Tarpeian Rock of the city, numbers of brave men were thrown down the almost perpendicular precipice and dashed to pieces. This place commands a fine view of the great parade-ground immediately below, the beautiful artificial lake, and the remarkable conical hill of Andrianahary (the hill of God), together with the great rice-plain and ranges of mountains beyond, to the westward. At present, a quantity of the surface of the prickly pear cover, and somewhat take off, from the ruggedness of the cliffs; but from the printing-office and school, and from the Mission station at Amparibe, the bold and rocky crags are seen to great advantage. In its proximity to the palace and chief nobles' residences, the church to be erected here will probably have the most influential congregation.

#### AMBOHIPOTSY.

From here we proceeded to the site at AMBOHIPOTSY, a fine rocky plateau at the southern extremity of the hill on which the city is mainly built. Here a level ground has been levelled, and from its area an uninterrupted view east, south, and west is obtained. From the elevation above the plain, viz., two to three hundred feet, a great extent of country is commanded, and a very large number of villages and small towns can be counted. On the slopes and cliffs surrounding we shall, I believe, be able to procure plenty of granite, a large number of stones being already squared and dressed. I looked, as you may have seen, with strange feelings upon a number of bones bleaching in the sun, and I learnt that these were the remains of the faithful confessors who were martyred for Christ's sake, and for the testimony of the Gospel. I could not excuse something of the Romish reverence for relics as I viewed these venerable relics of real saints.

#### AMBALINAKANGA.

From Ambohipotsy we retraced our steps, and passing by the palace and through the city, descended by the chief road and thoroughfare to the southern quarter of the slope of the hill to AMBALINAKANGA. A temporary building of wood, with thatched roof, is now standing on part of this site, and

may perhaps be regarded as the mother church of the other five, being one of the first places erected for Christian worship in the Island at the foundation of the Mission. The position of this place, at an angle formed by the junction of the principal roads in the city, is perhaps the most convenient of all. Here a number of the Native Christians suffered in chains for their steadfastness, and endured 'bonds and imprisonment,' which in some cases was the prelude to violent and cruel deaths. The ground is at present rough and uneven, large irregular masses of rock cropping up; but as these will to a large extent supply stone of fair quality, we shall save the expense of bringing it from a distance.

#### FARAVOHITRA.

"The fourth and last of these sacred spots is FARAVOHITRA, which occupies, at the northern extremity of the city, somewhat the same position as Ambohipotsy at the south. The hill is here rather lower, but from the top is opened a similarly wide prospect to the west, north and east; northward, some six miles distant, can be seen the hill of Itasy, where the misgiving Radama II. is buried, while beyond it, about double the distance, in a nearly straight line, is the wooded hill of Ambohimanga, where is the grave of the late Queen Ranavalona. The ground here is the most irregular of all the sites. On the position now partly occupied by a vegetable garden, in the centre of a great part of the city, of the palace and nobles' houses, of the military parade ground, and the great market-place below, the four Christian martyrs endured the fiery trial, and passed from the burning stake to the martyr's crown. I am told that the charcoal from the fires is still turned up. Returning homeward again, feeling that I had been visiting holy ground, and that Mr. Ellis's idea of securing these places for Christian worship was a beautiful and appropriate thought, and one worthy of the energies of the people of England, who can themselves point to the blood of the martyrs as having proved the seed of the Church.

#### SPECIMENS OF NATIVE ARCHITECTURE.

"I have, with Mr. Ellis's assistance, endeavoured to obtain all possible information as to the ability of native workmen, the quality and supply of materials to be obtained, the adaptations required for the climate and habits of the people, together with other points necessary to be considered in designing and planning the churches. I have visited several buildings, chiefly gateways and tombs, which have been constructed during the past four years, and have been surprised at the ability shown in some of them. One very large tomb, in the outskirts of the city to the north-west, is an astonishing work, considering the absence of European superintendence. This structure is a square of perhaps a hundred feet in dimensions each way, surrounded by a stone verandah supported on columns and segmental arches. Another colonnade is erected on the main building, and at the angles of the principal front two very elegant erections, of somewhat Hindoo character, complete the design. The careful finish of the mouldings is very remarkable and shows that the workmen, under proper guidance, are capable of much more than would be supposed. Whether, however, the larger size of the buildings, and the greater height of the walls, would overtask their skill remains to be proved. This tomb has been built entirely of granite, which

was brought from the sites of two of our churches, viz. Ambatanakanga, and Faravohitry, and is in excellent preservation. Although many parts have been erected some years, yet the marks of the pick and chisel are mostly as sharp as on the day when made. I should feel therefore little hesitation in using this material for the memorial buildings, supposing that a sufficient quantity of the proper kind can be obtained. It varies much in texture and hardness, from a stone equal to Aberdeen granite, to a kind as soft as clay. This tomb was constructed under the superintendence of three workmen, one of whom was thrown from the rocks at Ampamarinana, and the other two have been engaged by Mr. Ellis to superintend the masons. There are several gateways in various parts of the city, which have evidently been roughly copied from drawings of Roman triumphal arches, and are very creditably executed.

#### INCREASE OF WORKMEN REQUIRED.

"But one great difficulty which we shall have to contend with, is the scarcity of skilled workmen. From what our two foremen tell me, we cannot get more than about forty men who are capable of doing masons' work, while we should have from sixty to seventy to commence with. We may be able to train others, who in time would be able to assist, by preparing the stone roughly for the others to finish; but this would be a work of time, and unless we have a considerable addition to the number of men, I believe a much longer period than three years will be required for the completion of the churches. There is another fact which is almost certain to cause delay. We are not sure even of these workmen. All skilled artisans are servants or slaves to the nobles and rich men; and although we may pay for their work, we are entirely dependent upon the good will of the masters for their continuance. They will be called off continually for drilling as troops, and, should the government require them for any public works, we may be left without their service for months. In case of war, we should not of course be able to retain them. I mention these facts to show you exactly our position; you must not think I am disposed to look at the dark side of the subject—on the contrary, I am determined to make the best of things, and to see if it be not possible to make a commencement. Still, you will see that they are grave matters, and may considerably hinder our progress.

#### COST OF THE CHURCHES.

"Before I conclude I must mention another subject in connection with the buildings, viz., their probable cost. I cannot speak with much accuracy, but from the rough calculations I have obtained, I think Mr. Ellis has somewhat under-estimated the cost of the churches. There are some points which, as a non-professional man, he has very excusably overlooked. It will be well, therefore, at the outset to say that I think from £500 to £1000 may be required in each case beyond what he has named, that is, if the churches are to be anything more than four plain walls with a substantial covering. I believe that the feeling of those who have subscribed, as well as the Directors themselves, would not be satisfied merely with this, but would suggest that something, combining in addition appropriateness of character and pleasing exterior, should be aimed at. I hope we shall not be limited to the amount

(£2500) named in my instructions as the expenditure for each church. When the cost of churches in England is considered, where we have every appliance of modern skill and ingenuity to save expense and labour, and then contrast it with our want of most of these, the expense of obtaining materials from England, the training of workmen, and the inevitable cost of experience in such work, I hope neither the Directors nor the public will think us wanting in due care and economy if the amounts named are exceeded. I believe few, if any, chapels of even plain character, have been erected at home to hold the number we propose to accommodate, for such an amount. And while I can assure the Directors that, as far as I have to do with it, needless expense shall be avoided, and due economy used, I believe I should not be discharging my duty if I did not attempt to give the buildings something of architectural character worthy of the events they are designed to commemorate.

"Although I hardly feel yet in a position to speak with certainty, it appears to me that we should endeavour to make a commencement with one church—that at AMBALINAKANGA. By the next mail I may therefore be able to send you word that one foundation stone has been laid. I have felt great difficulty and perplexity as to the right path to pursue in the unforeseen circumstances which have occurred; yet I trust that both wisdom and strength will be given to act for the best. I must express my deep sense of obligation to Mr. Ellis for his unvarying kindness and confidence.

"Please to remember me to Mr. Prout, and, with many thanks to yourself and to him for your great kindness and courtesy, believe me to remain,

"Rev. and dear Sir,

"Yours very sincerely,

"REV. DR. TIDMAN."

(Signed) "JAMES SIBREE.

## CHINA.

### PEKING.

THE intelligence recently received from the REV. JOSEPH EDKINS, and which we now lay before our readers, is the first of its kind which we have had the pleasure to report. It will be seen that our esteemed friend, who is now located in the capital, accompanied by the REV. JONATHAN LEES, started from PEKING in the month of October last, on a missionary journey to the north. They proceeded as far as a populous trading town called CHANG KOW, distant 130 English miles from the capital. This flourishing town is on the high road to RUSSIA, and on the frontier of TARTARY. On their journey they incurred no obstruction, and enjoyed many opportunities of circulating the truths of the Gospel. The country through which they passed presented many objects of deep and varied interest; and the general result of this first missionary itinerancy justifies the expectation that Christian teachers in the north of China will, perhaps, find fewer obstructions to their labours than are encountered in the populous mercantile cities south of Peking. It must surely awaken great thankfulness on the part of the Christian Church, that



even in the capital of China and in the unknown regions beyond it, the servants of Christ may pursue their peaceful labours without let or hindrance; and "who shall despise the day of small things?"

"Peking, November 23, 1863.

"MY DEAR BROTHER,—Since I wrote to you last month I have visited Tientsin, and administered the Lord's Supper to the converts, and also baptized two persons. Both of them were well spoken of by the converts, and unanimously approved. I now leave the Native Church at that Station in the hands of Mr. Lees. The working strength of the Church consists of three men who have evinced some aptitude for preaching, and a young man who may become useful as a schoolmaster. Mr. L. retains one preacher and the young schoolmaster, while I have brought the other two preachers here.

"Mr. Lees accompanied me to this city in the latter part of October, and we set out a few days after on a missionary journey to CHANG KIA KOW. This is a large trading town about 130 English miles from Peking, on the road to Russia. It is at the frontier of Tartary, and the traffic of Kiachta passing through it renders it extremely flourishing. The Russians call it *Kalgan*. Mr. Wylie, before he left England, wrote to ask me to meet him there. We returned, however, after reaching the first posting station, twenty-two miles past Chang kia kow, without meeting our valued friend; but, a few days after our return, a letter reached us from Urga, in which he informed us that, having reached that place (the capital of Mongolia), he hoped to arrive at Peking on the 30th of this month.

"While we were at Chang kia kow, two Russians came to our inn, who proved to be merchants connected with the Kiachta trade. I accosted them in Chinese, which one of them understood. He is called M. Starstoff, and resides at Tientsin. He gave me some interesting particulars respecting our early Mission at Selinginsk, of which town he is a native. When he was a boy, he knew the families of the English missionaries, and has often seen Shagdur, of whom notices appear in our old magazines. This aged Buriat convert, who on one occasion travelled nearly as far as to Chang kia kow as a preacher and distributor of books, was still living, three years ago, when young M. Starstoff was in Selinginsk. He is supported by his son and the produce of his land. The missionaries of the Greek Church, who have been labouring for many years among the Buriats, have been joined by some of the converts who were the fruit of the labours of our missionaries, but others have not joined them, preferring to continue as they were. The Greek missionaries have printed books in Mongolian, making use of the treatises already prepared by Messrs. Stallybrass and Swan. M. Starstoff has promised me copies of these reprints. Whatever further information I can obtain on this interesting subject I will communicate to you. But Mr. Wylie, who passed through Selinginsk, will doubtless bring much interesting and important intelligence respecting Shagdur and his associates, which will be more recent and full than the particulars I accidentally gathered from my Russian friend.

"The road we traversed proceeds north from Peking, through a rich country well planted with groves of funeral trees and roadside avenues, for twenty miles, to the celebrated tombs of the Mings. Here thirteen of the

emperors of that proud Chinese dynasty were laid, each in his own sepulchre. They occupy a vast amphitheatre among mountains, opening to the south and occupying about fifteen square miles. Rich marble arches and monuments abound. The tomb of Yung lo, who in the fifteenth century removed the seat of government from Nanking to Peking, is of magnificent proportions. The pillars which support the tablet hall are enormous teak trees, brought from land from Burmah. The artificial mound, in which the remains of the emperor are interred, is nearly a mile in circumference. A long avenue of gigantic stone figures conducts to these tombs. The figures represent officers of state, elephants, lions, camels, horses, and various fabulous animals.

“ Leaving this curious spectacle, we went through a rocky mountain pass extending for fifteen miles through the mountain chain, which here stretches from the N.E. to the S.W. Five miles from the entrance, we came upon a monument in four languages, erected in the time of the Mongolian dynasty. The languages are Sanscrit, Tibetan, Mongol, and Chinese. The subject is a Buddhist charm, intended to be read by travellers making use of these languages, for their own preservation and that of the empire. The great wall is carried over the mountains on the north side of the chain. Beside the double gates and walls of this ancient structure, there are two fortresses, which guard the interior of the pass, and another at its south end. Leaving these barriers, we entered on the department of Siuen hwa fu, where we visited several walled towns and cities. Siuen hwa fu is the seat of a Roman mission. Its walls are ten miles in circuit. In the thirteenth century it was the summer residence of the Mongol emperors, a circumstance which led to its walls being extended to this large size. Near it there is an extensive range of coal pits, which appear to have been worked for many centuries.

“ This is the season for the annual visit of Mongol traders to Peking. We met groups of them, with large droves of camels, and some of them riding on ponies. Those with whom I was able to have a few minutes' conversation accepted books with willingness. We are now distributing constantly, as there is opportunity, copies of seven tracts by Mr. Stallybrass, and the Old and New Testaments, by Mr. Swan and Mr. Stallybrass, all in Mongolian.

“ CHANG KIA KOW is a very populous and busy town. We remained there two nights. A French merchant, who is also a zealous Catholic, is residing there, and there is also a Russian consulate. We spent one of our Sundays on the edge of the Mongolian plateau, to which point a day's riding on our mules brought us, by a rapidly ascending road. There we saw the sort of life which the Abbé Huc vividly depicts in his work on Tartary—the fire of argols; the round tent, with its fire in the centre; its felt carpeting round the fire for seats; and its piled boxes and household articles on the sides. Some of the Mongols we found living in houses constructed in Chinese fashion. The women and children came forward to see us without fear. In the village, two only of these simple, kindly-tempered people could read.

“ At various towns where we stopped for the night, going and returning we sought out the schoolmasters in the neighbourhood, and strove to awaken their interest in the good things of the kingdom of God; and obtained from them what information we could regarding the towns in which they reside. The anxiety exhibited for books was, as is usual in China, very great; and

your prayers will ascend to the Lord of the harvest, that the books may be useful to the readers. A custom-house officer at one of our stations previously received a Testament when at Tung cheu, his native city. He said he had given it to a friend, and was anxious to have another.

We are now establishing a small preaching station in a populous part of the coast, and a day-school in another. Soon I hope I may be able to inform you that these attempts to extend our operations here have proved fruitful and equal benefits to the people in the vicinity.

The summary dismissal of Captain Osborn and Mr. Lay by the Chinese Government has caused us some anxiety. It looks like the commencement of an anti-foreign policy; but, while the present English ambassador remains, it is unlikely that anything will be done to irritate or alienate the Native Authorities. Now that we have obtained a lodgment here, the mild policy of the Chinese Government is to us the best guarantee for our undisturbed continuance in this important field for missionary labour.

“I remain, yours very truly,

Yours, DR. TIDMAN.”

(Signed) “JOSEPH EDKINS.

## ARRIVAL OF MISSIONARIES IN CHINA.

LETTER FROM REV. WILLIAM MUIRHEAD.

“Shanghai, December 9th, 1863.

DEAR DR. TIDMAN,—I have much pleasure in informing you of the arrival of the ‘Polmaise.’ Our missionary friends are all well, and appear to have enjoyed their voyage. Mr. and Mrs. Thomas are now here, and I beg to thank the Directors for having sent us such a reinforcement. Your kind expressions in regard to them are amply confirmed in our hearts, and it will give me the utmost pleasure to labour with our dear Brother in the service of our blessed Lord and Master.

When the ‘Polmaise’ arrived, at the close of last week, there seemed to be some hope of our other Brethren, Dr. Dudgeon and Mr. James Williamson, returning north during the winter. Accordingly, I sought to make all necessary arrangements for their stay here. I have just been informed, however, by the consignee of one of the steamers, that there is a probability of her going north in a day or two. It is uncertain, on account of the setting in of the ice. Still, if she should go, I shall be glad to send our two Brethren as they are also anxious to reach their respective destinations. The steamer will not land them at Tientsin, but at Taku, from which there are good means of conveyance to Tientsin and Peking. It will be a great addition to our missionary friends there to see their colleagues as soon as possible.

Mr. McMachan, Baptist missionary, after staying a night or two with us, is going to-day to Chefoo.

Mr. Wylie has not arrived here yet, and I don’t expect him for some time. He would probably reach Peking on the 30th ult., and unless he comes here he will be detained in the north till spring. I am most desirous of placing at his hands the relation he will sustain to the printing-office. My

earnest wish is to devote all my attention to the direct promotion of a great work.

"The important city of Suchow has at length been surrendered by the rebels, owing to the superior strategy of the Anglo-Chinese leaders in the Imperial service. This will affect the whole surrounding country, and throw it open to missionary work. In that case we shall endeavour to extend our labours without weakening them at any particular point.

"I hope to write you at the close of the month, and meanwhile am,

"Dear Dr. Tidman,

"Yours very sincerely,

"REV. DR. TIDMAN."

(Signed) "W. MUIRHEAD.

## INDIA.

### MISSIONARY TOUR IN THE HYDERABAD COUNTRY.

WHILST among the people of India there are still multitudes who, from bigotry or custom, cling to their hereditary superstitions, and refuse to examine the claims of Christianity, there are others—and happily the numbers are largely on the increase—who listen to the message of a Saviour with interest and delight. The Rev. Edward Porter, of Cuddapah, during a recent tour in Hyderabad, a much neglected portion of the Telugu country, met with many of this latter class; and truly affecting must have been, when he had proclaimed the Gospel in their midst, to hear the pathetic rebuke:—"How long have you known of this good way? Why did you not come and tell us about it before?" The field is indeed ripe for the harvest, but the labourers are few and far between. Would that there were greatly multiplied!

"As I have just returned from a long and deeply interesting tour in the Hyderabad country (having been absent two months from home, travelled seven hundred and twenty miles, and visited, either myself or with the aid of the evangelist (Peter), upwards of ninety towns and villages), I am able to speak concerning the nature of the country, the disposition of the people, and the facilities that at present exist for the spread of Divine truth in this hitherto neglected part of the Telugu country. From Kurnool to Hyderabad is a fine open country, interspersed with low forest, and capable of great agricultural improvements. It consists of a fine elevated plain, gradually rising from the banks of the Kistna, as far as the neighbourhood of Hyderabad, to a height of 2200 feet above the level of the sea. The present condition of the inhabitants is very distressing to every Christian and benevolent mind.

### DEPRESSION OF THE PEOPLE.

"The people (chiefly Telugus), are very ignorant, low in worldly circumstances, agriculture very rude, and toddy drunk by all classes, which is as corrupting to body and soul. They are grievously oppressed by the voracious landlords, but free from prejudice, less wedded to caste, and far more willing to listen to the message of redeeming love than any natives of Cuddapah, and other districts, which I have visited in the Telugu country.

## THEIR WILLINGNESS TO RECEIVE THE GOSPEL.

"In some places, as at Jannpett, Coba-Cota, and Furruknugger, they came out of their villages in groups of thirty, sixty, and ninety, and followed us to the bungalow, beseeching us to tell them more of the good way. In this way we were engaged from day to day, instructing the people as long as we had physical strength to continue our labours among them.

"The folly of idolatry, the evil character of the Hindoo gods, the nature of sin as opposed to God's authority and man's true happiness, the necessity of an all-sufficient sacrifice to atone for sin, the glorious provision that God has made in the Gospel for the removal of it, and our restoration to the Divine favour and image, the nature and happiness of the heavenly world—all these topics were fully discussed and explained to this interesting people, intermixed with earnest exhortations to come to Jesus for spiritual healing. In most cases the natives listened with deep attention, in some with evident anxiety, and in others the countenance lightened up with joy when we told them of the boundless love of God to sinners in Christ Jesus. In a few cases it was difficult to leave them, so great was their anxiety for us to stay with them a few days, to tell them more of this good way.

"The questions put by some of them were very painful, showing the great poverty and deficiency of zeal on the part of the Christian Church to meet the spiritual wants of the heathen world, and the great extent of country that remains yet to be occupied.

"After hearing our messages, some would ask us, 'Sir, how long have your people known of this good way?' When we told them hundreds of years, the reply was ready: 'Why did you not send us instruction before, to tell us of this good way?' What could we say to such words? Others would ask with anxiety, 'When will you come again and tell us more of this religion?'

## EXTRACTS FROM JOURNAL.

"I will give you a few extracts from my journal, as exhibiting the anxiety of the people to hear the Word of life.

"*August 5th.*—Arrived at Jannpett, a large village in the country of the Kunupurthy Rajah, seventy miles from Kurnool, and one hundred and ninety from Cuddapah. Here we found a new bungalow just finished, for the accommodation of European travellers. The scenery all round was beautiful, and the air cool and bracing. We spoke to a few natives in the village as we passed through it, and then went on to the bungalow, having visited and preached in two villages that morning.

## THE CLAIMS OF CHRIST OPPOSED TO THOSE OF SCEVA.

"A short time after our arrival, a number of natives followed us to listen to our message. Upwards of forty sat down in the verandah to listen to our instructions. We exposed the folly of idol-worship, the nature and curse of sin, and then pointed out the more excellent way. One man, of the smith caste, contended stoutly for Sceva being the true God. But when our evangelist showed plainly, from their own books, the vile actions of Sceva, he was silenced, and confessed that such deeds did not become the true God. We then showed them, in contrast, the life and character of our Lord Jesus Christ, and what He had done and suffered for us, and exhorted them to believe

in Him for salvation. We had a second assembly after this was dismissed, to whom we made known the Word of life. The evangelist also went in the evening to the village, and addressed a large assembly in one of the chief streets. Upwards of one hundred assembled, and listened for nearly an hour to his teaching. Before leaving them he offered up prayer to the true God on their behalf, that He would enable them to forsake all idol-worship, and give them grace to embrace the true religion. They put themselves in the attitude of prayer, and were very silent during the whole of this devotional exercise. They asked, on his going away, 'When will you visit us again and tell us more of this new religion?' They assured our evangelist that they had never heard this good religion before. In this village we noticed girls learning to read in the school, a thing which is very rarely seen in this country, except where missionary operations have been carried on for some time.

#### REFUTATION OF THE HINDOO ARGUMENT THAT GOD IS THE AUTHOR OF SIN.

"*August 6th.*—Went to Moosawpett, a large village about two miles distant. Here we had a large congregation of upwards of seventy souls. Read part of the fifth chapter of the Gospel by Matthew, and explained the nature of true religion, and the true characteristics of God's children in all ages. We showed also the vanity of trusting to mere outward ceremonies whilst the heart is corrupt and the life wicked. After this was finished, one Brahmin contended that God was the author of sin; that, as all things came from Him, so He was the author of good and evil. We showed him and the people around that God could not be the author of sin for various reasons. 1. Because it was contrary to his Holy nature. 2. Because it was contrary to the light of conscience which God had put in the breast of every man. 3. Because God had connected punishment with sin, in the present life. 4. That all the punishments inflicted by the various governments of the world upon men, for crimes of various kinds, showed that sin was from man, and not from God. He was silenced, but still imagined that sin must have had a birth, looking upon it as some material thing, instead of a corrupt state of mind leading to all wicked deeds.

#### DISTRIBUTION OF CHRISTIAN BOOKS.

"The evangelist sold a few tracts, and we then went away to the bungalow. About two P. M. we left for Juggedercherla, the next stage. As we were going on the road, a woman came out and asked us for books. My servant went and spoke to the people in the village. They heard with great attention, and wished us very much to stay with them. Many of them had never seen anything in the shape of tracts or books before.

"They were much delighted, and purchased some at a low price. All the tracts we distributed contain a short account of the fall of man, and the way of salvation by Jesus Christ. So we may hope these little messengers will teach them, when our voice is no longer heard.

#### PREACHING TO THE PEOPLE, AND ITS RESULTS.

"*8th.*—Arrived at Furrutonugger, a large town, thirty miles from Hyderabad. We went out into the street, and addressed a large number of persons (about two hundred). They listened with great attention and respect, whilst we explained the character of the true God, the ten commandments, the trans-



passion of man, and the way of salvation by Jesus Christ. I showed how men had corrupted their way by forgetting the true God and going after idols. I compared the soul of man to a garden, which God had given us to keep, that we must dig up the weeds of evil passion and wicked thoughts found in it, and sow it with good instruction. The people replied, 'What you say is good, and we must try and remember your instructions.' Others said, 'Sir, we have worshipped our gods, because we knew of no better; but your religion tells us of a pure and holy God, and we must try and remember Him.' After we left the town, and went to the bungalow, great numbers followed us, so that we were occupied all the day in reading and explaining the Word of God to successive groups, who came to us to know more of this new religion. When I was tired, the evangelist would take up the work of instruction, and explain to them the reasons why we had come among them, and the blessings that would flow to them from embracing this good way. Though we were in the midst of the Nizam's country, yet we met with no molestation, and the Mohammedans of the town we found civil and well-behaved, which cannot be said of most of them. We sold eight annas worth of Telugu Scriptures and tracts at this place, and found it difficult to move from hence, so great was the desire of the people to hear more of the Word of God."

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## SOUTH AFRICA.

REPORT OF MISSIONARY ORDINATION AND EVANGELISTIC LABOURS IN  
THE COLONY.—COMMUNICATED BY THE REV. T. ATKINSON.

"Pacaltsdorp, December 15th, 1863.

"MY DEAR SIR,—I have lately been engaged with some of my Brethren in several interesting services, and of these they have requested me to send you a brief account.

"The first was the ordination of our young Brother, Mr. Samuel Parker Elliott, who, as you are aware, is the son of our late highly-esteemed Brother, the Rev. W. Elliott, and who has been recognised by the Directors of our Society as one of its agents in this colony. He was ordained at Dysselsdorp to the work of the ministry generally, and more especially as the pastor of the Church at that place. Dysselsdorp had been for twenty-two years under the care of our Brother, the Rev. B. E. Anderson, and out of his labours, under the Divine blessing, have subsequently arisen the congregations at Oudtshoorn and Matjes River (or Cango). Mr. A., however, found the constant oversight of all these places, and the labour involved, too much for his strength; and hence measures were taken by which Dysselsdorp should become a separate station with its own pastor. Our friend Mr. Elliott, having paid the people at Dysselsdorp a visit, was invited to settle among them, and accepted the invitation. After nine months, his ordination was fixed for the 3rd of December. Having no railroads in this part of the colony, nor even the convenience of coaches, travelling is often difficult and expensive, and sometimes also a very unpleasant undertaking, especially in rainy weather, such as we have lately had. Our Brethren, Helm and Barber, arrived here (Pacaltsdorp) in the evening of the 1st inst., having had torrents of rain just before reaching

this place. The following morning the weather was still wet and threatening and we were in doubt whether we could undertake the journey. After some delay, we resolved on making the attempt; but had not been long on the road before we encountered a heavy storm of rain, which rendered it doubtful whether we must not return after all, and wait for finer weather. But after time it cleared up, and we had a fine day, and reached our destination in safety before sunset. The next day proved all that we could wish—a truly lovely morning. An early prayer meeting was held, to supplicate a special blessing on the important services of the day. Some of the Native Brethren offered appropriate prayers. As the people at Dysselsdorp were aware that there would be a far greater concourse than could possibly get into or near the chapel, they had constructed a kind of booth under the trees in front of the Mission House, and it answered the purpose exceedingly well. We were shaded from the sun by the awning above us, and at the same time, the sides being open, it was delightfully cool. There were about 1200 persons present, including many of the respectable residents at Oudtshoorn and the neighbouring farms.

“The service commenced at nine o’clock, with singing, reading of the Scriptures, and prayer by Rev. W. Barber; the Rev. D. Helm delivered an instructive and very appropriate address to the Church and congregation; the usual questions were put to the young minister and the deacons of the church by the Rev. T. Atkinson; and the replies given by Mr. Elliott were highly satisfactory. After the ordination prayer, which was offered by Mr. Atkinson, accompanied by the laying on of hands, the Rev. B. E. Anderson, pastor of the church for twenty-two years, gave an affectionate and faithful charge, founded on Ezekiel xxxiii. 7; and the Rev. D. Helm concluded with prayer.

“It was an interesting and delightful service, the first of the kind ever attended by the greater number of those who were present; and to those of us who took part in it, there was the remarkable circumstance that *all, save the sons of ministers or missionaries.*

“Having dined under the shade of the trees in the garden, and thus making it almost literally a ‘feast of tabernacles,’ we assembled for the afternoon service, when the newly-ordained pastor preached a sermon appropriate to his entrance on the stated duties of his office, from 1 Cor. ix. 16, &c. After this service most of the visitors from a distance returned to their homes, but there were still more than enough left to fill the chapel in the evening, when the Rev. B. E. Anderson delivered a farewell discourse to his former flock, from Acts xx. 32. It was very solemn and affecting, and our good Brother felt much at parting from the people. After the sermon, one of the deacons thanked Mr. Anderson, in the name of the church, for all his labours among them for so many years, and handed to him a parting gift which consisted of the collections made during the day. Mr. Anderson concluded with a very earnest prayer for the people and their newly-ordained pastor.

“On Saturday, the 5th inst., we met at Oudtshoorn, for the annual gathering and communion of the associated Churches of Oudtshoorn, Dysselsdorp, Matjes River, Matjes Drift, and Hope Dale. The last two were ti

under the care of our departed Brother, Mr. Hood, but are now for a  
 er the care of our Brethren Anderson and Elliott. The report  
 en read by Mr. Anderson, the meeting was addressed by Messrs.  
 Helm, Barber, and others. In the evening the Rev. S. P. Elliott  
 to a large congregation. On the following Sabbath morning the  
 Atkinson preached from Isaiah xxv. 9. At the close we united in  
 g the Lord's Supper. It was deeply interesting to see so many  
 at this holy solemnity. There were about 350 assembled from various  
 most of them had been called to the fellowship of the Gospel  
 comparatively few years,—formerly wandering and ready to perish  
 lderness, but now brought into the fold of Christ, enjoying the  
 of His flock, under the guardianship of the Great Shepherd of the  
 n the afternoon our Wesleyan Brother, Mr. Barber, preached in  
 or the Rev. T. Van der Kiet, of the Dutch Reformed Church, and  
 a delightful discourse; in the evening Mr. Helm preached from  
 26, &c., and Mr. Anderson closed with a short address and prayer.  
 el was crowded to excess, especially in the evening.

anxious that my flock at Pacaltsdorp should have a share in these  
 , I availed myself of the assistance of our Brethren Barber and  
 their way home. I returned on the Monday to make the necessary  
 ents; and on Tuesday evening these Brethren arrived, and also  
 rson, who kindly came to assist on the occasion. Though the  
 s so short, and many of our men were absent at work, we had a  
 attendance. A short report of the state of the Mission was read,  
 ongregation was addressed by the Brethren just mentioned, and by  
 ur Native friends; and I trust the good effects of this meeting will  
 nifest. On the following morning our friends left us, and proceeded  
 ourney homewards, except Mr. Anderson, who kindly gave us another  
 n the evening. I trust that some good impressions were produced  
 ithful and earnest labour of love. This closed the series of engage-  
 igh we may hope were profitable to many, and which we trust will  
 ed by the blessing of the great Head of the Church.

ating for myself and family, my Brethren and sisters in the work,  
 respective congregations, a continued interest in your prayerful  
 nces,

“I remain, my dear Sir,

“Yours in the bonds of the Gospel,

DR. TIDMAN.”

(Signed)

“T. ATKINSON.

#### ARRIVALS OUTWARD.

J. Thomas and Mrs. Thomas; Rev. J. Williamson and Mrs. William-  
 Dr. and Mrs. Dudgeon; destined respectively for Shanghai, Tientsin,  
 ng; arrived at the first-named port early in December.

#### ARRIVAL IN ENGLAND.

Wilson, from Hankow, China, per “Queen of Nations,” February 6th.

## ANNIVERSARY SERVICES IN MAY, 1864.

THE Directors are gratified in announcing to the Friends of the Society that they have made the following arrangements for the ensuing Anniversary:

**MONDAY EVENING, MAY 9th.**

**WEIGH HOUSE CHAPEL.**

**SERMON TO THE YOUNG**, by the Rev. WILLIAM ARTHUR, M.A.,  
the Secretaries to the Wesleyan Missionary Society.

*To commence at Seven o'clock.*

**TUESDAY EVENING, MAY 10th.**

**ALDERSGATE STREET WELSH CHAPEL.**

**SERMON** in the Welsh Language, by the Rev. WILLIAM REES, of Liverpool.

**WEDNESDAY, MAY 11th.**

**MORNING.—SURREY CHAPEL.**

**SERMON** by the Rev. R. W. DALE, M.A., of Birmingham.

*Service to commence at half-past Ten o'clock.*

**EVENING.—TABERNACLE.**

**SERMON** by the Rev. JAMES PARSONS, of York.

*To commence at Seven o'clock.*

**THURSDAY, MAY 12th.**

**MORNING.—ANNUAL MEETING—EXETER HALL.**

*Chair to be taken at Ten o'clock.*

**EVENING.—JUVENILE MISSIONARY MEETING—POULTRY CHAPEL.**

*Chair to be taken at Six o'clock.*

**FRIDAY EVENING, MAY 13th.**

**THE LORD'S SUPPER** will be administered in different Metropolitan Places.  
**Worship.**

**LORD'S DAY, MAY 15th.**

**SERMONS** will be preached on behalf of the Society, at various places.  
**Worship** in London and its vicinity.

## TO THE AUXILIARY SOCIETIES IN LONDON AND THE COUNTRY.

THE Officers and Committees of Auxiliary Missionary Societies in London and its vicinity are respectfully requested to pay their amounts at the Mission House, on or before Thursday, the 31st instant, the day appointed for clearing the accounts. The List of Contributions should be forwarded on or before that day, in order that they may be inserted in the Society's Annual Report for 1864.

The Officers of the Auxiliary Societies throughout the country are respectfully requested to transmit their Contributions to the Rev. EBENEZER PIERCE, so that they may be received on or before Thursday, the 31st instant; together with correct Lists of Subscriptions and Collections, duly arranged for insertion in the Annual Report.

## W YEAR'S SACRAMENTAL OFFERING TO WIDOWS' FUND.

W AND ITS VICINITY.		Bath: Arkyle Chapel		Dartmouth	
apel	11 1 6	Percy Chapel	14 2 8	Darwen	6 6 0
apel	2 5 0	Batley	1 13 0	Daventry	1 1 0
reen	5 0 0	Beaminster	0 14 0	Debenham	1 1 0
te Chapel	5 0 0	Bedford Bunyan Meeting	10 0 0	Deham	1 10 0
h	23 14 11	Berbury: Alton Chapel	6 0 0	Delph, Saddleworth	1 3 7
Green	15 10 0	Berkhamstead	2 18 9	Derby: Victoria Street	2 5 0
apel	25 0 0	Bingley	1 7 6	Do., Messrs. J. and	
apel	1 10 0	Birmingham: Carr's Lane	15 8 0	J. and Miss	
apel	20 0 0	Bordesley	1 0 0	Denston	5 0 0
Chapel, Shadwell	3 10 6	Edgbaston	15 3 9	London Road	4 4 0
Chapel	10 0 0	Mosley Rd.	3 11 0	Devonport: Princes Street	2 2 0
and Tottenham	3 0 0	Saltley	1 13 4	Dewsbury: Ebenezer Ch.	4 17 0
hase Side	11 11 0	United Com-		Dorchester	1 6 8
ware	8 6 0	munion	6 5 4	Dorking	6 7 8
te	2 0 0	Bishop's Stortford	10 0 0	Dover: Russell Street	5 0 0
Maize Hill	3 5 0	Mr. C. Portway	0 10 0	Driffield	3 0 0
lace	0 10 8	Blackburn: Chapel Street	1 1 0	Dudley	7 5 0
Chapel, Peckham	11 0 0	James Street	4 10 0	Dundee: Faneuse Street	7 0 0
Chapel, Canon-		Blakeney	1 1 4	Ealing	5 0 0
	37 7 10	Blandford	2 16 2	Earlsheaton	2 5 2
k Hill	7 13 9	Bognor	1 0 0	East Cowes	2 2 4
Row	3 15 0	Bolton: Duke's Alley	3 3 0	Edinburgh: Augustine Ch.	11 13 10
	7 11 2	Mawdsley Street	2 5 0	W. Walker, Esq.	1 0 0
Chapel	10 0 0	Booth	1 11 6	Egham Hill	4 15 2
ark Chapel	7 0 0	Bournemouth	5 0 0	Elswick	2 0 0
ow	2 12 6	Miss Buckley	5 0 0	Eltham	3 10 0
on	20 0 0	Bradford-on-Avon	2 8 6	Erdington	2 3 4
own	13 16 8	Bradford (Yorkshire): -		East: Castle Street	8 1 0
Chapel	14 0 0	College Chapel	4 4 0	Fareham	2 5 0
High Road	9 14 0	Greenfield Chapel	1 11 0	Felsted	7 0 0
Union Chapel	10 0 0	Horton Lane	15 0 0	Forlham	0 10 0
Road	1 12 6	Lister Hills	2 13 4	Forlshambridge	1 1 0
New Town	2 2 0	Salem Chapel	8 3 2	Fraserburgh	2 0 0
Road	1 0 0	Saltire	11 0 0	Frome: Zion Chapel	4 10 0
ge Chapel	9 15 5	Brentwood	3 8 0	Gainsborough	1 4 0
rnacle	4 3 5	Bridgwater	3 10 0	Glasgow: Elgin Place	7 11 0
el	6 13 8	Bridport	3 12 0	Gloucester: Southgate St.	5 0 0
l Pit Chapel	26 0 0	Brigg	1 3 8	Gosport: Independent	1 0 0
el, Camden Town	19 17 3	Brighouse	3 10 4	Chapel	
Eye Chapel	4 0 0	Brighton: London Road	4 10 0	Grampound	0 15 0
Chapel	31 8 3	Queen's Sq.	8 0 0	Gravesend	11 0 0
reet, Grosvenor	8 10 0	Union Street	7 3 7	Great Chesterford	0 10 0
Wood	5 5 0	Bristol: Arley Chapel	11 16 6	Great Ouseburn	0 9 8
Road	2 12 10	Castle Green	5 3 6	Green Hammerton	0 7 0
d Chapel	2 7 0	Guleon Chapel	4 8 0	Greenhithe	2 12 6
Chapel, Brompton	10 0 0	Redland Park	4 13 7	Greenock	3 1 0
Chapel, Edgware	15 0 0	Bromsgrove	2 8 0	Grimsby	0 10 0
Chapel, Poplar	13 1 6	Bruton	1 0 0	Guernsey: Eldad Chapel	1 15 9
Chapel, Brixton	8 14 3	Buckingham	2 11 0	Halesworth	2 0 0
ow	10 0 0	Bungay	1 8 0	Halesowen	1 0 0
orth	5 5 7	Burley	0 15 0	Halifax: Harrison Road	3 0 0
ase	13 14 6	Burnham (Berks)	10 0	Square Road	5 5 0
: Rectory Place	3 6 9	Burnham Market	1 3 0	Hallaton	0 10 0
William St.	1 0 0	Burnley: Bethesda Chapel	3 1 7	Halstead: Old Meeting	4 4 2
l Chapel	10 0 0	Westgate Chapel	4 3 6	Hanley: Tavernacle	2 0 0
st, Walworth	7 0 0	Bury: Bethel Chapel	1 0 0	Harpurhey	4 4 0
librand, Esq.	7 0 0	New Road	1 14 1	Hartlepool East	1 2 0
t, Esq.	2 0 0	Park Chapel	2 0 0	Mrs. W. Watson	1 1 0
TRY AND ABROAD.		Bury St. Edmunds: Whit-		Hartlepool West	1 5 6
reen	7 1 6	ing Street	2 5 0	Harrigate	2 0 0
	1 7 10	Cambridge	2 17 8	Harwich	1 3 0
	1 1 0	Canoe	0 10 0	Hastings	1 0 0
	3 10 0	Carlisle: Charlotte Street	1 0 0	Hastings: Robertson Street	2 0 0
	0 15 3	Lowther Street	1 1 0	Haughley	1 13 1
	1 2 0	Castle Heddingham	4 17 0	Henley-on-Thames	4 0 0
	1 12 0	Chatham	5 0 0	Herne Bay	1 14 0
	1 10 8	Chelmsford: Baddow Rd.	1 0 0	Hertford	2 10 0
Colchester: Head Gate	1 18 0	London Rd.	10 0 0	High Wycombe: Cradon	
New Zealand	3 10 0	Cheltenham: Highbury		Lane	3 13 8
	0 8 0	Chesham	2 0 0	Trinity Chapel	2 2 6
	1 0 0	Chesham	1 5 1	Hoddeston	3 2 8
	3 0 0	Cheshunt: Crossbrook St.	2 1 0	Honiton	1 10 0
	1 15 6	Chewer: Commonhall St.	2 0 0	Hopton	2 6 0
	1 10 8	Queen Street	9 15 4	Horsham	1 5 0
Colchester: Head Gate	1 18 0	Chinnor	1 1 0	Howden	1 10 0
Lion Walk	10 0 0	Chippenham	2 0 0	Huddersfield: Highfield	6 0 0
Corfe Castle	0 10 0	Chorley: St. George's St.	1 17 1	Ramsden St.	7 0 0
Cottingham	11 3 2	Clare	1 0 0	Hull: Albion Chapel	8 0 0
Covenry: Well Street	1 3 6	Cleckheaton	4 0 0	Hope Chapel	4 2 6
West Orchard	2 0 0	Clevedon	2 0 0	Fish Street	7 0 0
Chapel	2 0 0	Cockermouth	1 10 8	Hungerford	1 2 6
Creston	1 2 6	Colchester: Head Gate	1 18 0	Huntingdonshire, Moities: -	
Croydon	5 8 7	Lion Walk	10 0 0	Godmanchester	0 5 4
Cuckfield	2 7 6	Corfe Castle	0 10 0	Huntingdon	1 10 0
Darlington	1 0 0	Cottingham	11 3 2	Offord	0 2 6
		Covenry: Well Street	1 3 6	Perry	0 3 8
		West Orchard	2 0 0	Ramsey	0 15 0
		Chapel	2 0 0	St. Ives	1 10 0
		Creston	1 2 6	St. Neots	1 0 0
		Croydon	5 8 7	Woodhurst	0 4 6
		Cuckfield	2 7 6	Yelling (2 years)	0 4 7
		Darlington	1 0 0	Hythe	0 14 6

Ilfracombe	0 26 8	New Mills	1 5 0	Stebbing	
J. Jones, Esq.	0 10 4	Newport (I. of W.): St.		Stockport: Wycliffe Chapel	
Ilkeston	1 6 0	Jaunce's Street	2 8 0	Stone	
Ipawich: Nicholas Street	4 10 0	Newport (Mon.):	1 19 8	Stourbridge	
Tacket Street	5 8 0	Newport (Salop)	2 0 8	Stowmarket	
Ile of Portland	0 15 2	Northampton United Com-		Stratford-on-Avon:	
Itchen	0 18 0	munion	7 0 8	Rother Street	
Keighley	5 0 0	Northfleet	1 2 7	Stretton-under-Poore	
Kingsbridge	1 15 0	North Shields	3 10 8	Stroud: Bedford Street	
Kingson	5 5 8	Norwich: Chapel in Field	5 0 6	Stubbin	
Kingswood (Glos.)	0 14 0	Princes Street	7 1 9	Sudbury: Old Meeting	
Do. J. Griffiths, Esq.	0 10 0	Oakhill	2 11 7	Sunderland: Ebenezer Ch.	
Kirby, Moorside	1 3 0	Oldham United Commu-		Bethel Chapel	
Kirkham	1 1 3	nion	4 7 8	Surbiton	
Knowl Green	0 8 8	Ongar	2 0 0	Sutton Valence	
Lacock	0 11 0	Ormakirk	1 4 6	Swinton	
Lancaster	5 10 0	Osset	2 0 0	Tavistock	
Launceston (Cornwall)	1 10 0	Otley	2 0 0	Taunton: North Street	1
Launceston (Tasmania)	6 4 6	Oundle	1 10 0	Thatcham	
Lavenham	1 0 0	Pateley Bridge	8 7 0	Thaxted	
Laver Breton	1 13 8	Pendlebury	0 10 0	Theddington	
Leamington: Spencer St.	4 13 0	Penrith	2 18 0	Therfield	
Leeds: Belgrave Chapel	10 5 0	Peterborough	7 17 9	Thirak	
East Parade ditto	20 0 0	Peterfield	1 6 0	Throop and Howe	
Leicester: Bond Street	7 0 0	Plaistow	1 13 6	Tisbury and Fovant	
Gallowtree Gate	7 3 4	Plymouth: Norley Chapel	8 15 0	Tiverton	
London Road	7 14 4	Union Chapel	4 0 0	Tockholes	
Oxford Street	2 0 0	Pocklington	1 0 0	Torpoint	
Lenham	0 10 9	Pontefract	1 5 8	Torquay	
Lewes: Tabernacle	2 5 10	Poole	2 10 0	Torrington	
Lincoln: Newland Chapel,		Portsmouth	5 10 0	Totnes	
including 16 anonymous		Poyle	2 1 0	Totton	
donations	8 1 8	Pr. ston: Lancaster Road	3 9 10	Trowbridge: Silver Street	
Liscarl	4 0 8	Pudsey	1 0 0	Tabernacle	
Liverpool: Crescent Chapel	14 18 8	Rawdon	1 2 0	Truro	
Great George St.	27 8 5	Reading: Broad Street	7 0 0	Tunbridge Wells: Coun-	
Waverley	5 4 8	Trinity Chapel	4 0 0	ness's Chapel	
Welsh Tabernacle	2 0 0	G. Palmer, Esq.	5 0 0	Tutbury	
Newington Ch.	6 15 0	Redhill	3 8 8	Ullathorpe	
Llanelli: Park Street	3 9 0	Reigate	1 5 4	Uppminster	
Long Ashton	1 10 9	Richmond (Yorkshire)	0 10 0	Upper Mill, Saddleworth	
Long Sutton	1 8 0	Ripon	1 10 0	Uppingham	
Louth	2 8 6	Rochester	2 5 0	Uttoxeter	
Lowestoft	2 10 6	Ross	1 20 0	Uxbridge: Providence Ch.	
Ludlow	1 15 0	Royston: John Street	2 5 8	Wakefield: Salem Chapel	
Lutterworth	2 0 0	Runcorn	1 5 0	Zion Chapel	
Luton	2 8 0	Ruscombe	0 3 0	Wallingford	
Macclesfield & Bollington	2 10 0	Ryton	0 19 0	Walsall: Bradford Street	
Maldenhead	2 18 5	St Leonards	2 3 0	Ware: High Street	
Maldstone	4 0 0	Salisbury	5 5 0	Wareham	
Maldon	12 11 9	Sandbach	2 0 0	Wattisfield	
Malton, W. Lassell, Esq.	5 8 0	Sawston	2 0 0	Welland	
Malvern Link	1 8 0	Scarborough: Bar Church	15 0 0	Wellingborough: Cheese	
Malvern, North	2 2 0	Scalburgh	0 10 0	Lane	
Manchester: Charlestown	8 8 0	Seiby	0 15 0	Salem Ch.	
Cheetham		Sheffield: Nether Chapel	2 14 8	Wellington (Salop)	
Hill	2 12 8	Louley Chapel	0 14 3	Wells (Norfolk)	
Chorlton		Sherborne	3 8 4	Weston-super-Mare	
Road	12 0 6	Shrewton	0 15 0	Weymouth: Nicholas St.	
New Windsor	2 0 0	Sidlington	0 6 0	Whitehaven	
Mansfield	2 10 9	Shrewsbury: Castle Gate	1 10 0	Whitstable	
Maplestead	0 14 0	Swan Hill	5 0 0	Wickham Brook	
Marden	1 10 0	Sidmouth	2 0 0	Wilton	
Margate: Zion Chapel	2 10 0	Skipton	1 11 6	Windsor	
Congregational		Slasford	0 11 0	Wimslow	
Chapel	2 2 6	Slough	5 7 6	Wingham	
Market Harborough	5 16 4	Smethwick	1 7 3	Wolverhampton: Queen's	
Market Wroughton	1 1 0	Soham	1 0 0	Snow Hill	
Marlborough	1 15 0	Southampton: Above Bar	6 0 0	Worcester	
Melbourne (Camb.)	3 0 0	South Molton	1 15 9	Workop	
Middleborough	1 1 0	Southport: East Bank St.	10 9 0	Wotton-under-Edge: Ta-	
Middleton	1 0 0	West End	2 14 2	bernacle	
Milborne Port	2 0 7	Sowerby Bridge	1 0 0	Wrexham: Chester Street	
Milton next Sittingbourne	2 2 0	Spilby	0 10 0	Wymondham (Leicester	
Moor Green	0 8 0	Stafford	2 0 0	shire)	
Morley: Rehoboth Chapel	2 10 0	Staines	2 3 7	Yarmouth	
Mossley	2 0 0	Stamford	2 4 8		
Needham Market	1 8 0	Stand	1 0 8		
Newbury	4 0 0	Stansted	1 0 0		

*It is earnestly hoped that those of our friends who have hitherto found it impr to make their Sacramental Offerings to the Widows' Fund, will kindly end first Sabbath in the present month for the occasion.*



## MISSIONARY CONTRIBUTIONS.

from January 19th to February 17th, 1864; including various sums unavoidably omitted last month.

<b>Knobard,</b> (D)100 9 8 Offering to y God for wing and ne mercy 16 0 0 Alibronk, Made- Memorial rs (second 1 1 0 Fund, per Fucker 1 2 0 Briags 1 0 0 ckerseth, J. Lewis 1 1 0	<b>Robert Street, New Oct.</b> Sunday School ..... 6 14 0  <b>Salem Chapel, Mile End.</b> Sunday School, per Mr. Willey ..... 1 6 8  <b>Stepney Meeting.</b> Juvenile Society, per Mr. Williams ..... 0 5 10 General ..... 0 5 10 For Madagascar ..... 3 16 1 St. M. Rd.	<b>DERBYSHIRE.</b>  <b>Maldenhead.</b> Rev. J. Macfarlane, Sec. Mr. Ponison, Treasurer. Public Meeting ..... 0 10 0 Mrs. Brown, Ro- gent's Park ..... 2 0 0 Congregational Chapel. After Sermons 14 5 9 Littlewick Sabbath School Children 1 0 2 Annual Subscriptions. Mr. Fletcher 1 1 0 Rev. J. Macfarlane 0 10 0 Two Friends 0 10 0 Mr. Hammond 1 1 0 Mr. Ponison 2 2 0 Mr. K. S. Ponison 0 10 0 Mr. J. O. Ponison 0 10 0 Mr. Stuchbery 1 1 0 Mr. Trumper 1 1 0 Mrs. Vennibea 1 1 0	<b>Stockport.</b> Orchard Street Chapel. J. W. C. ..... 1 0 0  <b>Widneslow.</b> Rev. S. Ellis. Collected by Mrs. Crowdon. Rev. S. Ellis ..... 3 0 0 Miss F. T. Ellis ..... 0 10 0 Miss A. T. Ellis ..... 0 10 0 Neville Blythe, Esq., Adelaide, Australia Mrs. Ball ..... 2 0 0 Mr. M. Brown ..... 1 0 0 Mrs. Crowdon ..... 3 0 0 Mr. Hobb Crowdon 30 0 0 Miss Crowdon ..... 4 0 0 Mrs. R. Crowdon ..... 1 0 0 Mrs. Rickham ..... 1 0 0 Miss B. Rickham ..... 0 10 0 Mr. and Mrs. Hennah ..... 5 0 0 Mr. Alfred Crowdon ..... 2 0 0 Miss A. M. Crowdon ..... 1 0 0 Mr. Theodore Crowdon ..... 6 0 0 Mrs. Bedell ..... 2 0 0 Mr. Dismock ..... 2 0 0 Mrs. Dismock ..... 2 0 0 Mrs. Jenkins ..... 2 0 0 Mrs. Pearson ..... 1 0 0 Mrs. Roberts ..... 1 0 0 Mrs. Krane ..... 0 10 0 Miss and Miss S. A. Krane ..... 0 10 0 Mrs. Keyworth ..... 0 10 0 Mrs. Somerville ..... 0 10 0 Miss Somerville ..... 0 10 0 Miss Pearson ..... 0 10 0 Mrs. Bumstead ..... 0 10 0 Sunday School, Seventh Class, Girls ..... 0 1 3 Sd. M. Rd.
<b>Legacies.</b> Calcott, Kemping- Mr W. J. one-third no 134 19 7 Crosley, Leighton, Mr. Esq. 10 19 0 Miss John Esq. 5 0 0  <b>Legate Chapel.</b> Auxiliary, Manner- account 47 15 9	<b>Berry Chapel.</b> On account, per E. Howard, Sec. .... 65 5 8  <b>Tolmer's Square Church.</b> Sunday School ..... 5 5 0  <b>Walthamstow.</b> Collected by some Bear Little Ones for the "John Williams" ..... 3 5 0 Added ..... 0 5 0 St. M. Rd.	<b>Collected by—</b> Miss Phillips ..... 1 13 4 Miss L. Stuchbery ..... 1 0 0 Miss Westbrook ..... 0 10 0 Juvenile Missionary Association, for Hindoo Children at Bangalore ..... 10 2 0 Missionary Boxes. Mrs. Drew ..... 0 5 2 Mrs. Fawcett ..... 0 5 2 Mrs. Gifford ..... 0 4 3 Miss Phillips ..... 0 4 3 Miss Parnum ..... 0 4 3 Miss Preece ..... 0 1 0 Miss Anderson ..... 0 1 0 Miss Sexton ..... 0 11 8 Miss White ..... 0 6 8 Miss Wootton ..... 0 12 4 Miss Westbrook ..... 0 6 2 Sacramental Collec- tion for Widows and Orphans ..... 3 15 3 For Boys' Mission School— Mr. Allway ..... 1 1 0 Mr. T. Mickham ..... 1 1 0 Mr. Ponison ..... 1 1 0 Exs. Sd. Rd.; Sd. M. Rd.	<b>Cornwall.</b> Auxiliary Society, per J. E. Downing, Esq., on account 150 0 0  <b>DERBYSHIRE.</b>  <b>Dronfield.</b> Per Mr. J. Oullen. Collection ..... 1 10 0  <b>New Mill.</b> Rev. F. Clarke. Collection, Chapel... 2 0 0 Sunday School ..... 5 2 4 Tarnsack Collection 3 10 0 Sunday School ..... 4 0 4 Children ..... 0 19 4 Bugsworth ..... 1 5 0 For Widows' Fund, 1 5 0 Sd. M. Rd.
<b>Legate Chapel.</b> An's Mis- Account- Mr. G. Toull ..... 19 5 8  <b>Wren Hill.</b> School, per Gaway ..... 7 2 0  <b>Wren Chapel.</b> nt, per C. n, Esq. .... 18 7 8  <b>Court Chapel,</b> Auxiliary. nd Sunday per Mr. .... 3 10 5  <b>Tollway.</b> nt, per D. Esq. .... 18 0 0  <b>Gravel Pit.</b> T. Curwen, Esq. rie, Esq. .... 1 1 0 Lundy ..... 18 3 0 Morindia ..... 0 15 0 ebous, for vra: M. Brookway, se. Rd. for oul ..... 0 4 7 ..... 7 13 0 ..... 8 0 0 Sd. M. Rd.	<b>Walthamstow.</b> For Emma Watson, Isabella Nixon, and Harriet Wil- liams, in Mrs. Cor- doid's School, Madras ..... 3 10 0 For Ann Wills, in Mrs. Rice's School, Bangalore ..... 0 0 0 For Elizabeth Fry, in Miss Cowen's School in Calcutta ..... 0 0 0 For Richard Winter Hamilton, at Shanghai ..... 0 0 0 For another Boy at Shanghai ..... 0 0 0 For a Child in Mr. Birt's School, Peel- ton ..... 0 0 0 For an additional Child in Mr. Den- nie's School ..... 0 0 0 Oitto, in Miss Co- wen's School ..... 0 0 0 For a Child in Mrs. Wilkinson's School, Santapooram ..... 0 0 0 For a Child in Mrs. Bennaway's School, Nagour ..... 0 0 0 Sd. M. Rd.	<b>BUCKINGHAMSHIRE.</b>  <b>Brill.</b> Annual Collection... 0 13 0 Missionary Boxes. A. and M. Anstey ..... 1 2 3 Sarah Gibbs ..... 0 7 0 Anne Wheeler ..... 0 8 20 Sacramental Col- lection ..... 0 9 0 Mr. J. Barry ..... 0 5 0 Sd. M. Rd.	<b>DEVONSHIRE.</b>  <b>Arminster.</b> Rev. S. J. Le Blond. Subscriptions. Rev. S. J. Le Blond. 0 10 0 Mr. G. W. Mitchell. 0 10 0 Mr. Tapscott ..... 0 5 0 Mrs. James Wills ..... 0 5 0 Collected by— Miss Elizabeth Will- mott ..... 1 17 1 Miss Bowditch ..... 0 14 0 Miss A. Tranch ..... 0 5 0 Sunday School Chil- dren ..... 0 12 10
<b>Legate Chapel.</b> nt, per J. n, Esq. .... 8 11 8  <b>Chapel, Oundle</b> Town. per Mr. on account 4 1 6	<b>Whitfield Chapel.</b> Sunday School, Third Class for Girls ..... 0 2 0  <b>Wood Street, Cheapside.</b> Young Men's Mis- sionary Associa- tion at Madras, J. and B. Marling's... 0 0 0	<b>CHESHIRE.</b>  <b>Hastington.</b> Spencer Postack's second Birthday Gift, 25th Decem- ber, 1863 ..... 0 5 0  <b>Kestford.</b> Rev. R. Allott, B.A. Contributions, per Miss Froggale ..... 1 0 0	<b>CHESHIRE.</b>  <b>Hastington.</b> Spencer Postack's second Birthday Gift, 25th Decem- ber, 1863 ..... 0 5 0  <b>Kestford.</b> Rev. R. Allott, B.A. Contributions, per Miss Froggale ..... 1 0 0

<b>Missionary Boxes...</b> 1 0 3 <b>Public Meeting</b> 1 7 3 <b>Mosley of Naamantal Offering for Widows and Orphans</b> 0 0 0 <b>Ext. &amp; Bd., 4/12/10d.</b> <b>Plymouth, W. Square, Reg., (D.)</b> 1 0 0 <b>Sandford.</b> <b>Rev. H. Pope.</b> <b>Missionary Meeting</b> 1 4 4 <b>ROSEK.</b> <b>Auxiliary Society, per T. Davies, Esq.</b> <b>Beckington, Rev. T. Craig</b> 00 9 0 <b>Brentwood, Rev. H. P. Bowen</b> 22 14 0 <b>Castle Hedingham.</b> <b>Rev. S. Steer</b> 21 8 0 <b>Finchingfield.</b> <b>Rev. T. B. Sainsbury</b> 5 19 7 <b>Great Wakering.</b> <b>Rev. S. Oliver</b> 5 8 1 <b>Rockford, Rev. T. Hayward</b> 13 4 11 <b>Southend, Rev. J. Wager</b> 5 10 2 <b>10d. 7s. 8d.</b> <b>GLOUCESTERSHIRE.</b> <b>Oxford.</b> <b>A Friend to Missions</b> 5 10 0 <b>HERTFORDSHIRE.</b> <b>Aldenham, A Poor Friend</b> 0 5 0 <b>Obstant Auxiliary.</b> <b>A. Morrison, Esq., Treas.</b> <b>Rev. C. E. Mayo</b> 3 3 0 <b>Collected by—</b> <b>Miss Arnold</b> 0 8 0 <b>Misses E. and M. Atkinson</b> 1 13 0 <b>Miss Gilett</b> 3 5 5 <b>Misses Gocher</b> 0 17 8 <b>Miss Hewitt</b> 0 14 10 <b>Misses Hill</b> 1 0 0 <b>Mr. A. Pagruti (Nasir)</b> 1 1 0 <b>Sundries</b> 0 5 0 <b>For the Juvenile Memorial Church</b> 1 0 0 <b>11s. 11s. 8d.</b> <b>KENT.</b> <b>Maidstone.</b> <b>Rev. D. G. Watt, M.A.</b> <b>Mr. J. Brown, Treasurer.</b> <b>On Account.</b> <b>Missionary Sermon and Meeting</b> 13 8 11 <b>Master's Books</b> <b>Missionary Box</b> 0 6 1 <b>For Widows' Fund</b> 4 0 0 <b>Collected by Miss Crisp—</b> <b>For a Native Child in Mrs. Corbould's School, Madras, named Berni.</b> <b>Jinkings</b> 3 0 0 <b>Teachers and Children, for a Native Girl in Mrs. Corbould's School, named Mary.</b> <b>Maidstone</b> 5 0 0 <b>The Teachers and Children in Boys'</b>	<b>School by Mr. Macey, for Native Boy, named Benjamin, in the School at Madras.</b> 5 0 0 <b>2s.</b> <b>Stevens.</b> <b>Mrs. Barnard, Treasurer.</b> <b>Collected by Miss Attwater—</b> <b>Mr. Barnard</b> 0 10 0 <b>Mr. Brightman</b> 0 10 0 <b>Mr. John Morgan</b> 1 0 0 <b>Under 10s.</b> 1 19 0 <b>Collected by Mrs. Clark</b> 0 18 0 <b>4/12.</b> <b>Trunbridge Wells.</b> <b>Per Mrs. Joshua Wilson.</b> <b>Juvenile Association, for a Native Teacher at Harrow, half-year</b> 7 10 0 <b>LANCASHIRE.</b> <b>Manchester.</b> <b>H. Rogers, Esq., Sir E. 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Rev. W. Jones.		Master S. King ..... 0 7 0		Collected by Juve- ..... 0 10 0	
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Missionary Sermon ..... 5 1 0		Harrow-on-Tweed.		lection ..... 0 10 1	
Public Meeting ..... 2 11 0		Collected by Miss Dodds- ..... 1 10 0		Mrs. Parre's Mis- ..... 0 5 0	
Sacramental Collec- ..... 1 2 0		Mrs. H. Home ..... 1 10 0		tionary Box ..... 11s. 7s. 6d.	
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2 0 0		Mr. Vine, Treasurer.		Mr. Whitfield ..... 0 4 0	
290 13 7		Missionary Sermons 5 0 1		Mr. Sturt ..... 0 5 0	
290 13 7		For Widows' Fund 1 10 0		Mr. Godwin ..... 0 2 7	

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Rev. W. Thorp.							
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less exps. 10	12 0 0						
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Exs.							
<b>SOMERSETSHIRE.</b>							
<b>From.</b>							
Balance of Contri-							
butions, per Mr.							
Butler.	0 17 0						
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tain School, per							
Mr. K. Pollard.	10 2 0						
Exs.							
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for the distress to							
Shanghai	0 0 0						
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<b>Hanley.</b>							
Legacy of late Joseph							
Hever, Esq., less							
daily	230 0 0						
Interest	221 4 1						
	2471 4 1						
<b>Stoke-on-Trent.</b>							
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Mrs. Walker	0 10 0						
<b>Uttoxeter.</b>							
Rev. J. Cooke.							
Collected by Mrs. Vernon							
Miss Banger	0 10 0						
Thomas Bardon.							
Esq.	0 10 0						
Rev. J. Cooke	0 10 0						
Mr. W. Chatfield	0 10 0						
Mr. B. Gable	0 10 0						
Mrs. Gibson	1 1 0						
Mrs. Herbert, two							
years	0 17 0						
Mr. J. B. Jessop	1 5 0						
Miss Leach	0 10 0						
Mrs. Vernon	1 1 0						
Mr. Vernon	1 1 0						
Sum under 10s.	1 13 0						
Collected by—							
Miss Cooke	0 14 0						
After Sermon	0 10 0						
Public Meeting	0 0 10						
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Missionary Meeting, less expenses, Rs. 5 10 0 For Widows' Fund 1 1 0 of. 11s. 1d.</p> <p><b>Thurston.</b> Kipping Chapel. Rev. J. Gregory. Collected by Mr. F. Craven, Collections 13 15 10 Mr. J. Craven, Wood House 10 0 0 Mr. J. Ambler 0 5 0 Messrs J. Craven and Sons 30 0 0 Mrs. Corrie 1 0 0 Mrs. Townsend 1 0 0 Mr. J. Townsend 1 0 0 Mr. J. Snelgrove 1 0 0 Mr. J. Bell 0 10 0 Mr. F. Craven 5 15 0 Mr. J. Craven 0 10 0 Rev. J. Gregory 1 0 0 Mr. Josias Craven 1 0 0 Mr. J. Hartley 0 5 0 Mr. Gregory's Class 0 7 10 Late Miss Maria L. Craven 1 17 7 Mr. J. Sunderland 0 2 0 Mr. H. Spelght 0 2 0 of. 11s. 6d.</p> <p><b>Wakefield, Pontefract, and Burnley District.</b> Mr. E. Walker, Jan., Treasr. <b>Wakefield.</b> Zion Chapel. Rev. H. Sanders. Collected by Mrs. Harrow, Mrs. T. Asken 0 5 0 Alfred Ash, Esq. 0 10 0 Isaac Briggs, Esq. 1 0 0 Mrs. Harrow 0 10 0 Miss Harrow 0 5 0 Henry Oakes, Esq. 0 10 0 William Oakes, Esq. 0 10 0 Smaller sums 0 7 0 Collected by Miss C. P. Walker, and Miss William- son. 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THE  
**EVANGELICAL MAGAZINE**  
AND  
MISSIONARY CHRONICLE.

APRIL, 1864.

**Footprints of the Master and his Disciples.—  
Musings in Palestine.**

JERUSALEM.

THE name given by the Arabs to "the city of God" is El Khuds, "The Holy;" Mohámmédans, as well as Jews and Christians, being alive to the wondrous glories with which, in the past, Jerusalem was crowned; and which, in faint gleams, still seem to light up the many spots and subjects of deepest interest that cluster around it. Though shorn of its ancient splendours,—and apart from its marvellous history,—Jerusalem can never fail to attract the traveller. "Beautiful for situation," if not "the joy of the whole earth," is "the city of the Great King." Lying on the gentle slopes of Zion, Moriah, Acra, and Bezetha, it seems nursed in the lap of loftier hills, "the mountains that are round about Jerusalem;" of which the royal bard sung in strains, whose melting cadences still fall with a witching influence on the hearts of the people of God. The elevation of the city above the sea line is about 2,000 feet, and thus a lower rate of temperature is enjoyed by the inhabitants, during the summer months, than is experienced by most other places in Palestine. Unlike the great cities of other lands, such as Tyre, Babylon, and Nineveh, it has neither river nor sea at hand, to be a defence against a foe. God constituted himself the protector of the place, as the prophet Isaiah intimates: "Look upon Zion, the city of our solemnities: there the glorious Lord will be to us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby; for the Lord is our King, He will save us." The only water-course is that of the Kedron, which, during certain portions of the year, near the north and east walls, is quite dry; lower down it receives the

overflow of the pool of Siloam, and then glides onward, through the King's gardens, towards the Dead Sea.

Three valleys surround the city, the chief of which is Jehoshaphat; the others are Gihon and Hinnom; the latter a very narrow and gloomy ravine, with somewhat precipitous sides; those on the north forming the southern boundary of Mount Zion; and the other rising very abruptly to the hill of Evil Counsel, where Caiaphas had a house. This side of the rocky glen is perforated with tombs. The frowning aspect of Hinnom made it a fitting scene for the idolatrous rites to which reference is often made in the Bible, under the name of Tophet. It was the place where the refuse of the city was consumed, by fires which were burning day and night; and thus it was not an inapt image of hell, "where the worm dieth not, and the fire is not quenched."

Modern Jerusalem is not a very large city; most probably not more than a third of its original size. The valleys of Jehoshaphat and Hinnom shut it in on the east and south—although at the present time, in the latter direction, the walls are a good distance from Hinnom, and in the intervening space of that portion of Mount Zion, originally covered with buildings, I one day saw a man ploughing; thus strikingly illustrating Micah iii. 12—but there was ample room on the north and north-west for further extension, and numerous remains of the old walls, which are to be met with at a distance of more than a mile from the present Damascus gate, show how much larger an area it once occupied. The gate leading to Jaffa is very near to the valley of Gihon, and, situated close to the tower of Hippicus, appears to have been always the boundary of the city, on that side.\* Embattled walls surround it, with four gates answering almost to the four cardinal points; the two just mentioned are St. Stephen's, opening on the Kedron, close to Gethsemane, and Zion gate, nigh to the tomb of David, in the direction of the valley of Hinnom.

The most thoughtless could not visit Jerusalem without solemn musings; for within the city and without, the Christian traveller is met at almost every step, with the "Siste Viator;" while the history of the Son of David blends inseparably with every object that presents itself. The first building of any pretensions that I saw, after I had crossed the threshold of the Jaffa gate, was the English place of worship on Mount Zion, whose name, "Christchurch," seemed to claim of the stranger his entrance into the Holy City, a profound homage to the Glorious One who had watered the streets of Jerusalem with His tears, and consecrated its dust with His blood. At the first Sabbath service I attended on Mount Zion, a child was brought into the church from Bethlehem, by an Arab and his wife, to be presented to the Lord, in baptism. It was

\* If it were so, it settles the question as to the impossibility of the present reputed site of Calvary being the true one; for that is nearly in the midst of modern city, which is certainly not now larger than in the days of Christ.

possible, while witnessing the service of dedicating this babe to God, to forget that, more than eighteen centuries ago, to the Temple, that once stood but three or four hundred yards distant from the spot where we were then assembled, from that same Bethlehem, "the parents brought in the child Jesus, to do for Him after the custom of the law."

Thoughts like these swept rapidly over the soul, while the two Arab parents held their child at the font in this Christian temple.

A short distance from Christchurch, and on Mount Zion, is the large and strong-built convent of the Armenians, whose patron saint is the Apostle James. In the chapel of this convent is shown the place where he was beheaded, by order of Herod. An episcopal chair is also preserved, which claims to have belonged to him. Our party paid a long visit to the Patriarch, in his splendid hall of audience; and I tried to convey to his mind an idea of the deep interest which the Christians of the West felt in the spot on which we were then assembled, and told him that "Mount Zion" was with us a familiar and hallowed household word. But he evidently had no sympathy with either my expressions of delight at being there, or with the veneration of English Christians for the place.

Not far from Mount Zion, and where Acra unites with Bezetha, is the VIA DOLOROSA, a path leading from the eastern portion of the city, where the house of Pilate stood, to the present assumed site of Calvary. Along this "Sorrowful Way" the Saviour is supposed to have walked, wearing the crown of thorns and bearing His cross. It commences close to the ancient gateway, near the castle, on the summit of which a window, evidently of great age, is shown, as that from which the Roman governor showed Jesus to the clamorous multitude, and exclaimed, "Behold the Man." Hence the arch is called "The Ecce Homo." This Via Doloroso was often traversed by me; for it was within five minutes' walk of my lodgings; and in the early morning, before the presence of gaudily-dressed Arab horsemen, or the stealthy tread of ferocious-looking and filthy dervishes, or that of the labouring people, passing somewhat listlessly to their several occupations, woke up the silence and solitude of the road, it became a somewhat favourite place for solemn musings. I could not but reflect that here, with bowed head and bleeding brow, the Holy and the Just One passed along to Calvary, bending beneath the burden of the cross, which, with a refinement of cruelty, His executioners made their Victim bear. Slowly the sad procession moved on, for the awful agony of the garden had weakened the frame, which the ruthless Roman scourge had yet further enfeebled; and through a crowd of human faces,—with eyes gleaming at Him, flashing with mingled emotions—the surging multitude, behind and before, with fierce cries filling the air,—He walked to His doom. Yet even then, the tender compassion of His soul broke forth, when, from

some, whom he passed, words of pity and sorrow fell from quivering lips; and the wail of women, who had learned to appreciate the ineffable purity and goodness of the Galilean Teacher, reached his ear. Forgetful of His own griefs, His heart poured forth its sorrowing sympathy with those who would soon have the vengeance of an insulted God overtaking them.

I feel perfectly certain that the exact sites of Calvary, and of the garden, are not where they are now shown in the Church of the Holy Sepulchre; neither are they close to it. A far more likely place is the knoll, or rising ground, outside the Jaffa gate. It would be doubtless to some a source of unfeigned satisfaction, if the precise locality could be discovered; which, however, is now unlikely to be the case, without a miracle. To stand on the spot where He died—"the Just for the unjust"—it may well be thought would surely induce solemn feelings, and tend to awaken the tear of godly penitence. Yet even there, as at the reputed site of Calvary, religious emotion might soon degenerate into superstition; so perhaps it is as well that the real site is unknown. Enough for us to be assured that Christ has "died for our sins, and risen again for our justification,"—that the sepulchre, wherever it may have been, holds not the dust of the "Lord of life;" the Light and Hope and Joy of the world; "who was dead but is alive again, and liveth for evermore."

To show the absurd lengths to which the superstitions of the Greek, Latin, and Armenian churches have gone—for the Coptic and Syrian churches are scarcely more than a name in Jerusalem—the monks of these communions,—whose privilege it is, alternate fortnights, to go over the church with visitors,—point out the column to which Christ was bound; the place where the soldiers cast lots, and the exact spot where the mother of Christ stood when commended to the care of John. They show also where Peter was seen by the Saviour when the cock crew; the place where Christ sat, while preparations were made for erecting the cross; one of the stones of the sepulchre, broken at the resurrection; the part of the garden where Mary Magdalen met Christ, after He had risen; the stone on which the angels sat when the women came to the sepulchre; &c. A voracious appetite for the marvellous, on the part of the pilgrims, is fully met by these interested custodians of the holy places; as the multiplication of the pieces of the true cross—until the aggregate would certainly be sufficient to make a thousand—indisputably proves.

The Temple was the usual resort of the Saviour with His disciples. There, he was often found teaching, in some of the courts where the people were wont to assemble, and where Scribes and Pharisees—many of them just going or returning from the morning or evening sacrifices—were ready to dispute with this Galilean Teacher, but were sure to



and themselves worsted in every encounter. His Father's House, which should have been a "House of Prayer," had become a place of merchandise, not merely for the sale of victims for sacrifice, but for human souls. Of this Temple only the substructions remain, and fragments of the outer wall, to whose goodly stones the disciples called the attention of Christ (Luke xxi. 5). Singularly enough, although here are three of the huge blocks of limestone built into the present outer wall of the Mosque of Omar, which evidently belonged to some part of the ancient Temple, not one of them stands upon another; they are inserted, with other stones between, at nearly the same height from the ground. Here it is that, every Friday, the Jews, who are forbidden on other days to approach the spot, assemble, from twelve to two o'clock, to bewail the desolation of Jerusalem; for which privilege, and that they may be free from molestation, they pay a tax to the Turkish Government.

Near the northern enclosure of the Mosque of Omar, which occupies the site of the ancient Temple, and close by St. Stephen's gate, is a large square hollow, which appears to be the remains of the pool of Bethesda. At the western end are the fragments of three arches, or porches;—originally, we are told, there were five;—"where lay a great multitude of impotent folk, blind, halt, withered, waiting for the moving of the water." At this spot the Saviour of the world performed one of His most memorable cures, and vindicated His right to do those things on the Sabbath day, by words which proclaimed His equality with God: "My Father worketh hitherto" on the Sabbath day, and "I work." There is no water in the bed of the pool, which is partially filled with the rubbish of the neighbourhood, for which it appears to be a common receptacle.

One other spot, which is almost a part of Jerusalem, though in reality without the walls, is the pool of Siloam—still existing, most probably, as in the days of our Lord. It is cased with masonry, and has always a good depth of water in it. At its eastern extremity it rushes forth towards the bed of the Kedron, with great velocity and force. In the cavern, whence the pool is supplied, the water, which flows down from the fountain of the Virgin, higher up the hill and nearer the southern battlements of the city, comes in so quietly, and almost imperceptibly, that for some time I could not discern from what precise point of the rocky wall it found ingress. At length, when the eye had gradually become accustomed to the twilight of the cave, I saw, by the slight moving of the water, where it entered: and here I had a striking illustration of Isaiah viii. 6, of "the waters of Shiloah," which, as in the prophet's days, "go softly."

A walk of less than ten minutes,—up the valley of Jehoshaphat, and skirting the village of Siloam, which climbs up the south-west steep of

the Mount of Olives, past the tombs of Absalom and Zechariah, and to the Jewish cemetery, that lies on the western slope of Olivet,—brought to the spot which, more than any other in or near Jerusalem, has associated with it the most solemn memories. Whatever doubt may exist about certain localities or buildings in Jerusalem, where the hand of man has been evidently at work, none can attach to these natural features scenery that surround the city. The valleys encompassing it, and the triple-headed Mount of Olives, none can mistake; nor that garden at its foot, now surrounded by an enclosure, which the monks of the Latin Convent have reared, to preserve from profanation the sacred soil of GETHSEMANE.

It was among the very first places towards which my feet instinctively turned, on the day of our arrival in Jerusalem; and on the morning of our departure, as the early sun was gilding the summit of the Mount of Olives, while the garden lay in shadows, a last lingering visit was paid to the spot. I wanted that my latest reminiscences of the City of God should identify themselves most vividly and freshly with that affecting locality. From St. Stephen's gate, on the eastern wall of Jerusalem, a road descends very steeply towards Gethsemane, crossing the bed of Kedron by a small bridge, and passing by the reputed tomb of the mother of Christ. Two paths branch off a short way past the bridge, one leading direct up to the summit of Olivet, and thence to Bethaniam; the other, skirting the western wall of the garden and winding round the shoulder of the hill, takes the traveller, through the village just named, to Jericho and the Jordan.

If Jerusalem be rightly designated the "Holy City," Gethsemane seemed to me as if it might be named the "Holy of Holies." It was a place to realize the presence of the "Shepherd of Israel who dwells between the Cherubim." While wandering silently among the ancient olive trees, whose huge trunks bear testimony to an existence of more than 1,400 years—how much more cannot be determined—every leaf seemed to whisper of Him; the voices of the light soft winds that came sighing from amid the branches appeared to breathe His name. I stood in the shadows, with a heart beating with indescribable emotion; and felt as if I should like to question them, that they might tell me where He who "ofttimes resorted thither" had, "the same night on which He was betrayed," bowed in His great agony, and "sweat as it were great drops of blood falling down to the ground."

Often had that garden witnessed "the Great High Priest of our profession," with the names of His people on His breast, draw near to the mercy-seat, and plead for them. While slumber-bound the senses of His disciples, that heart which bore the burden of the world's woe, in wakefulness was communing with the Father, and praying for them that their faith might not fail them, nor the adversary prove victorious, in

ern and terrible conflicts that were awaiting them. These were, probably, calm and happy moments. But that night—the most memorable all in this world's history, since the first that closed in deep dull shadows over the bowed heads and broken hearts of our parents in Eden—a very different sight presented itself. Then He prayed for Himself; and the crisis of His history must have been reached, when He who habitually thought and interceded most for others, was constrained to concentrate His regards on His own anguish, and His petition related only His own woe. We may never know all that is involved in the expression, “He began to be sore amazed and sorrowful, and very heavy,” and when from His heart welled up the affecting cry, “Oh ! my Father, if it be possible, let this cup pass from me.” What was in that cup, who can all conceive ? What it was that pressed upon that loving and noble heart, that was making it “exceeding sorrowful, even unto death ;” breaking and crushing it, so that an “angel from heaven appeared unto Him, strengthening him :”—who shall tell ? It seemed almost sacrilege to stand, even with bared feet, where such a scene had been witnessed ; and yet I clung to the spot with a mingled reverence and tenderness. All I could exclaim was, “Herein is love ! Greater love hath no man than this, that a man lay down his life for his friends !” And as slowly I left the spot, my heart could only sob out the expression—“The love of Christ which passeth knowledge !”

T. A.

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### The Lord Jesus Blessing Little Children.

EVERY picture we have seen of Jesus blessing little children represents those who took the children to Him as their mothers ; and most commentators assume it as a thing to be taken for granted, although there is not one word about mothers in any of the three accounts given by the Evangelists. Yet no assumption could be more natural. The children taken to Jesus were “little children”—according to Luke, infants, such as would be carried in their mothers' arms ; or, if not all of them so young as that, such as would still be especially the mothers' care. As a rule, too, mothers have always taken the most tender, self-sacrificing interest in the welfare of their children. So, though it may hardly be supposed that some fathers would be looking on with approval, and participating in the request, we must still hold to the traditional belief on the matter, that they were chiefly mothers who took their children to Jesus.

They had heard of the compassion and power of Jesus—how he had healed the sick, cast out demons, fed the hungry, restored sight to the blind ; probably, too, they had listened to his teachings ; and though

they might not all of them regard Him as the Messiah, they could not doubt that He was a true prophet of God. So they thought that if he would but bless their little ones—put His hands on them and pray over them—they would be blessed indeed. Full of this persuasion, they tried to break through the circle which surrounded Jesus, and to prefer their request.

But the disciples were angry with them, and tried to drive them back. Their Master, they thought, was too great to be thus troubled. He had come to teach men, and to unfold to them the divinest mysteries; He was at that very time discoursing on matters of high morality; and was He to be interrupted in such a work for the sake of pronouncing a blessing on a few insignificant children? It could not be; and they must do what they could to preserve Him from such an intrusion: so, very roughly and sternly, we dare say, they rebuked these troublesome mothers.

Everybody knows, however, that mothers are proverbially tenacious and persevering when their children are concerned. Many a mother, who would have been repulsed easily enough if she had gone on some errand which concerned only herself, has refused to be driven back, or even to be discouraged, when she has had something to ask for her children. When she has had a boon to crave for her child, many a woman has stood bravely before courts of directors, or men high in office, and forced her way into the very presence of royalty itself; although, in other circumstances, she would have been driven back by the rebuffs of the most menial servant. So it was in this case. These mothers must be forbidden by the Master, or they would not be repulsed. Their perseverance—and, let us say, too, their faith—was crowned with the success they deserved.

Jesus was greatly displeased with his disciples. They ought to have known Him better. They had made poor use of their opportunities not to know that they were grievously misrepresenting Him; for he had ever shown the tenderest compassion to parents when they had sought Him only for the physical benefit of their children. They might have been sure, therefore, that they would be welcome who sought for their children spiritual blessings. He rebuked them for what they had done, and then, at once forbidding all further interference on their part, and welcoming the mothers, he said, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God."

It was a lesson of everlasting encouragement to parents, and to all besides, who are interested in the conversion and the right training of children; and it constitutes Christ's standing welcome to little children to seek His grace.

The Lord Jesus recognizes little children as the subjects of His kingdom.

He came that he might set up a kingdom of righteousness, and peace, and love; a kingdom whose subjects should be content to receive its blessings by humbling themselves as little children, and accepting its salvation as the gift of sovereign grace. In this kingdom, Jesus includes not only adults who have attained to years of thought, but little children.

Jesus thus recognizes the family constitution, and teaches us that every household should be a nursery of true and obedient subjects of his kingdom.

Nor can we tell how soon, in the most complete sense of the term child may become a subject of Christ's kingdom. Is it not possible for God's Spirit to take the truths which loving Christian parents teach, and make it very early indeed the word of life to their children's souls? Is it not possible for a child to be so surrounded by an atmosphere of Christian teaching, and for the Holy Spirit so to bless that teaching, that, without any very marked transition, the little one shall grow up a true child of God? And would not early conversion be, far more frequently than it is, the rule and not the exception, if parents would but adhere to the true ideal of Christian training, and would seek, as they ought, the grace of the quickening Spirit?

Little ones die,—die sometimes when they have just begun to understand the truth about Jesus and to love Him, and sometimes long before that is possible. Then, beyond the shadow of a doubt, many growing parents believe that it is well. Their children are removed from the loving care of the household on earth to the everlasting home of heaven. The Lord Jesus, who recognizes them as the subjects of His kingdom here, will not suffer them to perish; but will receive them at once to the joys of His everlasting kingdom above. "Of such is the kingdom of God" on earth; "Of such is the kingdom" of glory in heaven.

But what we wish especially to insist upon is, that the Lord Jesus Christ is greatly pleased with those who take little children to Him.

Does any Christian parent ask, "How am I to do this?" As well as we can, we will endeavour to answer the question.

We will suppose there has just been given to you a dear little babe. No words can describe the gush of tenderness with which you welcomed it. Perhaps it may be the first; and a new fount of love is opened in your heart, to which you have been hitherto a stranger; or it may be that other children have preceded it. In either case, if what is passing in your mind found language, we should hear you saying that nothing on your part should be wanting to supply its need, and that its birth should be another incentive to the prosecution of every thing that is upright in conduct, and to all that is diligent in the business of life. But here is a duty, which in such an hour stands pre-eminent. Take

your babe to Christ, and say to Him : " Lord, I feel that this is a solemn trust committed to me by Thee. To Thee I dedicate my little one. Make him Thy care. Bless me that I may so teach him about Thee so expound to him Thy salvation, so inculcate on him Thy laws, that he shall grow up a true and faithful servant of Thine. Renew his heart by thy mighty Spirit. Through all his life be Thou his guide and his friend ; and, at last, may we unite in the same song of praise before Thy throne in heaven."

You wish your children to be well educated and intelligent ; so that they may be able to take their part as men with men ; and you are right in giving them the best education in your power. You would like to give them a good start in life ; and it may be you are toiling hard and denying yourself many enjoyments that you may give it them. As you review your own course, perhaps you think you would like them to have a path a little less rugged than yours has been. But here is something which should take the pre-eminence of all desires and aims besides,—that you may lead them to Christ. They had far better be poor, and have Christ, than be ever so rich without Him : it were better for them to have to struggle far harder than you have done, and to far less purpose, and have Christ, than live a life of the lordliest ease without Him ; for if they have Christ, they have a friend who will be faithful forever, a guide who will never fail, and a joy at once unspeakable and everlasting. Without Christ, life will lack its true purpose, they will be without hope in death, and without a plea for judgment : with Christ death will be a victory, and judgment a triumph, and beyond there will be an eternity of glad and perfected life. As the Apostle Paul said to some whom he longed to gather as his spiritual children, so may you say to those who are your children by nature, " My little children, of whom I travail in birth again until Christ be formed in you."

Everything, then, in your training of them is to be made subservient to this one end, that you may lead them to Christ.

That you may accomplish this end, teach them about Christ. There are many things besides in the Bible which it is right and well that you should teach them. There are grand old stories in it of providence, and miracle and mercy, and blessing, and punishment, with which it is your duty to make them familiar ; there are characters in it which you will do well to hold up for their imitation, and others which, as profitably, you may hold up as beacons to warn them ; and there are lessons of practical wisdom in it which, as occasion arises, should be impressed on their hearts : so the great theme of the Christian parent should be Christ. Let every incident of the life of Christ be imprinted on their memories ; let them be well acquainted with His beautiful parables ; and let their young imaginations be quickened with the most vivid conceptions of His mighty miracles. Though ever pronounced with the deepest reverence



let no household word be more familiar than the name of Jesus, and let them be taught to regard it as the expression of all that is loving and great. Surely, this is possible in the homeliest dwelling, provided the hearts of the parents are in the work. But, most of all, let them be instructed in the great fact of the death of Christ, and in its mighty purposes. Tell them all you can about His life, but tell them especially about His death as the atonement for their sins. Let them stand with you, in imagination and faith, in the shadow of the cross; let them go with you to the grave in which He sleeps; let them see Him bursting the bonds of death and rising in power; and tell them of His transcendent glory in Heaven. Impress upon them this, that He died and rose again, and that He lives evermore for their salvation; and that He welcomes even the youngest of them to His salvation and His heaven.

Every household should be regulated by law. For years, indeed, the will of the parents must be the law of the house; but then it should be always understood that there is a higher law, to which parent and child alike must render subjection. It should be as distinctly recognized as though it were written in every room in characters of light, "Christ reigns here." The true idea of the Christian parent is, that he is in his household as Christ's vicegerent, ruling it for Christ, requiring obedience to every law of Christ, and forbidding everything that Christ forbids. He is to teach his children that they are to be pure, and honest, and good, not only because these things are beautiful in themselves, but because Christ commands them. Does any one say that these are the works of the renewed nature, and can be done properly only when the heart is changed? We admit it: and so say that our first solicitude as parents should be for the conversion of our children; but in no case must we wait for that to inculcate on them obedience to all Christ's will, and to exact it as far as we can. This is surely involved in the requirement, "But bring them up in the nurture and admonition of the Lord."

We spoke of prayer as it should be offered when parental responsibilities begin. Let it be borne in mind, however, that it is always necessary. No parent will train his household aright without help from heaven; and such help must be sought in prayer. Parents need to pray for themselves: for wisdom to deal with the different dispositions of their children; that they may be kept from despondency; and that they may be enabled to avoid everything which will neutralize the effect of their teachings. They need, too, to pray for their children; for there are seeds of evil in the heart of every child, which only God's mighty power can eradicate. Every soul is by nature dead in trespasses and sins; and only the power of God's Spirit can quicken it into life. Pray for them in secret; and pray for them and with them at the family altar. It was good Philip Henry's resolve, "Wherever I have a

home, God shall have an altar." We trust it is yours. There let them hear your pleadings for them with God; and let them infer from the earnestness of those supplications how fervent are your secret prayers on their behalf. Is not the restraint of prayer by parents the reason why so many have reason to mourn, "I have laboured in vain; I have spent my strength for nought and in vain?"

Let parents take encouragement. As they endeavour with all the light they have, and with faithfulness and prayer, to lead their little ones to Jesus, let them be assured that, beyond all doubt, the Lord looks down on them with smiling approval. In the happy results of parental training, we see how greatly He blesses the faithful work of Christian parents. Those who have done the most efficient work for Christ in the church and in the world have, not invariably, but certainly most frequently, been those who have been trained up in pious households. How often, too, it has happened, that long after the precious seed seemed lost, it has sprung up and brought forth abundant fruit! There will be many glad surprises when parents and children meet in the world of light!

Yet, for the great work of which we have been speaking, it is indispensable that parents should themselves be Christ's. How can a parent, with any sense of consistency, entreat his children to believe in Christ and to love Him, whilst he himself is an unbeliever? A gentleman, who was himself the son of a pious mother, but who had never sought salvation, married. The first children born to him were twins. When the tidings were conveyed to him, the thought rushed in upon his mind with overwhelming power, "Here are two immortal souls committed to me, to train them for eternity, and I have never yet thought seriously of my own salvation!" It sent him to his knees; and whilst he prayed for his new-born babes, he prayed for himself, as he had never prayed before. It was the turning-point of his life. He gave himself to Christ; and then, in the strength of Christ's grace, he addressed himself to his work of rearing his children for God.

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### Tyndale and the Bible.

A PRIEST in Gloucestershire having said, "We are better without God's laws than the Pope's," received from William Tyndale, the tutor in the family of Sir John Walsh, of Little Sodbury, the spirited reply—"I defy the Pope and all his laws. If God spare my life, ere many years, I will cause the boy who driveth the plough to know more of the Scripture than *you* do." Attention to the rise, character, and labours of this illustrious man will yield its reward.

Passing from the midst of monks and friars to the University

Oxford, he shared in the advantages of the revival of letters which had recently broken upon Europe. In this city, too, the New Testament, just published in Greek by Erasmus, had been cordially received ; and, first read by Tyndale as a book of learning, but afterwards as a precious revelation from God, he made it known to many of his fellow-students. He pursued the same course when he went to Cambridge, and became "well ripened in God's Word." Two young men at this university, Thomas Bilney and John Frith, who had also read this Greek New Testament, gained fresh courage from their intercourse with Tyndale, and urged all around to faith in Christ. Erasmus was providentially a favourite with the king, Henry VIII., who, when a bishop so ignorant as to declare that the Apostle Paul's Epistles had been written in Hebrew, became angry with the Greek Testament, whispered in his ear, "The beetle must not attack the eagle ;" and even preaching against it in St. Paul's Cathedral was "of no avail." Erasmus was indeed so highly esteemed as to be called "the King of the Schools."

It was from Cambridge that Tyndale went to the manor-house, of picturesque appearance, pleasantly embosomed, as many a one has been since, among shrubs and trees, where we first beheld him. At a glance he appeared no ordinary man. His lips indicated quiet humour, but his eyes were brightened with quick and penetrating thought, his noble brow revealed a comprehensive mind, and extraordinary firmness characterized his entire appearance. Devoted to study and of exemplary life, he mingled with the lay and ecclesiastical visitors of the hall ; ever ready to refute the errors they broached, and to sustain the opinions he advanced by Scriptural authority.

With the same boldness he talked and argued at other tables to which he went with Sir John and Lady Walsh, who sometimes feared lest he should go, or had gone, too far. On one occasion the latter said, "Well, there was such a doctor there as may dispend a hundred pounds, and another two hundred, and another three hundred pounds ; and what were it reason, think you, that we should believe *you* before them ?" Of course, such logic could only be received in silence. So long, however, as Tyndale remained at Sodbury, he was deeply grieved by the ignorance of the priests, and kept Erasmus's New Testament ready as a final appeal, urging upon them its devout study. To this they were strongly disinclined, saying, "That book serves only to make heretics. Why, even *we* don't understand God's Word, as you call it : how, then, should the *vulgar* understand it ? It is a conjuring book, wherein everybody finds what he wants." "Ah !" said Tyndale, "you read the Scripture without Christ : that is why it is obscure to *you*." "Nothing is obscure to *us*," said another priest ; "*we* only can understand the Scriptures." "No !" said Tyndale ; "*you* hide them ; *you* burn those who teach them ; and, if you could, you would burn the Scriptures themselves."

His "sour sauce," as they called it, roused them into violent enmity; and when he preached, they threatened to expel all his hearers from the church. He determined, therefore, to leave Sodbury, where he describes himself as "so turmoiled," and to seek some place where he might hope to accomplish the earnestly-cherished purpose of his heart. "Oh!" he exclaimed, "while I am sowing in one place, they ravage the field I have just left. I cannot be everywhere. If Christians had the Scriptures in their own tongue, they could themselves withstand these sophists; without the Bible it is impossible to establish the laity in the truth."

"As I this thought," he says, "the Bishop of London came to my remembrance, whom Erasmus (whose tongue maketh of little gnats great elephants, and lifteth up above the stars whosoever giveth him a little exhibition) praiseth exceedingly, among other in his Annotations on the New Testament, for his great learning. Then, thought I, if I might come to this man's service, I were happy." So, as he tells us, he went to London, and, through the acquaintance of his master, took to Sir Harry Gilford, the king's grace's comptroller, an oration of Isocrates, which he had translated out of Greek into English, and desired him to speak to the Bishop in his behalf. Sir Harry acceded apparently to Tyndale's request, "and willed me," he says, "to write an epistle to my lord, and to go to him myself, which I also did, and delivered my epistle to a servant of his own, one William Hebilthwayte, a man of mine old acquaintance. But God (which knoweth what is within hypocrites) saw that I was beguiled, and that that counsel was not the best way to my purpose, and therefore he got me no favour in my lord's sight. Whereupon my lord answered me his house was full, he had more than he could well find, and advised me to seek in London, where, he said, I could not lack a service.—Room enough there was in my lord's house for belly-cheer, but none to translate the New Testament."

Grievously disappointed in this refusal of aid from the bishop, Tyndale was reduced to great straits; but, happily, one of the earliest professors of the reformed doctrine in London was a wealthy citizen and alderman, Humphrey Monmouth. Latimer gives an interesting proof of the kindness of his spirit. A poor man, a papist, greatly indebted to him, became enraged at Monmouth's opposition to the corruptions of the Romish Church, and accused him before the bishops. Seeking to subdue the enmity thus manifested, Monmouth failed for a time, when, one day meeting the papist in a narrow street, he put the question, as he grasped his adversary by the hand, "Neighbour, what is come into your heart to take such displeasure with *me*? What have *I* done against *you*? Tell me," he added, "and I will be ready at all times to make you amends." And then, so kindly did he speak, that the heart of the papist yielded, and, falling down on his knees, he implored Monmouth's forgiveness. "The rich man forgave him," said Latimer, "and so took him again into

his favour, and they loved as well as ever they did afore :” and thus that memorable preacher forcibly illustrates the passage in reference to which he had related the incident, “We should overcome our enemy with *well-doing*, and so heap up coals upon his head.”

“In London,” says Tyndale, “I abode almost a year, and marked the course of the world, and heard our praters—I would say, our preachers—how they boasted themselves and their high authority, and beheld the pomp of our prelates, and how busy they were, and yet are, to set peace and unity in the world, though it be not possible for them that walk in darkness to continue long in peace, for they cannot but either stumble, or dash themselves at one thing or another that shall clean unquiet all together.” Occasionally he seems to have conducted public service ; and Monmouth, hearing Tyndale preach at St. Dunstan’s-in-the-West, inquiring into his circumstances, and rendering him the aid he sought, took him into his own house for six months. “There,” as Monmouth tells, “he lived like a good priest, as methought. He studied most part of the day and the night at his book ; and he would eat but sodden meat by his good will, nor drink but small single beer. I never saw him wear linen about him in the space he was with me. I did promise him ten pounds sterling to pray for my father and mother, their souls, and all Christian souls : I did pay it to him when he made his exchange at Hamboro.”

This gift and the object of its acceptance sufficiently prove that the minds of Monmouth and Tyndale were, as yet, only partially enlightened ; but, doubtless, both experienced the fulfilment of the promise, “To him that hath shall be given, and he shall have more abundantly.” The “exchange” referred to, however, became necessary. “I understood at the last,” says Tyndale, “not only that there was no room in my Lord of London’s palace to translate the New Testament, but also that there was no place to do it in all England, as experience doth now openly declare.” He now bade adieu to his native land—as it proved, for ever—and sailed to Hamburgh in the year 1524.

His support in this city appears to have been granted by his friend Monmouth, aided, perhaps, by other merchants—on whom a new and heavenly light had fallen. It may be easily supposed that he continued his labours at translation with renewed vigour ; and it is certain that at Cologne, which he reached in 1525, he put his work to press. But now unexpected difficulties arose. Cochlæus, a deacon of the Church of the Virgin at Frankfort, becoming familiar with the printers, and joining with them in their cups, heard them confidently declare that whether the king and cardinal of England would or not, the whole country would be, in a short time, Lutheran. A man named Roye, from mere selfishness, helped Tyndale, who tells us that they wrote and compared the texts together ; and Cochlæus now learned that two Englishmen, whom he could not find out, and who were skilled in languages, lurked

in the city. Intent on discovering more, he regaled some of the printers at his lodgings, and learned, principally from one of them, that three thousand copies of the Lutheran New Testament were in the press, at the cost of English merchants, who would spread them through the country, despite the king or the cardinal, and thus draw over England to the side of the Reformation.

With mingled feelings, Cochläus told the tale he had gathered from the printers in their cups to Herman Rinck, a patrician of Cologne, a military knight, and a councillor, and familiar both with the emperor and the king of England, who, satisfying himself that the New Testament was in the press, obtained from the senate an interdict against its proceeding any further. The work was in quarto, and had a prologue, with certain notes ; but, hastily gathering up the sheets, Tyndale, accompanied by Roye, fled by ship to Worms, where the people, greatly excited in favour of Lutheranism, might be expected to allow of its full completion. Never before was so precious a freight wafted on the gently-flowing waters of the Rhine. Only four years before, Luther entered Worms, preceded by the herald of the emperor, and attended by two thousand persons, including several of the Saxon nobility ; and now—a great contrast indeed—it was approached by Tyndale as a fugitive, bearing with him a humble yet highly-prized bale of printed sheets of the New Testament.

As what he had been doing at Cologne had been detected, Tyndale now changed his plan, commencing an octavo edition, and omitting the prologue and notes. Continuing his labours with his usual zeal, he speedily finished his work, and sent forth from his press at Worms *the first New Testament in English* that ever saw the light. Nor was it long before he completed and published the quarto edition. A relic of this was discovered a few years ago by Mr. Rodd, the well-known dealer in rare books : it contained the prologue, and the Gospel of St. Matthew, as far as the twenty-second chapter. Both editions appear to have been published in the former part of the year 1526.

Brought secretly, by way of Antwerp or through Holland into England, they were soon circulated far and wide, through the means of George Herman, a citizen of Antwerp, and Simon Fish, of Gray's Inn, London. A student of Oxford, named Delabar, thus describes his receiving a copy from a zealous distributor, the Rev. Thomas Garret, curate of All Saint's, Honey-lane, London :—"When Mr. Garret was gone down the stairs from my chamber, I straightway did shut my chamber door, and went into my study, and took the New Testament in my hands, kneeled down on my knees, and, with many a deep sigh and salt tear, I did with much deliberation read over the tenth chapter of St. Matthew's Gospel : and when I had so done, with fervent prayer I ~~did~~ commit unto God our dearly-beloved brother Garret, earnestly beseech



; Him, in and for Jesus Christ's sake, His only-begotten Son, our Lord, that He would vouchsafe not only safely to conduct and keep our dear brother from the hands of all his enemies, but also that He would endue his tender and lately-born little flock in Oxford with heavenly strength, by His Holy Spirit, that they may be able thereby valiantly to withstand to His glory all their fierce enemies; and also might quietly, to their own salvation, with all godly patience, bear Christ's heavy cross, which I now saw was presently to be laid on their young and weak backs, unable to bear so huge a burden without the great help of His Holy Spirit. This done, I laid aside my book safe."

Greatly needed were such supplications for all who now showed any favour to the Scriptures. Humphrey Monmouth was sent to the Tower, on a charge of having aided Tyndale; but he thus justified himself:—"When I heard my Lord of London preach at Paul's Cross, that William Tyndale had translated the New Testament into English, and that it was faithfully translated, that was the first time that I ever suspected or knew any evil of *him*." The godly and zealous merchant was, happily, soon liberated.

Sir Thomas More thus pronounced sentence on John, brother of William Tyndale, and then a merchant of London:—"That he should be set on a horse, with his face to the tail, and have a paper pinned upon his head, and many sheets of New Testaments sewn to his cloak; to be afterwards thrown into a great fire kindled in Cheapside, and then to pay a fine to the king which should ruin him."

The Bishop of London issued a prohibition of Tyndale's Testament in October, 1526, and eager search was made for it by the alarmed priests of Rome. All who were detected with it in their possession were treated as heretics, and the books were cast into the fire. Yet the loss was soon supplied by fresh importations. After the quarto edition was completed at Worms, a printer at Antwerp issued, it appears, a third edition; and a fourth, printed in the same city, followed in the succeeding year. As the merchants of the Steelyard were lading their ships with wheat from the Continental ports, to meet a scarcity which then prevailed in London, they were freighted also with "bread from heaven." One man is said to have imported as many as four or five hundred Testaments. Fresh storms seized on the enemies of Divine truth. "What," they asked, "must now be done?" Their determination, with its results, must be afterwards traced.

C. W.

## Jerusalem ; or, the Defence and the Escape.

WHEN the white sails of the little vessel faded in the offing from the view of the Ephesian elders at Miletus, Paul was bound for Jerusalem. He threaded his course among the isles, skirted the southern shore of Asia Minor, touched at Tyre, where he remained for a week, and parted with the Christians there in a solemn and affectionate act of prayer upon the beach. He then pursued his way to Ptolemais, whence he passed to Cæsarea, and reached the capital by land in the month of May at the feast of Pentecost. He had not been long in the city when the old hatred of the Jews broke out against him with fresh intensity. Some of their number saw him walking in the streets with one Trophimus, a Gentile, and hastily concluded that Paul had taken him into the hallowed precincts of the temple, and profaned it. Suddenly they seized him, and shouted as they held him fast : "Men of Israel, help : this is the man that teacheth all men everywhere against the people and the law ;" and they declared that he had aggravated his guilt by introducing Greeks into "this place—this holy place." The charge against the prisoner was one especially calculated to excite the passions of the inhabitants of the city, and of those Hebrews of the Hebrews whose religious zeal had brought them from distant lands, and who at this holy season crowded the ancient and hallowed city. So violent was their indignation at the supposed profanation by an apostate Jew and his Greek companions, that Paul would probably have been killed on the spot, only that his enemies were unwilling that the temple should be stained with his blood. They hurried him from the sacred enclosure, and the Levitical porters closed behind them the massive Corinthian gates. Here they assailed their prisoner with blows, and probably would soon have hurled him over the precipice near which they stood, but their murderous plans were suddenly interrupted.

At one corner and side of the temple-

area stood a fortress, called the Tower Antonia. It was erected on a precipice seventy-five feet in height, and on the verge of a precipice, communicating with the cloisters of the temple by means of a staircase. It had "the magnificence of a palace and the conveniences of a city." It contained barracks for a thousand soldiers, though it is improbable that there were nearly so many at present, except at the period of the great festivals. A part of the cohort was ordinarily kept at the Prætorium of the Roman governor. Four small towers rose at the angles of this fort from which the entire range of the temple-area could be observed by the sentinels, who could at any moment give alarm to the soldiers under arms, or pour these to the garrison, any or all of whom might be poured down the staircase into the court.

No sooner did the sentry descry the murderous assault made upon Paul, than he sent word to Claudius Lysias, commandant, that "all Jerusalem was in an uproar." Not a moment was lost. Lysias hastened with centurions and soldiers into the temple. At the sight they awed the frenzied mob, who were then off beating Paul." The apostle, at the centre, if not the cause of the uproar, was delivered from his assailants, and put into safe custody, and chained by one hand to a soldier, Lysias suspecting he was the Egyptian leader of a band of fanatics who, at the preceding passover, had created a public riot, whose followers had been captured and slain, but who had hitherto eluded the Roman force. Having secured the prisoner, Lysias commanded the cause of the tumult, finding the commotion still too great to allow him to obtain the desired information, he ordered Paul to be conveyed to the fortress. While doing so, such was the pressure of the mob upon the soldiers, that the apostle was literally "caught up" the staircase by the soldiers, amidst the execrations of the multitude—"A curse with him."

The soldiers were now about to remove the prisoner to the barracks, when he turned to the chief captain and, addressing him in Greek, said: "May I speak to thee?" Lysias, thinking that Paul was the leader of the late rebellion, was surprised at being accosted in Greek, and immediately inquired whether Paul was that Egyptian, who had led out into the wilderness four thousand men, who were banditti. The prisoner replied with dignity, that he was a native of Tarsus in Cilicia, a citizen of no mean city—a city renowned for its learning, the metropolis of Cilicia, and one time the rival of Alexandria and Athens. Having given this explanation, he requested and obtained permission to address the people, and standing on the stairs, he beckoned with his manacled hands unto the mob. At once "a great silence" was secured, and Paul spoke in the Hebrew tongue, which, though unknown to Lysias, was familiar to, and revered by, his audience. Before him were men venerable by age and office, perhaps scribes and members of the Sanhedrim, as well as the mixed rabble of a Hebrew mob. Hence his form of address: "Men, brethren, and fathers;" and he proceeded to lay before them certain unquestionable facts in his own history which had led him to the profession of the faith he then held, and which might justly lead them to its adoption. He showed that he was born a Jew, that he was trained in the strictest principles and practices of that ancient religion, and that he had been at first as much opposed as any to the doctrines of Christianity. He then stated the events which had irresistibly led him to faith in Christ; that he had been divinely appointed to preach the faith which once he destroyed, and that he had been commissioned to bear it far and wide unto the Gentiles.

Thus far his audience had listened with the utmost attention. Many who heard him could testify to the accuracy of various facts which he had stated. But when he declared that the Gentiles might now share the spiritual blessings which before had been to a large extent

the monopoly of the Jewish nation, they were unable to repress the storm of indignation that filled their spirits. Their rage knew no bounds. They declared that such a wretch ought not to be suffered to desecrate the earth; that he ought at once to be slain; and in their frenzy they threw off their upper garments and tossed them into the air, their impotent wrath being the more furious that Paul was at that moment beyond their reach.

Lysias was perplexed. He did not know what his prisoner had said so to enrage the people, but inferred that he must have been guilty of some heinous offence, and accordingly ordered him to be removed into the barracks, and to "be examined by scourging, that he might know wherefore they cried so against him." Already they were binding him with leather thongs, preparatory to the torture, when Paul said to the centurion who was appointed to superintend the punishment: "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" There is something grand in the power of that single expression—a Roman citizen. To lay claim to the dignity falsely was death; to assert it rightfully was to ensure privileges of a high order, and when they were most needed. Immediately the executioners paused, the centurion hastened to the chief captain with the tidings of the rank of his prisoner, and warns him: "Take heed what thou doest: for this man is a Roman." Lysias was once more at fault. He hurriedly returned to Paul and demanded, "Tell me, art thou a Roman?" He said, "Yea;" and it also transpired that the way in which the prisoner had obtained the dignity of citizenship was more honourable than that by which the officer had secured his rank; for Claudius Lysias had purchased his "with a great sum," while Paul was "free-born." Paul was instantly released, the torturer dismissed, and the chief captain ready to make any amends in his power for having violated the rights of a Roman citizen, short of acquitting him; and anxious to know the actual facts of the case, he summoned a meeting of the San-

hedrim on the morrow, that the accused and his accusers might meet face to face.

But when the council had met, Paul soon saw that there was no hope of an impartial decision at their hands, and he availed himself of the divided parties in the assembly to enlist the sympathies of one in favour of one essential article of the faith he avowed. He knew that both Pharisees and Sadducees were among his judges; and well aware that, however united they might be in the outward work of persecution, they were divided by an impassable line in the deeper matters of religious faith, he cried out, "Brethren, I am a Pharisee, and all my forefathers were Pharisees: it is for the hope of a resurrection from the dead that I am to be judged this day." This exclamation produced an instantaneous effect on the assembly. It was the watchword which marshalled the opposing forces in antagonism to each other. The Pharisees felt a momentary hope that they might use their ancient partisan as a new weapon against their rivals; and their hatred against the Sadducees was even greater than their hatred of Christianity. They were vehement in their vociferations; and their language was that which Gamaliel had used more calmly many years before (and possibly the aged Rabbin may have been present himself in this very assembly): "If this doctrine be of God, ye cannot destroy it: beware, lest ye be found to be fighting against God." "We find no fault in this man: what, if (as he says) an angel or a spirit have indeed spoken to him?" The sentence was left incomplete or unheard in the uproar. The commotion was so violent that the chief captain, anxious for the safety of his prisoner, commanded his soldiers to bring him away, if need be, by force, to the fortress.

As his enemies among the Jews could neither meet the arguments nor quench the zeal and fidelity of the apostle, some of them resolved to adopt another method of disposing of him, and forty of them entered into a conspiracy and bound themselves by oath to assassinate him. They accordingly communicated their

design to certain of the Sanhedrim—probably the leaders of the Sadduce party—and requested them to apply Lysias to allow his prisoner to be brought once more before the Jewish courts; the conspirators would lie in wait, and assassinate him on the way. Lysias was very likely to grant the request; the plot was completed, and awaited only the moment for its execution. But tidings of the intended crime had been whispered to one who was the instrument in the hands of Providence of averting the catastrophe. Paul's sister's son, hearing of the conspiracy, went to the barracks and told his uncle the details. Paul immediately requested one of the centurions to take the young man to Lysias. The Roman soldier received him kindly, "took him by the hand," asked him privately what he had to communicate, and listened to his statement and entreaties. Then, with mingled promptitude and caution, he decided on the course to be pursued and dismissed the young man with this injunction:—"Be careful that thou tell no man that thou hast laid this information before me."

Lysias immediately took the requisite measures for the safety of Paul. As a Roman citizen, he had a claim for protection, and some interest in his welfare had already been awakened in the mind of the commandant; the public peace must also be preserved. The governor summoned several of his officers, issued the necessary instructions, and wrote an official despatch to Felix, at Cæsarea, whom he resolved to send his prisoner under a strong escort. At nine o'clock that night a detachment of nearly a hundred horsemen and foot defiled from the castle gates, took charge of Paul, who rode on horseback between the horses, two Roman soldiers, and proceeded at a rapid pace to Cæsarea. Night soon closed over them as they marched onward. For three hours they passed along the high mountainous region which leads to Gophna, where they arrived at midnight, and early in the forenoon they came to Antipatris. Here, probably, they rested, the foot soldiers returning to Jerusalem; and two days after the escape

set out they might be seen entering with loaded horses the city of Cæsarea, where they consigned their charge to the custody of Felix. The procurator broke the seal of the despatch Lysias had written him, and having read it, looked upon and asked the prisoner to what province he belonged. This was a question of great importance, since disputes were constantly arising relative to inter-provincial rights. He learned in reply that he was from Cilicia, the governor of which was a friend of his own, and he committed the prisoner to the custody of centurion, saying, "I will hear thee when thine accusers are also come."

In reflecting upon these scenes at Jerusalem, we are reminded that men may sin and yet pervert the highest religious privileges. Where was it that these events occurred? Where was it that the minister and apostle of Christ was led, traduced, in danger of being crucified? It was in Jerusalem, the metropolis of the Jewish people and the highly favoured capital of that favoured land. God had not so dealt with any other people. The day of privilege was long protracted. Though in that city no prophet could perish, yet in that city Christ himself was crucified, yet its days of blessing were not exhausted. "The city whose walls had echoed with the shrieks, whose streets had been dyed in the blood of every martyred saint! The city, whose inhabitants had mocked His miracle, called Him blasphemer, proclaimed Him lunatic, and raged for His crucifixion," witnessed the first preaching of the Gospel after His ascension! "The city which was the scene of His crucifixion at Jerusalem." "Speak ye

comfortably to Jerusalem. 'Go and cry in the ears of Jerusalem,'—to the chair of Moses and to the scorers who fill it,—to the court of Sanhedrim, and to the malignants who constitute it; to the tribunal of Prætorium, and the ruffians who enforce it; to the haunt of iniquity, and to the vilest wretches herding there; to Barabbas; to the spearman who pierced my side and transfixed my heart; to them who glotingly watched my tortures, and who cruelly insulted my wrongs; to Caiaphas and his ministering throng; to Pilate and his relentless judicatory; to Herod and his ruthless soldiery,—that they may first, in the earliest possible instance, in very priority, receive the virtues of that death they dealt, the blessings of that blood they shed!" And though the Gospel here began its sacred ministry, though the number of the disciples multiplied greatly, and a great company of the priests were obedient to the faith, yet it was here that Paul was accused, and his ministry was spurned.

We, too, may gather a lesson of practical value. It will not suffice for us simply to say, that "if we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets." But our privileges are great; let us remember that our responsibilities are equally great. It is not enough that we have sabbaths and seasons, sanctuaries and services, the example and the instructions of the good: we must employ these privileges, we must live up to the standard of these duties; we must remember that, since to us much has been given, so of us much will be required. F. S. W.

## Glimpse into a Christian Family in Two Succeeding Generations.

### No. II.

It has been said, that "though piety is not run in the blood, yet we frequently find it runs in the line." True piety, the image of Christ in the Christian, is not like a picture by a great

master, of which there can be but one,—but rather like an engraving, itself a copy, and capable of being re-produced according to the gracious arrangement which involves human instrumentality. The unfeigned faith which was in the

youthful Timothy dwelt first in his grandmother Lois and his mother Eunice ; and the Apostle Paul, as he traced the course of this stream of covenant mercy, felt the liveliest joy.

We have now to follow a similar stream, the source of which, at Leigh Farm, was described in a former paper. The first of the daughters who left this happy home, for one yet dearer, was Catharine, upon whom, as the eldest daughter, the death of her mother, many years before, had thrown much of the care of the younger children of the family. Through the grace bestowed upon her, she had not proved unequal to so difficult and responsible a position. She feared God from her youth ; and her piety, even when a girl, was of a decided and influential character. She was a plant that flowered early, and the blossoms of her youth, "the May of life," set in fruit which she yielded abundantly in later years. Her deep interest in the religious welfare of her youthful charge, which led her to retire with them once a week to an upper chamber, for religious conversation, reading, and prayer, made an impression upon them which, as I learn from letters recently received from two of them who yet survive, will never be effaced. As the mother of a numerous family—for such at length she became—and the wife of a devoted pastor, she was called to move in a sphere well fitted for the exercise of her talents.

Her husband, at the time of their marriage, had not quite finished his course of theological study at Gosport ; but he had already entered upon ministerial life at Botley, Hampshire, a place which was then famous as the residence of William Cobbett. Respecting this parish, the great political writer says, in his "Legacy to Parsons," "I lived there fifteen years : the benefice was worth five or six hundred pounds a year. I never heard of but two persons who went to the communion. I have attended the church on Sundays many times when there has been nobody in it but myself and two or three children, the parson, the parson's wife, and two or three of his children ; while the *Methodist (Independent)* meeting-house

was crammed so full as for many of the people to be standing outside the door." When the new minister went to Botley, he saw in his congregation, on the Lord's-day evening, the vicar, who at the close of the service went into the vestry, and said, "Mr. Flower, you and I may as well be friends, since we perfectly understand each other. You have come here to get a living, and so have I : I want you to go home with me to supper."

It may be supposed that the Independent minister was somewhat taken aback at this unexpected overture from his reverend brother ; but, after thanking him, he declined the invitation, intimating at the same time that it would probably appear, on further acquaintance that they entertained somewhat different ideas as to the chief objects and aims of the Christian ministry.

It has been already stated that Mr. Flower had not yet finished his theological studies. On completing them, he left Botley, and settled at Titchfield. This was to be the scene of his labours during forty-five years.

Titchfield is a large village, the centre of a parish numbering not less than 2,000 souls. It is ten miles distant from Southampton, and somewhat less from Portsmouth and Gosport. It stands in a valley of considerable beauty, shut in at the sides by hills which are for the most part clothed with hanging woods. Looking towards the south, the well-known towns of Ryde and Cowes are very distinctly seen. Between these watering-places the royal towers of Osborne rise conspicuously to view, and beyond all stand the lofty hills at the back of the Isle of Wight. On directing the eye northwards up the valley, it is at once arrested by a picturesque castle which is replete with historic interest.

In selecting some passages in the religious history of this family, I regret that a full and faithful domestic record which had been kept by the pastor during the whole period of his residence at Titchfield, was destroyed by him before his death ; but, having been myself brought up in the family, my memory readily supplies materials for my present purpose.



Among my earliest recollections are the annoyances to which we were exposed on account of our nonconformity. The bitter feeling which generally prevailed against Dissenters was intensified by local circumstances connected with the residence of a former minister.

The vicar was by no means of so sociable a temper as he whom my father had left behind him at Botley; for the two ministers at Titchfield never at any time exchanged a word. When, on one occasion, a lady belonging to the Independent congregation, who had deceased, was to be buried in a vault within the parish church, it had been arranged that her former pastor and friend should precede the corpse: the vicar resolutely refused to permit this, and the Dissenting minister was obliged to take his place with the mourners. On the Sabbath, when this clergyman stood before his people, instead of delivering a message which he had drawn from the word of God by prayer and study, he read a dry discourse which had been prepared by another. Too indifferent even to copy such discourses for his own use, the vicar was accustomed to employ a person in the village to do this, whose house was a place of resort for men who scoffed at all religion. Owing to the beauty of the neighbourhood, it abounded with gentlemen's seats; and I can now recall the sight which gladdened my boyish eyes, when, on the morning of the sacred day, at least a dozen carriages, some drawn by four horses, brought their gay occupants to mingle with the humbler inhabitants of the village in the services of the church. All these have now passed away; and it saddens my heart while I write to think what may be now the condition of many who were then called together by the chime of those village bells.

Mr. Flower found in his wife one who was in an eminent degree, and in the highest sense, an helpmeet to her husband. How deeply did she sympathize with him in his work; hardly more solicitous about the little flock within the domestic enclosure, than respecting the larger flock without. For many

years she superintended a flourishing Sabbath-school. She was a most diligent tract distributor: not satisfied with merely exchanging the books through a wide district, she taught from house to house, directing special attention to such of her neighbours as were sick. The happy manner in which she introduced religious conversation—her large acquaintance with the Scriptures—the insight which she had into the human heart—the fervour with which she engaged in prayer,—made her a welcome visitor in the sick-chamber. The light which was thus shed widely around, and in which so many rejoiced, was fed from heaven. The pastor spent whole hours daily in prayer, and his companion always appeared to take great delight in the secret exercises of worship. In cultivating the larger vineyard around them, they did not neglect the home plantation. All their children felt that they were being trained for eternity. Among the methods which parental solicitude employed for this purpose, none was more evidently attended with the Divine blessing than that which I have now to describe. It was my mother's custom to gather all her children around her while they were young, on one evening of every week, in order to read the Scriptures and pray with them. Sometimes a striking narrative relating to children was introduced, and occasionally questions were asked about sacred things. What gave an indescribable charm to these exercises was, that they were the evident outpouring of maternal love. "Her doctrine dropped as the rain, and distilled as the dew." One after another of her children have referred to these occasions, on their being admitted to church fellowship, or when taking upon them ordination vows.

In conducting domestic worship, my father used to keep in view family wants and family mercies, and to give particular expression to these in prayer and praise. He was accustomed, towards the close of his life, to justify the minuteness and specialty of his prayers by pointing to their result. The effect on the particular individual who was the object of

intercession was not likely soon to be lost, especially when any one of his children was just about to leave the parental home.

None who have ever been present on such occasions can forget the holy fervour, and wrapt devotion manifested by this good man at the Saturday evening worship. It was then that he began to enter in spirit upon the observance of the Lord's day. All work having been previously set aside, he was accustomed to sing, the whole family joining with him, a Saturday-evening hymn, in addition to the reading of the Scriptures and prayer. In many cases such a family arrangement would be impracticable; but in others, with a little foresight, it might be made. There can be no doubt that the want of more preparation goes far to account for those distractions in worship of which many complain, and for the want of an impressible temper under the preaching of the Gospel.

I have now to refer to a practice, unique so far as I know, which was observed in connexion with our later family gatherings. On the inevitable parting day, in the place of the ordinary domestic worship, a prayer-meeting was held, in which the whole family, including the mother and sisters, and even a pious servant who had grown old in the house, took part; a single verse of a hymn or a short portion of Scripture being introduced between each prayer. The youngest child present commenced, the head of the family concluding, almost overcome with grateful joy. Some would, no doubt, object to the share taken by the female part of the family in such exercises. Probably, such persons have never felt the spell which sometimes comes over the spirit when joining in devotions led by an intelligent and fervently pious woman. If they had, they might, perhaps, like Eli in dealing with the mother of Samuel, withdraw their censure, and say, "The God of Israel grant thee thy petition which thou hast asked of him." Greater freedom may be allowed in this respect at the domestic altar than in the public services of the sanctuary. It is surely a sight, at which angels may re-

joice, to see a Christian mother gathering her young ones under her wings, and imploring for them the protection and blessing of Heaven. The pastor's wife was accustomed to conduct family worship on the Lord's-day evening, in his presence, and at all times when he was away. Matthew Henry, in recommending this practice to Christian women, says, "It is well, when the sun sets that the moon should rise."

The lapse of years brought on the time when the results of the past make themselves seen and felt. The autumn of life is the time of ingathering; and commonly, it is true, that we reap according to what we have sown. So it was with the heads of the family at Titchfield; and having sown in tears, they reaped in joy. The unconcealed enmity and bitterness of their church neighbours had given place to kindness and respect which were evinced in some unexpected quarters. Many converts had been gathered from the world into the church and a goodly number had died in the faith of the gospel. The burdens and anxieties connected with bringing up a large family on slender means were not forgotten, except so far as these had caused their trust in God to strike deeper roots. They saw their "children's children, and peace upon Israel." They had been one in seeking to promote the spiritual welfare of the congregation and they were one in rejoicing over an enlarged chapel and a growing church. They had been one in seeking "a good seed," and they were one in gratitude and praise, as their efforts were crowned with success. They had dedicated their children to God in baptism—they had assiduously trained them up in His way—they had daily sought for them the grace of the Holy Spirit, and as their character of each unfolded, they looked for corresponding fruit. And, to the praise of God's mercy and faithfulness be it recorded! they did not look vain. Some of their children died rejoicing in the Saviour; to some the grace was given to preach or teach among the heathen the unsearchable riches of Christ while some occupied useful stations

ministers at home. Being planted in the house of the Lord, they flourished in the court of our God. And does not this narrative afford encouragement to our parents to expect a similar result? Besides the illustrations of God's faithfulness in blessing Christian nurture at Leigh and at Titchfield, similar facts might be adduced from the families which have been incidentally mentioned. William White, of Havant, who was referred to as having accompanied Mr. Mansbury on his Sabbath journeys to the sea, was similarly favoured in his family. In the year 1814, Mr. White, addressing the Rev. John Griffin, who was then visiting at his house, said, "God has given me eight children, and I am able gratefully to say that every one of them is either in heaven or on the way to it." Mr. Griffin, with clasped hands, exclaimed, "O that my family may be thus blessed!" Nor was the desire of this faithful and beloved servant of Christ unfulfilled, for the family of which he was the head have been distinguished for Christian excellence. Other families, too, which sprang from the rock at Leigh, exhibit in their members the same "unfeigned faith," derived in succession as that recorded here. Is it, then, the privilege of all Christian parents to fulfil their duty to witness a similar result? This cannot be affirmed. To speak thus were "to offend against the generation" of God's children. If unvarying success in this or any other department of Christian labour might be reckoned upon, man would claim the

glory which belongs alone to God. The hope of success may well animate to effort, the possibility of failure may well prompt to agonizing prayer. In many instances of failure in Christian nurture, there is something in one or other of the parents which has a neutralizing effect. The case has just fallen under my notice of one who held back from church communion till he was nearly eighty years of age, owing, as he said, to his painful remembrance of the cruel treatment of his mother-in-law. It did not escape the quick perception of the child, that her countenance, which was always so stern towards him, uniformly wore the blandest smiles in the presence of her minister. Another case occurs to me which is still more painful. A man of education, and of good position in society, who had been an occasional attendant on my ministry, was believed to be an infidel. Not long before his death he pointed to a portrait of his mother which hung in the room, and said, "It was that woman who whipped me into Deism." In these cases religion wore a repugnant aspect, and its duties were enforced with severity. The tendency of our times is, perhaps, rather in a contrary direction; but to err on either side is fraught with mischief. Here, as in all things, "wisdom is profitable to direct." Personal religion is essential to the right performance of every Christian duty; and whatever promotes this, increases our capacity for usefulness, both in the family and in the church of God.

J. F.

## Ministry of the Church.

THERE is a danger, constantly besetting us, of departing in practice from our own theory. "By very familiarity, many of the vital truths of religion may pass through our mind, as the sterling currency of the realm does through our hand, without our marking the image and superscription."\* That the church

\* Andrew Reed.

of Christ has an evangelistic function committed to her, seems to be one of these familiar but half-forgotten truths. That this function can only be adequately performed according as it is shared by the individual members, may be a familiar truth, but it is forgotten too. We have come to be unconscious of the extent and the urgency of a duty which no one amongst us is prepared to deny.

As the enlightened philosopher of the nineteenth century may tremble in the dark at the idea of meeting the goblin whom he does not believe to exist, so we may be held in the bondage of false customs and vain traditions even when we have the truth which ought to set us at liberty. Though we have the idea of individuality, then, what we need is to regain it by more thoroughly realizing it.

If we survey the successes of the church in modern times, we find that they have been achieved in the proportion in which this idea has been realized. Possessed of nothing more, as compared with the other Reformed Churches of Europe, than the conviction that they ought to be individually devoted to the work of the Lord, the United Brethren set out upon their career; and it does not seem to be a strained estimate which tells us, that if all the churches of Europe had laboured with a zeal equal to that of the Moravians the whole heathen world would at this moment have been under Christian instruction. Deficient in our opinion as a church system, with many faults as a scheme of government, possessing an impregnable stronghold only in its evangelistic energy and in its intense realization of the idea that each disciple must in his turn be a discipler, the church of Wesley laid hold of those myriads in the population of England who had been untouched by all the previously existing churches, whether bond or free. The other churches were to the full as orthodox; but they had forgotten their evangelistic function. It was the great and commanding merit of Wesleyan Methodism—a merit all the greater when we bear in mind that even the Puritan churches of the land in that day were making of Christian truth a luxury for their own selfish enjoyment—that it saw the main purpose of the Church of Christ to be the conversion of the ungodly world, and *that* through the instrumentality of all its members. This purpose it subserved. This purpose was the one reason which called it into being; the one law by which it was ruled. No subordinate ends were allowed to interfere *with this grand end*. With many of its

members rough and unpolished but all of them fired by love, with many poor and weak but all of them rich in faith and dauntless in courage, it assailed the royal preserves of Satan and won over multitudes in England to the side of Christ. And, because it has held to the idea of the individual ministry and has kept right on in its soldier's course, has in late years multiplied seven-fold in England while Congregationalism has only doubled its numbers. But we need not look out only upon others. We ourselves are monuments of the truth which we have almost forgotten. The history of the origin and rise of one church represented here this day is a type of many more. Eighty years ago, amid the lethargy which then wrapt England in Cimmerian gloom, a young farmer in a neighbouring parish was awakened to a sense of his sin and his need of Jesus as a Saviour. No sooner had he found peace in believing than he sought to bring others to the foot of the Cross. To all his neighbours he spoke of the precious blood of Christ; to some whom he could not reach in conversation he wrote tender and affectionate appeals. Derided by many, he bore all their unkindness meekly, rejoicing that he was counted worthy to suffer shame for His name. He soon gathered a little company who went with him each Lord's-day a distance of twelve miles to listen to the gospel from the lips of the elder and sainted Venn. The poor came and asked that he might read to them, a request with which he gladly complied; and the first sermon which he read in his own house laid the foundation of a church which from that day down to this, has been as a golden candlestick of the Lord, shedding the pure light of the gospel of the grace of God over an extensive tract of this county. From his own he went to other houses to read sermons and pray with his poor neighbours; then, as these assemblies increased in number to several hundreds, a barn was procured; his stock of sermon-books exhausted, he began, though not without much soul-searching and becoming modesty, to expound the Scriptures and then to

reach; by this instrumentality many were converted, and, though some even of his own household warned him that he would bring himself to poverty by his folly, he devoted himself with growing energy to his work of ministry, avowing, in his own simple-hearted language, that "he would rather serve the Lord in a state of indigence than be without His favour in a state of affluence." In less than five years from the beginning of his work, thus modestly begun, a chapel had been reared, and of the church meeting within its walls that faithful steward was long the honoured pastor.\* Were the early annals of all our churches unfolded, this would be found to be a type of many more. They arose in a time of darkness and corruption when our faithful fathers, claiming the heritage, fulfilled the obligation—when, having drank of the Fountain of Life, they became fountains to their fellow-men.

The sons must regain the idea which animated the fathers, if the work with which God has been pleased to intrust His church is to be accomplished. That work can never be done if the saints rest content with appointing deputies. The private Christian may as well delegate to another his repentance and faith, his prayer and holiness, as the evangelistic function with which he is entrusted. He is leaven, and he must permeate his sphere. According to the measure of his gifts and grace, he is bound to advance the cause of God. His worldly occupations must be made subservient to his religion; not his religion subordinated to his worldly occupations. There must be on the part of each saint a personal and assiduous ministry of love co-extensive with his talents and his opportunities of doing good: himself and his property being chiefly consecrated to the advancement of the gospel, the only measure of

his work being the extent of his power, so that it may be truly said of him, "*He hath done what he could.*" If we give our best, whatever that may be, it will be accepted by God. The question, then, for each one of us becomes, What spheres of action are within my reach? For what labour am I best qualified? If Christians were more in the habit of viewing themselves in the light of these questions, they would be surprised at the extent of their resources and the breadth of the duty which God lays upon even the humblest of his saints. Then would they see how needful it is that pastors and teachers should be given to encourage, inspire, and perfect them for their work of ministry.

The work of reformation is one which must begin at home. Before we look to others, we must look to ourselves. For as the life has a teaching power more constant and therefore more impressive than that of the lips; as our actions constitute a language which, in spite of the dispersion of Babel, all the world can understand; as an influence is ever streaming forth from us upon our neighbour even when we have no set purpose in our mind to move him, the work of the Christian evangelist must commence with a watchful care over himself. Much of the antagonism of infidelity is provoked by the anomalies which our lives present, and still more of it finds a plausible support and vindication in our shortcomings. Out of our inconsistencies the unbeliever forges missiles to hurl at our Master. That it would be so, He who knows what is in man foresaw: and more than once He spoke the warning word which His disciples require to bear constantly in mind. "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven."

\* *Memoirs of Mr. Coxo Feary, First Pastor of the Baptist Church at Bluntisham. By John Audley. Cambridge: 1823.*

[From an earnest discourse by the Rev. W. H. Wylie, Ramsey, entitled "*The Lost Ministry.*" London: Elliot Stock.]



## Pages for the Little Ones.

### AUNT EMILY'S STORIES.

#### No. III.

"A NEW little brother, papa says, and if we are very quiet now, he thinks, when we come home from chapel, we may have a peep at him and give dear mamma one kiss. Oh! are you not glad? I wonder how big he is, and what his name will be; Bertie, I should think." "Oh, no, Edy!" said Agnes and Ernest in a breath, "Bertie is our brother, though he is in heaven. Mamma says Jesus has not taken him *quite* away from us; He has only taken him to heaven to *take care* of him as she takes care of our best dolls and the beautiful new puzzle dear grandmamma gave us." "But he is gone, Agnes." "Yes, I know; but he is *our brother* all the same, and we can talk about him and love him, and one day we shall see him, if we ask Jesus to help us to be good."

"Well, I shall vote for Alfred, because he was such a fine brave fellow, and such a good king," said Ernest. "No, let us have Fred, or Edward! Here's papa, we will ask him."

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It is afternoon, the children have one by one crept on tiptoe to Mamma's bedside, and eagerly peeped into the snug little bassinette; and now the cry is "Papa, dear papa, you will stay with us, won't you? and please tell us a story, for poor Aunt Emmy has a headache, and cannot talk to us now." "Well, what shall it be about?" "Not exactly the Bible, because we know most of the Bible stories; but something about somebody that lived next to the people in the Bible. A true person you know, papa, not a made-up one, like the Water Baby." "I have read of a good man who learned about Jesus from the Apostle John." "Oh, we should like to hear about him; do tell us, papa, all you remember. What was his name?" "His name was Polycarp; but I can only remember the sad story of his death." "Oh, you know it,

tell us it, please; how old was he?" "So old, I think you would scarcely guess how old;—he was *ninety*. He lived at Smyrna in Asia Minor." "Have heard of that place, papa." "Yes, there is a message to the church at Smyrna (all the people who loved Jesus there) in the second chapter of Revelation. At the time this message was sent Polycarp was nineteen years old." "Did he love Jesus then, papa?" "Oh, yes, long, long before. You remember I said he was ninety when he was put to death? Well, when he was taken prisoner and urged to curse Christ that he might be set at liberty, he said, 'Six and eighty years have I served Him and He has done me nothing but good, and how could I curse Him my Lord and Saviour? Think now how old was he when I began to serve Jesus?' "I have found out, papa, *only four years* old; what little fellow! why he was not bigger than Charlie." "Right, Ernest; he was young indeed, and I think that was one reason why he grew so wise and good. He had not so many bad habits to conquer, and many foolish things to unlearn as those who have who begin later." "I understand, papa, I learned to work in the nursery without my thimble, and now Miss Selb is teaching me to work with it I cannot get on fast at all." "Just so, my dear Agnes, the sooner we begin to do right in the smallest thing the better for us, the easier the right will be, and we shall not have to unlearn the wrong." "But papa, who taught little Polycarp?" "I do not know; most likely his mother, and no doubt the disciple whom Jesus loved (a whisper from Edith, "I know who that was, 'twas John"). Yes, I think it was John; and I was going to say that like his Master, he would remember the little children, and say a few kind words to them wherever he went. I can fancy the old white-headed man taking the rosy boy upon his knee, and telling how when he and the other discip-



would have sent the mothers and their little ones away, Jesus said, 'Suffer the little children to come unto me;' and, again, how in the lonely desert the hungry children as well as their fathers and mothers were fed with the bread that He made. And, perhaps, best of all, the tiny boy would like to hear how he and James and Peter stood alone with Jesus and the father and mother of the dear little girl at Capernaum: how they looked at her still, pale face, and felt quite sure she was dead; and then how beautiful it was to see the colour come into her lips and cheeks, and her bright eyes open when He took hold of her hand and said so gently, 'Maid, arise.' "

"Oh, papa, I think he would like best to hear how kindly Jesus spoke when He took that last walk out of Jerusalem, and how bright and beautiful he looked as he went up through the clouds."

"We can hardly say what would best please the little boy; one thing we know, he very soon learned to love Jesus, and to show his love by trying to please Him."

"Now, papa, do please tell us about his being taken prisoner, or Anne will bring in tea before you have finished."

"First, then, you must know how it came about, for happily *good* men are not put in prison in our country now. A terrible disease had begun in Africa, and gone up by Asia Minor into Europe, spreading from country to country like wildfire. No medicine did any good; men, women, and children died almost faster than they could be buried. The sad news reached the Emperor at Rome. He thought the idol gods might be angry, because the Christians had spoken against them, and so were punishing him and his people by this terrible sickness, and he commanded that the worship of the gods should be more strictly attended to, and added, if the Christians would confess they had done wrong in speaking against them they should be forgiven, if not they must be put to death. Some men who pretended to be very wise went about trying to persuade people that all their calamities—storms, fires, sickness—came

on account of the Christians, and this made them so angry that they would willingly hunt them up.

"The governors of the provinces, thinking to please the Emperor, insisted that the people should worship him as a god, and thus, though he was himself a kind and gentle man, sad cruel deeds were done in his name. When Polycarp heard of all this he thought he would stay quietly in the city, but his friends knowing the angry Jews and heathen would try to frighten them by first seizing their beloved teacher, begged him to hide in a country-house. He did so, for he remembered that Jesus had said, 'when they persecute you in one city flee into another.' He went from house to house, but at last the officers found out where he was. When he heard that they were in the house he went down to them, asked them what they would like to eat and drink, and begged they would let him have a quiet hour for prayer.

"He had so many friends to pray for, and so much to ask for himself that he went on praying till the heathen were touched by his earnestness. At length *two* hours were gone, and as he still continued to pray they hurried him out, placed him on a donkey, and were thus taking him into the city when they met the chief officer of the police with his father. He took Polycarp into his chariot, and began in kind and gentle tones to ask what harm there could be in saying 'the Emperor our Lord,' and sacrificing. At first Polycarp was silent, but as father and son went on trying to persuade him, he said mildly but firmly, 'I shall not do as you advise me.' Then they grew very angry, and with hard words pushed the old man out of the carriage, and hurt one of his legs. He said not a word, but as he could walk, notwithstanding the injury, he went on to the presence of the governor.

"'You are an old man,' said he tenderly, 'join the people in their shout, "Away with the godless," and you shall be released.' Polycarp sighed and pointing to the people, 'Away with the godless,' he said, meaning themselves instead of the Christians they were perse-

cuting. 'Now, curse Christ,' said the governor, 'and you are free.' The old man raised his fine white head, and with fixed, earnest eyes said (as I told you before), 'Six and eighty years have I served Him, and He has done me nothing but good, and how could I curse Him my Lord and Saviour!' Melted almost to tears, the governor entreated him to yield. 'I am a Christian,' Polycarp replied, 'only fix an hour and I will come and explain to you what a Christian is.' 'Do but persuade the people,' said the governor. 'No,' said Polycarp, 'they will not hear me.' 'Then,' said the governor, 'you must be thrown to the wild beasts.' Still Polycarp was firm. Seeing this the governor commanded a herald to proclaim through the assembled crowd, 'Polycarp has declared himself a Christian.' The people in their fury shouted, 'The father of the Christians! the enemy of the gods! let him die! let him die!' The governor, to appease them, sentenced him to be burnt at the stake. Away hurried the people to gather together the wood for the fire. They fixed a stake firmly in the ground, and were about to fasten him to it. 'Leave me,' he said; 'He who has strength-

ened me to encounter the fiercest beasts also enable me to stand firm at the stake. They piled the wood up higher and higher. Calmly he stood with heaven-turquoise robes, and just before they lighted it he said aloud.

"Ernest, give me the first volume of those large green-covered books in the bookcase, and I will read you the words of his beautiful prayer,—the words which the angry heathen were shouting against him:—'Lord, Almighty God, Father of thy beloved Son, Jesus Christ, through whom we have received thee the knowledge of thyself; of the angels, and of the whole creation; of the human race, and of the just and the unjust in thy presence; I praise thee that thou hast judged me worthy of this martyrdom this hour, to take part in the martyrdom of thy witnesses, in the cup of thy wrath.'

"The fire was kindled, it rolled round his hoary head, and before long Polycarp was soon in heaven.

"His fiercest persecutors could not get the sight; they saw it in their hearts, they saw it in their dreams, they wished for such another; and the heathen would hear no more against the Christians."

## Poetry.

### UPWARD AND ONWARD.

ISAIAH XL. 31.

Upward and onward,  
Heavenward and sunward,  
Rises the lark, as he joyously sings;  
With music thrilling  
All the air filling,  
Bearing a message of praise on his wings.

Like this sweet singer,  
Let us not linger  
Clinging and cleaving to earth's weary  
sod,  
But, upward springing,  
Our tribute bringing,  
Strive to draw nearer and nearer to God.

Upward and onward,  
Heavenward and sunward,  
Soars the strong eagle, his flight  
ing on;  
With heart that quails not,  
With eye that fails not,  
Steadily fixing his gaze on the sun  
So our hearts raising,  
Singing and praising,  
Looking to Jesus, the sun of the  
Our strength renewing,  
Our way pursuing,  
Let us press on till we reach the  
goal.

## Irving's Works.

It is about seven-and-thirty years ago at, one Sunday morning in the early ring, we accompanied a friend to the dingy-looking Scotch church in cotton-garden. We reached the place each before service-time; but the doors were besieged by crowds, and we were obliged to seek admission through some back entrance by the vestry. While there waiting for the chance of getting within the sacred edifice, we saw a stalwart, gigantic figure, considerably above six feet, with raven locks flowing over his shoulders—a face of marvellous expression, blending dignity and gentleness—eyes full of power, keenness, and love—his hands, what seemed to us in perfect keeping with the man himself, a little child, a baby folded up in his arms, whom he was carrying to the house of God; his strength and beauty thus conjoined; his face, close to him, nestling under his chin; his brawny frame, walked the wife of his youth and his love. It was Edward Irving. We heard him pray and preach. His prayer was wonderful—more so than his sermon; at least, as it regarded the attitude, appearance, physiognomy, voice, and whole expression of the speaker. He seemed, indeed, to be entering within the veil, and speaking to the great God of heaven. The discourse was rather above our youthful comprehension. We saw him and heard him in his new Caledonian church, when his popularity was on the wane, and his oddness and eccentricity were greater than ever, to the eclipsing and concealment of those intellectual and spiritual endowments which had blazed brightly in his earlier days. His preaching had become diffuse, pointless, wearisome, and struck one as sadly wanting in previous preparation. We also remember attending, one cold winter's morning, when there was a manifestation of the gifts, shrieks and cries throwing

the whole assembly into confusion, and producing a spectacle the most humiliating and pitiable we ever witnessed. Images we also retain of the man, as we sometimes saw him in the streets, marching along like a second Elijah—staff in hand, ponderous, befitting a giant—everybody turning round to gaze after the dark, majestic, keen-eyed wayfarer. But most vivid of all our recollections is connected with a visit we paid him once at his residence in the New Road, nearly opposite Tonbridge Chapel. He was sitting by the fire, wrapped in a blue cloak; and after conversation, principally about baptism—in which, to our young mind, he seemed to recognize an element of mystery amounting to regenerating grace—he rose slowly from his chair, threw aside his garment, lifted up one hand to heaven, and laid the other on our head, pronouncing most solemnly a prayer and benediction, such as we never heard before or since.

These reminiscences of Irving give us an interest in reading his works which we think none can have who did not know him: for his writings were the natural outgrowth of his whole character; and his character, and looks, and ways helped to explain what he taught. The shadow of the author falling on the pages of this goodly octavo, singularly aids us in understanding the spirit in which he writes—a spirit in the highest degree manly, brave, God-fearing. There is a bare outline of his face prefixed to the volume, which, though it may be accurate, is utterly destitute of force, and does not assist us in the least in reproducing the countenance of Irving.

Mentally, morally, historically, Irving reminds us of Tertullian. He had much of the African father's powerful intellect and passionate soul. Like him of Carthage, too, he was intolerant of all differences from himself, and had an oracular tone of infallibility in the utterance of his own opinions; also zealous in maintaining the dignity and glory of the Church, his own in particular. He was

"The Collected Writings of Edward Irving." In four volumes. Edited by his Nephew, the Rev. C. CARLYLE, M.A. Vol. I. London: Strahan.

also peculiarly given to publish dogmas at variance with the Church's teaching. Following in the steps of the Carthaginian presbyter of the third century, this Scotch presbyter of our own times fell into strange heresies, and believed in continuous miraculous powers, and ascribed inspiration to certain Christian women, and would listen to what they said in their spiritual ecstasies, yet not professing himself to be a partaker in such supernatural endowments. Irving, like Tertullian, has passed under a cloud, and been condemned for his heterodoxy, and for awhile lost his place as a teacher in the Church; and it now remains to be seen whether, like Tertullian, he will not regain his position as a great teacher, and be held in reverence by future ages, in spite of his aberrations. Mrs. Oliphant's *Life of Irving* has done much to reinstate the eloquent preacher and author in public notice and admiration. Genial, bold, high-spirited, full of sympathy with her hero, for his independence of soul, she has given a portrait of the man and the divine in which the ideal preponderates over the actual, as all who knew Irving are constrained to acknowledge. His palpable errors of thought and conduct are excused—not satisfactorily, we think; some of his defects are quite concealed, and to the fair authoress are probably unknown. But, after all, we greatly honour and admire Irving, and find in this first volume of his unpublished works a great deal that has benefited both mind and heart. The contents are four chapters on the Word of God—five on the Parable of the Sower—an Essay on the Book of Psalms—Missionaries after the Apostolical School—an Ordination Charge—an Historical View of the Church of Scotland before the Reformation, and Notes on her Standards.

Before we go further, we cannot help finding fault with the editorship of this volume. A few scanty lines are the only introduction. No notice is taken of the time and order of these publications, so as to help one in determining what were Irving's opinions at successive periods of *his life*, and in investigating the problem

how he stepped from truth into error. It is of the last importance that an editor of Irving should inform the reader of the exact period in his life to which his works belong. For anything Mr. Carlyle has done to prevent it, there may come to be a controversy some day, like that about Tertullian, as to what he wrote before and what after he sunk into heresy. Moreover, as we read this volume, we scarcely know what we have before us. Are the first four chapters taken from what Irving published under the title "*Oracles of God?*" Why not say so? The Essay on the Book of Psalms was written as an introduction to Horne's Commentary. Not a syllable is said of this. A foot-note of four lines we have attached to Irving's Introduction to the Church Standards of Scotland—leaving the controversy out of which it rose, and without some knowledge of which it cannot be understood—utterly without explanation. The editor says, in his half-page of preface, that he means to include whatever is of permanent interest—"to omit only what may neither throw light upon *Mr. Irving's convictions*, nor possess any independent value." Does this mean that all necessary to throw light on the author's convictions will be introduced? If so, then we *must* have his prophetic lubrications, which few will read or care to look at. Their introduction will be a dead weight in the series. The reference to "the prophetic sublimity" of Irving's teaching would seem to indicate that we are to be presented with his expositions of Daniel and the Revelation. We much question the wisdom of this. But we must wait; for the editor leaves us quite in the dark as to what will constitute the four forthcoming volumes.

The famous Missionary Sermon, without any date or note of time, appears in this volume. Its delivery was an era in the preacher's history, and did much to alienate from him many of his friends. It was wild and foolish to deliver such a discourse on such an occasion; though, after all the severe criticism which a good deal of this oration has justly received, we must say that there are parts of it full of that missionary heroism which we

ould be glad to see more prevalent in Christendom, both at home and abroad. The best portions of the present volume are found in the Lectures on the Sower and the Essay on the Psalms.

The first present an example of the author's best style of preaching. The sermons are, indeed, diffuse—at times too diffuseness—amplifying and branching out ideas in all directions, so as to include within the lines of instruction on a particular topic subjects very remote, and wanting compactness and pungency: but they have withal surprising reaches of thought, and astonishingly comprehensive treatment of some matters, and overwhelming bursts of eloquence here and there, and a sonorous Miltonian style throughout—deep, organ-toned; very unlike what we are wont to hear now-a-days, and which it would be intolerable for a less gifted man than Irving to attempt.

We give an extract from the most ample and concise part of the first sermon:—

“First—‘Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.’ This first class I judge to be those who have surrendered themselves to unbelief, the express especial work of Satan; because it is said, ‘lest they should believe and be saved:’ such as, being lifted up with the pride of intellect and knowledge, have fallen into the snare of the devil; upon whom Satan hardly permitted the seed of the word to rest for a moment, snatching it away by some of his evil angels, who stand ready to suggest some proud objection as to the goodness of the reasoning or the truth of the matter; perhaps some witticism, foolishness, or critical censure of the manner of the minister; whereby the word that hath entered by the ear sinketh no deeper into the understanding, whence it is brought forth again with disdain. But, besides these infidel scorers, the Sadducees of every age, we must include here also another class, who, receiving the letter of the truth, do reject its spirit and substance; which is as if these birds, flying through the air, after taking out the seed of corn, should leave upon the field the husk in which it was enclosed. Of which class I may safely say the great multitude of the visible church doth now consist;

who take up religion as a reputable profession, and will consent to do many things which their preacher teaches them—in the way of alms, good neighbourhood, religious observances, church dues, and such-like easy acts, whereby they please themselves with thinking that they are earning heaven: and they rejoice in the prospect of another world, as good, and even better, than the present; and reverence the name of Christ, as the messenger, and in some way the procurer thereof. But when they are called upon to mortify the flesh, with its corruptions and lusts—to deny themselves to worldly indulgences, to forego all trust in their own merits, and to put their trust wholly in the righteousness of Christ,—yea, to hate and abhor themselves in dust and ashes,—they kick against the truth, and withstand its ministers, and fall into the snare of the devil. If any feel conscious to themselves of such indifference and disrespect to the word of God, let them know that they are under Satan's mastery, who hath stirred them up to refuse the grace and mercy of the God of heaven, in order that he may have them wholly and for ever unto himself. And, oh! it is no less than a satanic influence which can make the soul contemptuous of the word of God, which is peace on earth and goodwill to the children of men. You would think it a mad inspiration of hell, if one of your children were to turn his father's tenderness into ridicule, and mock the affectionate words of his mother; and still more, if that child having rebelled, and, being in misery, should refuse your offer of forgiveness and parental grace. Then, indeed, a man is well said to be possessed of Satan, when his stark and violent pride tramples upon every tender relation, and chooses solitary misery and sullen scorn, in preference to peace, concord, society, and love. Such, and worse, are they who hear the word of God with scoffs and mockeries: being possessed of Satan, and by Satan furnished with triple pride, to cast back unto God the overtures of grace and mercy which the minister of the gospel bringeth from our offended and reconciled Father. To whom I can but give this short warning of their true condition, and proceed to the second class of unprofitable hearers. Secondly—‘That on the rock are they, which, when they hear, receive the word with joy: and these have no root, which for a while believe, and in time of temptation fall away.’ This class includeth those in whom Satan hath not been able to excite animosities against the word of God,



which they hear with joy, because of the mercy, and love, and blessedness whereof it bringeth them into the joy of the Lord; not counting the cost, nor humbling themselves to bear the cross, but expecting it as so much clear gain and additional advantage to the worldly goods they are endowed with withal. These are they who would leap at once into the open arms of Jesus; who cry for assurance and enjoyment from the beginning of their Christian life, and will not hear of the processes of the Spirit to root and ground in the faith, of the husbandry of the Father to prune and dress, nor of the office of Christ to withhold or to bestow, to lead into temptation and to deliver from it. I have not time to designate them more particularly, but my eye is distinctly upon them as they

flutter about in the sunbeam. How many have I known who have received the very truth in the love of it, and in the faith of the true gospel joined themselves to the Church of Christ, who, when the novelty of the first impression hath passed away, and Satan hath arrayed to them some form of enticement, have fallen into it, even without any formal persecution or real trouble because of their faith! Which kind of converts I think this city wondrously fitted to produce. Whether it be owing to the lust of novelty and excitement, or the unstable character and infirm resolution of the people, I know not; but certain it is, that I find this class of transient believers and fair-weather Christians of too frequent occurrence amongst professors of the truth."

### Notices of Books.

*Memoir of Bishop Mackenzie.* By HARVEY GOODWIN, D.D., Dean of Ely. (Cambridge: Deighton & Co.)

It is no mere matter of form and common place when we say we have read this book with intense interest. From beginning to end it is pervaded by a charming simplicity of treatment and style, in beautiful keeping with the character of the subject, and in refreshing contrast to the sensational publications of the present day. Dr. Goodwin writes as a gentleman, scholar, and Christian, and feels the deepest love for his departed friend. We do not wonder at this from what he tells us. There must have been something singularly felicitous in the mind and heart—the conversation and ways—the conduct and habits of this remarkable man. Goodness, not greatness, was his main attribute; and yet if unselfishness makes a man morally great—as surely it does, by giving a Christ-like stamp to his life, then was Mackenzie great in a very noble sense. He might have enjoyed ease and fame as a great mathematical teacher at Cambridge,—but he gave up all for Christ. He was willing to go to the wildest and most remote corner of the missionary field, to work, and suffer, and die for Christ. Not, as he was wont characteristically to say, that he thought himself better fitted for the work than others, but because no one else would do it. His connection with the missionary expedition to the banks of the River Shire is now pretty well known, and the conflicts in which he became involved with

the natives have been severely criticised.

We do not wonder at this; and when we first heard of the employment of fire-arms against the natives by a Christian Bishop, we were startled. Nor do we now think his conduct in that respect was justifiable; but this book produces a very different impression respecting the man from what is done by the bare record of his warlike doings. Not for his own defence at all were the weapons used. It appears he was willing himself at any time patiently to die in the service, but simply and entirely to protect oppressed negroes, and to put down traffic in human flesh, that he on some two occasions encouraged the use of the gun. We still think he made a mistake, but the motive was noble. We should question whether Mackenzie was a very wise man. His course at Natal, and at a clerical synod he attended, seems to have been very injudicious, though well meant. Moreover, he was by far too careless about his own health, and fell a victim to his own imprudence. But a man so utterly unselfish, so pure, so loving, so good, so earnest, must be kindly judged and tenderly found fault with. Many, more praised, and less blamed than he, are not half so good.

The Bishop was brought into close connexion with Livingstone, and there is a good deal about him in the book. The journals and letters illustrative of missionary life amongst the Africans are wonderfully interesting. Not at all the less so from their being written by a churchman, looking at many things from



view different from our own. unt of his death and burial—very touching.

Following scrap of a letter, dated 1857, is worth reading every

ove, if we could fully enter into ed enough to satisfy us; His ough to occupy us; His care o assure us of safety and give

Would that we were always Him, and not letting listless- n of any kind, or any earthly urement come between us and

Happy, indeed, we may and of us, far and near, to be in ad if we are seeking this peace, whether we attain to it rapidly e making us at least to grow. nking of myself when I say

e all think of ourselves when t. That one little paragraph es the book precious to us!

*Old Helmet.* By the Author of *Wide, Wide World.* (London: and Co.)

ork is written by the author echy" and the "Wide, Wide we feel sure that it will meet ide acceptance. The style of is very similar to "Queechy," eroine Eleanor often reminds us

The main facts of the story, d, are not drawn from imagi- ut from life, which will add the interest with which it will

Eleanor, whose parents were dly people, had been brought em with a view only to the fe, and their ambition for her ad marriage; but when she was nt of giving her hand to a man, ank and station, but of no re- e met with a true-hearted, nister of the Gospel, who was s of first leading her to think e life, and from whose lips she l of that "Old Helmet" that istian has worn in the battle of Helmet of Salvation. Very

opposition to her parents' e now refused to become the man of the world,—“choosing suffer affliction with the people an to enjoy the pleasures of sin n.” Her parents banished her r home for refusing to conform wishes, and she went to live unt, who was a pious woman. aying with her, she became uainted with Mr. Rhys, the gh whose instrumentality she ht to Christ. Eleanor at length

became the wife of this earnest Christian, who had determined to devote his life and energies to the conversion of the heathen. The book closes with a short account of Eleanor's life as a missionary's wife in the South Seas.

*The Victory over Death: a Practical Exposition of the Fifteenth Chapter of St. Paul's First Epistle to the Corinthians.* By the Rev. W. NIVEN, B.D., Chelsea. (London: Hatchard.)

*The Parables of Our Lord.* By the Rev. A. OXENDON, Rector of Pluckley, Kent. (London: Macintosh.)

These small volumes of sermons are published by two excellent clergymen of the Evangelical school.

The first is well known for his piety and good works throughout the neighbourhood where he resides, and where he preaches the Gospel with simplicity and effect. The volume, we presume, is a fair sample of his ministry. With the difficult problems in the wonderful chapter he undertakes to expound, he has not sufficient theological power to grapple. Also his views are Millenarian. But beyond all this, there is an unction and Christian simplicity in this little book which will render it profitable to many.

Mr. Oxendon's book is a very condensed exposition of the parables, well fitted for the instruction of cottagers and young people.

*The Christ of the Gospels, and the Romance of M. Renan.* Three Essays by Dr. SCHAFF and M. N. ROUSSEL. (Tract Society.)

*The Critical School and Jesus Christ: a Reply to M. Renan's Life of Jesus.* By E. DE PRESSENSÉ. Translated by L. CORKRAN. (London: Elliot.)

The volume published by the Tract Society does not appear to us to meet the wants of the case. Schaff's Essay is not an answer to Renan at all; and Roussel's reply is so exceedingly *Frenchy* and consists so much more in bringing out the infidelity he sees in Renan's book, than a grappling with Renan's theory, and demolishing it, that it is not to our mind a satisfactory production. But what is wanting in this volume is supplied in the pamphlet by Pressensé. It contains a clear examination of the theory of the brilliant Frenchman, and a thoroughly cogent reply to his sophistries. It is altogether a very able production, and, so far as we know, is the best which has appeared on the subject.

## Obituary.

### MEMOIR OF THE LATE MISS MARY FLEUREAU, OF HIGHGATE.

THE late Miss Mary Fleureau was born in 1780, and was thus in the eighty-fifth year of her age. She was a woman of no ordinary character, and her history is interesting.

She was of French extraction; her ancestors, two or three generations back, having been compelled to flee from France by that perfidious decree of Louis XIV., the Revocation of the Edict of Nantes.

Among those who fled their country rather than renounce their faith, were the grandparents of our friend; and she had many a tale to tell of their hardships and privations, as in an open boat they crossed that channel which then, as often since, separated the lands of despotism from the blessed land of liberty.

Such being her pious and Nonconforming ancestry—an ancestry faithful to their convictions, in face of persecution and loss,—it is not surprising that she inherited an uncompromising attachment to the principles of civil and religious liberty, and that she was from her youth upward a firm and fast friend of Protestant Nonconformity. In her attachment to this she never wavered, and it grew with her advancing years.

I have no means of knowing anything of her early life, beyond the fact that her parents occupied a respectable position in society; and that, while yet young, she, like her namesake, “chose the better part,” and gave herself to Christ and His cause. She was a member of a Congregational Church upwards of sixty-three years. Of this lengthened period, by far the larger portion was spent in fellowship with the church at Hoxton, where, after her parents’ death, she, with two maiden sisters, worshipped as long as they lived, and in many practical ways aided its benevolent efforts.

From Hoxton, sixteen years ago, she came to Highgate; and here she has been chiefly known as a quiet, unostentatious Christian, somewhat quaint in her modes and habits of life, evidently preferring the old to the new, but withal decided in her religious character and eminently liberal.

This last feature of her character demands more than a passing notice. On the decease of her two sisters, one of whom quickly followed the other to the grave, and each of whom bequeathed her *their property*, she became possessed of

a considerable fortune. With this she might have lived in what the world calls “style,” and, so far as human opinion goes, would have been justified in maintaining a conspicuous establishment. She preferred, however, to use her money otherwise, and gave the larger part of it to the cause of Christ. She did this through the channels of our great religious organizations—the societies which adorn our land. We sometimes hear the taunt, that Christians care for the heathen abroad, but forget home. Our friend practically repelled this censure: she thought of both. Of all our societies, two at least of the most valuable are our Foreign Missionary Society, whose grand object is the conversion of the world to Christ, and our Chapel Building Societies, whose aim is to plant centres of effort and usefulness at home, and thus to dissipate the darkness around. To both of these agencies, as well as to others, our departed friend was a large benefactress. To the London Missionary Society she gave at one time £5,500, for the purpose of sustaining in perpetuity a missionary in China, and a native teacher in Travancore, both of whom are now usefully labouring. To the London Congregational Chapel Building Society she gave some £2,000, to assist in the erection of various chapels then and subsequently built. She also gave £700 at one time to one of our female penitentiaries, to maintain two females in perpetuity. And it is reckoned she thus, in large donations, distributed about £10,000.

There was not wanting a certain originality and quaintness in the mode of her benefactions. Being pleased with the arrangements made by the Chapel Building Society, and with their considerations in providing that in case of her requiring at any time the return of a portion of her money, it should be restored, she went into another room, and in notes and gold counted out and gave an additional £250. On one occasion, after a public missionary meeting at Spa-fields Chapel, she went up to the table at the platform and pretended to snuff the candles. It was afterwards discovered she had left behind her, on the table, a £10 note.

She was thus, while living, her own executrix, and had the joy during her lifetime of knowing that the money God had given her was being employed in His service,—that the five talents were being doubled, by active and diligent use. How much would have been lost,

the way of pecuniary interest, as well as of pleasure to herself and of benefit to others, had they been laid up in the upkin and placed aside until now!

Nor did she ever repent of what she had done. By her protracted life, she outlived the use of her annuities: but never, on that occasion, nor any other, have I heard her refer to the amounts she had given with anything but unmingled satisfaction.

She was true to her principle to the last. Having given away so much, she had but little to bequeath; but she has left what she had, with a few trifling exceptions, to objects of benevolence, local and general. Having no relations, she was free to bequeath her all to the cause of the Master she loved; and this she has done.

In addition to bequests to several of our great societies, she has placed in trust a sum of money for the maintenance of a Sabbath afternoon service in the Congregational chapel at Highgate, and has also left legacies to several of our local charities. It may also be mentioned that, some years since, she gave to the church the silver communion service now in use at the Lord's table.

I cannot but feel that in all this she has left behind her a noble example. What is right for each to do with wealth, each must consider for himself, and none can ever judge for another; but, unquestionably it would be well in many cases if the responsibility of stewardship were more deeply felt, and were in lifetime more practically fulfilled. What our friend did, as I have said, she never regretted while she lived: I am sure she does not regret it now.

Of her life and character here, it is not needful I should say much. The life of a Christian female, living as she did alone, affords little scope for history. Coming here, too, when over seventy years of age of course her infirmities precluded the possibility of much active service; but she was always interested in knowing what was being done, both here and elsewhere, and according to her ability helped.

One of the most striking features of her character was her strength of will, her firm self-reliance. What she could possibly do for herself, she would never allow another to do for her. It were, perhaps, well if some who easily yield to the smallest pressure of bodily ailment, had a little more of that firmness of purpose which enabled her, under great bodily weakness, still to help herself. She was but one whole day in bed; and the night but one before she died, she sat at the table and made tea.

Far more important than any moral traits, however, was her Christian character. This, always sincere and transparent, of late greatly matured. I had thought, at one time, she was disposed to attach too much importance to what she had done; though this might have been an erroneous opinion. Latterly there was no sign of this.

One of her favourite expressions was, "Christ's work was finished by Himself; He has left nothing for us to do to complete it:" and on this finished work she simply and entirely relied. Her love to Christ, too, was deep and fervent. With great pathos, she, with some difficulty of articulation, repeated, only a few days before her death, that familiar and beautiful hymn, "One there is, above all others," &c. Her love showed itself practically: she delighted in the sanctuary, loved the habitation of God's house, and, as long as she could, she diligently attended it. When at Hoxton, she was scarcely ever absent. She loved the Bible, which she daily had read to her; and on Sabbath afternoons, when by the kindness of a young friend it was also read, she delighted to listen to its truths. She loved prayer, which she diligently practised, and in many ways manifested love for all Christians. Not that she was perfect. That, like all others, she had her weak points, peculiarities, infirmities of temper and disposition, sometimes irksome and trying to those about her, is known to all who were familiar with her: but there was, nevertheless, underlying this a substratum of sterling worth and unequivocal Christian character.

But, whatever she was, she is gone!—the place which knew her so long will know her no more for ever. Her illness was short. A severe attack of bronchitis in a fortnight produced excessive weakness, from which she never rallied. Gently the earthly house of the tabernacle was taken down; the outward man gradually decayed; the frail tenement, though naturally strong, had long been tottering under the weight of years, and, when touched by disease, it at once collapsed and fell. She was conscious and alive to everything, almost to the end. During my last visit to her, on asking, after praying with her, if there were anything she wished to say, she replied with perfect collectedness, "No; I trust my earthly affairs in your hands, and I trust my soul to Jesus." "What a glorious meeting," I observed, "it will be when you see the Saviour as He is!" "Yes," she said, "it will be a glorious meeting; but what it is, we must die to know."

"And you have no fear of death?" "No," she replied distinctly; "none: Christ has taken away the sting of death." And then, as feeling that we were both standing on the verge of eternity, I said, while she silently assented, "Though I walk through the valley of the shadow of death, I will fear no evil." A few hours after, she had passed through the valley, and was welcomed on the other side. Oh, the blessedness of religion, amid scenes so solemn, so real, as these!

The funeral of the deceased was attended by personal friends, by the deacons of the church at Highgate, and by deputations from the societies she had so largely benefited during her life.

Her remains were interred in High-

gate Cemetery, 24th February, 1864; and there, in the "new tomb," wherein none had before laid, and which with its monument she had long since prepared for herself, we slowly and reverently laid her down, to await that "joyful resurrection" of which we could well entertain "sure and certain hope." All that is wanting to complete the mortuary arrangements is just to fill in the date of her death, for which in the epitaph she had left a vacant line.

"I heard a voice from heaven, saying, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

J. V.

## Diary of the Churches.

### SOCIETY FOR THE RELIEF OF AGED AND INFIRM PROTESTANT DISSENTING MINISTERS.

WE have great pleasure in calling attention to this Society, the particulars of which will be found in the advertisement part of the magazine.

We learn that since it was instituted in 1818 it has made grants to upwards of 300 ministers of different denominations, some of whom have been annual recipients of its bounty for more than twenty years. The catholic constitution of the Society, and the inexpensiveness of its proceedings, strongly recommend it to the increased liberality of our Christian friends.

Feb. 16.—Sunderland. The Rev. J. Parker, D.D., preached on the re-opening of Dundas-street Chapel, after extensive repairs. On the following evening, a public meeting was held. A. Corumon, Esq., in the chair.

—Royston, Herts. A meeting was held in the Institute for the purpose of presenting the Rev. H. Martin, pastor of the Kneesworth-street Chapel, with a purse of gold.

—Long Itchington. The chapel here having been considerably enlarged, was reopened for public worship, when the Revs. R. W. Dale, M.A., and J. Sibree preached; the Revs. T. Beard and R. Love conducting the devotional exercises.

Feb. 17.—Llanberis. The Rev. D. Oliver, late of Spring Hill College, was ordained to the pastorate over the church here. The Rev. T. Griffith delivered the introductory discourse; the Rev. W. Griffith proposed the questions; the Rev. D. Roberts offered the ordination prayer; the Rev. H. Oliver, B.A., gave the charge; and the Rev. W. Ambrose addressed the church.

—Nottingham Congregational Institute. A meeting was held in con-

nection with this institute, to receive a deputation from the committee, consisting of Mr. J. Sidebottom, the chairman, and the Rev. J. B. Paton, M.A., theological tutor. Mr. Scholefield was in the chair, and the Revs. G. W. Conder, E. R. Conder, M.A., and W. Thomas addressed the audience.

Feb. 18.—Haydon Bridge. The new chapel was opened for divine worship, when Rev. J. Parker, D.D., preached two sermons. On the following Sunday, the Rev. G. Swain preached.

—St. Andrew's, N.B. The Rev. J. M. Stott, M.A., was ordained pastor of the church in South Bell-street Chapel. The Rev. G. D. Cullen asked the usual questions; the Rev. R. Lang offered the ordination prayer; the Rev. Dr. Alexander gave the charge; and the Rev. R. Spence preached to the church.

Feb. 19.—Ponder's End, Enfield. The members and friends in connection with the church here presented the Rev. W. M. Robinson, the pastor, with an alabaster clock, as a token of their regard. Mr. Alderman Abbiss, the deacon of the church, presided.

Feb. 23.—St. Leonard's. The foundation stone of a new chapel was laid

by T. Spalding, Esq. The Rev. J. C. Hallaway offered prayer, and the Rev. J. Reed, the pastor, read the Scriptures. The Revs. J. Griffin and T. Jones spoke on the occasion, and the Rev. W. Barker concluded with prayer.

Feb. 23.—Southgate. The new school-room in connection with Chase-side Chapel was opened. Mr. W. Cullingford presiding over the meeting.

Feb. 24.—Chelsea. The Rev. R. Hindley was recognised pastor of Mark-lam-square Church. The Rev. J. S. Marsall offered the introductory prayer; the Rev. J. Stoughton addressed the congregation; the Rev. J. Bigwood proposed the usual questions; the Rev. T. James offered the recognition prayer; the Rev. G. Smith addressed the pastor; and the Rev. W. M. Statham offered the concluding prayer.

Feb. 25.—London Congregational Association.—The annual meeting of this association took place in the Congregational Library, Mr. Samuel Morley presiding. The Rev. J. H. Wilson, the secretary, read the report, announcing a great increase in the number of agencies. The Revs. J. Fleming, J. Kennedy, J. Guthrie, W. Grigsby, with Messrs. Curling, Spicer, Scrutton, and Thompson, addressed the meeting.

Feb. 28.—Grantham. Recognition services were held in connection with the settlement of the Rev. W. Goldie, when the Rev. C. Clemance, B.A., preached. A service was held on the following day, when the Rev. B. Ash read the Scriptures; the Rev. C. Clemance offered the ordination prayer; the Rev. J. Matheson, B.A., gave the charge; and the Rev. B. Attenborough addressed the church and congregation.

March 1.—Bath. A public meeting was held in the Assembly Rooms to welcome the Rev. Chas. Chapman, M.A., son-in-law to the late Rev. Richard Knill, as pastor of the church worshipping in Percy Chapel. The Revs. E. J. Hartland, F. A. West, and others, took part in the proceedings.

— Ratcliff, London. The Rev. J. Renny was ordained pastor of the church meeting in Queen-street Chapel. The Rev. E. Schnadhorst opened the service; the introductory discourse was delivered by the Rev. S. McAll; the Rev. J. Bowrey proposed the usual questions; the Rev. S. McAll offered the ordination prayer; the charge was delivered by the Rev. J. Kennedy, M.A., and the sermon to the church by the Rev. T. E. Stallybrass, B.A.

March 2.—Wareham. The Rev. J.

Key was recognised pastor of the church here. The Rev. J. Fox, B.A., read the Scriptures and prayed; the Rev. J. H. Wimborne asked the usual questions; and the Revs. W. Lewis, R. T. Verrall, B.A., B. Gray, B.A., and R. S. Ashton, B.A., gave addresses. The Rev. G. C. Smith, M.A., concluded with prayer.

March 8.—Walthamstow. The opening services in connection with Trinity Congregational Church were held, the Revs. C. Dukes, M.A., and H. Christopherson preaching on the occasion.

March 10.—Shrewsbury. A testimonial was presented to the Rev. W. Thorp, on his having entered upon the twentieth year of his ministry at Swan-hill Chapel. It consisted of a purse containing one hundred and eleven sovereigns.

— Shrewsbury. The new school-rooms connected with Abbeyforagate New Church were publicly opened, the Rev. J. Sibree being called to the chair. The Rev. H. Warner and Messrs. W. Paton, P. Gasquoine, G. Scott, &c., took part in the proceedings.

## PASTORAL NOTICES.

### CALLS ACCEPTED.

The Rev. F. Willicott, of Nantwich, has accepted the invitation of the church in Upperthorpe Chapel, Sheffield.

The Rev. T. R. Hoskin, late of York, that of the British and American Church, St. Petersburg.

The Rev. S. E. Dodge, late of Dunstable, that of the church, Odiham, Hants.

The Rev. W. Densham, late of Chard, that of the church, South Petherton, Somerset.

The Rev. W. H. Edwards, that of the church, Welford, Northamptonshire.

The Rev. J. Chew, of New College, that of the church, Mile End-road Chapel.

The Rev. S. W. McAll, M.A., late of Macclesfield, that of the church at Finchley.

The Rev. J. T. Gale, late of Darwen, Lancashire, that of the church, Union Chapel, Putney.

### RESIGNATIONS.

The Rev. W. A. Mann has resigned the pastorate of the church, Mill-hill, Blackburn.

The Rev. M. Hudson, that of the church, Portland Chapel, Southampton.

The Rev. H. Stacy, that of the church, Great Chesterford, Essex.

The Rev. J. Inglis, that of the church, Christian Malford, Chippenham.



## Day of Special Prayer.

INVITATION TO CHRISTIAN PARENTS IN ALL COUNTRIES TO SET APART TUESDAY THE 12TH OF APRIL NEXT, FOR SPECIAL UNITED PRAYER FOR THEIR CHILDREN

THE Committee of the Evangelical Alliance are induced to issue this invitation, after much consideration and prayer on the subject, in consequence of a suggestion made by the chairman of one of the meetings held in Freemasons' Hall during the week of prayer in January last, on account of the numerous requests continually sent in for the conversion of children of believing parents. These requests made it evident that such an invitation would be very warmly and extensively welcomed, and that a large number of deeply-tried Christian parents would, under God's gracious blessing, derive incalculable comfort and strength from the United Special Prayer which it proposes. Nor could it be doubted that a measure of this kind, which enlisted the sympathies, and obtained the approbation, of Christian parents in London, would be equally prized by Christian parents throughout Great Britain and other countries.

Special meetings are therefore by this invitation convened for the morning and evening of Tuesday, the 12th of April next, at Freemasons' Hall, for the purpose of "Offering up Solemn Intercession on behalf of the Children of Pious Parents." Parents especially are invited to attend, in the persuasion that, as they only can know the anxieties of a parent's heart, they will the more tenderly, and with the greater readiness, "bear one another's burdens" in this respect, "and so fulfil the law of Christ." The morning meeting will commence at 11, and the evening meeting at 7.

It is suggested, that on the same day similar meetings should be held, wherever practicable, in towns and villages, and in

private circles; and that at domestic worship in all Christian families more than ordinary attention should be drawn to the subject. If, in any case, the day mentioned should be unsuitable, another day can be substituted.

The suggestion is also offered, that clergymen and ministers of the Gospel might, in some instances—where, for example, there is a service on that evening—make special reference to it in their addresses and prayers; and that in other cases they might on the previous Lord's day bring it before their congregations.

It is unnecessary to advert to the manner in which the proposed meeting may be best conducted; still less would it be desirable to lay down a model which all should be conformed. Christian prudence will in all cases be sufficient for the occasion, under the guidance of the Word of God, and with the promised help of the Holy Spirit. It is only suggested that, while prayer is the chief object of the meetings, in the intervals of prayer and praise suitable portions of the sacred scriptures should be read, and a few brief practical remarks on the responsibilities, duties, and encouragements of parents should be offered by ministers or experienced Christians.

It only remains for the committee to commend the subject to the previous reflection and prayerful thoughtfulness of the godly throughout this country and the world, and to express their own devout desire that the invitation may be generally accepted and acted upon. May the presence and power of "the Comforter, which is the Holy Ghost," be graciously vouchsafed to all the meetings!

## Emendations of the Authorized Version of the Bible.

As many of our ministerial and learned brethren are known to possess numerous manuscript emendations of the Authorized Version, we have much pleasure in stating to them the fact which has just come to our knowledge that an amended edition of the Authorized Version, the labour of many years, is now preparing for the press. We have seen it, and can bear testimony to the carefulness and ability with which the work is being conducted.

The author has expressed to us his conviction that its efficiency would be materially increased, by the emendations collected by our brethren, which he is preparing carefully to consider before sending his first sheet to the press. It is a peculiarity of the forthcoming revision that it gives the authority for each emendation, and this important accompaniment would be requisite in each case of assistance. Any suggestions sent to us will be handed to the author; but, to be available, they must be sent with the least possible delay. References should be given to the book, volumes and pages, in which the criticisms are contained, that they may be verified.



THE  
**Missionary Magazine**  
AND  
CHRONICLE.

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MADAGASCAR.

SINCE the publication of our last number, an unusual amount of intelligence has reached us from our missionaries in ANTANANARIVO, from which we intend to give brief specimens in connection with the several departments of missionary operation. Our readers will thus have the direct testimony of our labourers in reference to their own peculiar work. We need hardly observe that they have difficulties—formidable difficulties—with which to contend; yet, reviewing the serious events which have occurred since their arrival, these difficulties are fewer than might have been apprehended. On the other hand, their encouragements are numerous and great:—the government appears to be established; they enjoy perfect freedom in the prosecution of their work; every month the Churches receive numerous additions, and the congregations generally crowd the spacious places of worship in which they assemble. Our missionary Brethren give evidence of their diligence in the acquisition and use of the native language; and in the several auxiliary departments of *education, the press, and medical practice*, every man is busily and successfully employed. We proceed to give extracts from their several reports:—

ENCOURAGING STATE OF THE MISSION CHURCHES.

“With regard to the prospects of the Mission among the people, nothing can be more encouraging. The five chapels are crowded every Sunday, and no more are in course of erection. Both adults and children are eager for knowledge, and there is perfect liberty of action. A very large population in villages around the capital are ready for the Gospel, for heathenism here can never to have had that all-absorbing power and influence which most systems of idolatry have. As far as I can see, there is little to be displaced by the Gospel, except the natural enmity of the human heart; and I believe it is welcomed as a bright revealer of *certainities* in place of the shadowy *guesses* of their former belief.

“JAMES SIBREE.”

"The Church at Analakely being without a European superintendent," writes Mr. Pearse, "at the request of the members of that Church I have consented to occupy that position for a time. It may lead to my remaining permanently; but, till I know more of the language, it has been thought best to let it be but a temporary arrangement. Here the field of usefulness is large; but at present all that I can do is to read the Scriptures and announce the hymns at our public services, and consult with the native preachers and deacons on matters connected with the Church.

"The building in which we worship will hold about one thousand persons, and is usually quite full. There are one hundred and eighty members belonging to the Church, and at our Church meeting held last Wednesday ten persons were proposed for membership. For these tokens that the work of the Lord is prospering among us you will gladly join in thanking the great Head of the Church, and, with your thanksgiving, will join with your distant Brethren in supplication that a still greater measure of the Spirit may be poured out on Madagascar, and that to our Churches many more may be added of such as shall be saved.

"The building in which we worship is a rude structure of mud and rushes, and would doubtless offend the eyes of many in England who are accustomed to worship in chapels and churches upon the erection of which skill and art have been bestowed; but for the natives of Madagascar, many of whom live in houses erected of the same materials, it answers very well, although I shall hail the erection of a more substantial building, and shall feel that during the season of the year I am in less danger of getting a shower-bath during the hours of worship than I am under the present rather porous roof.

"JOSEPH PEARSE."

"Additions are still made to our Churches of such as we have reason to hope are, in the judgment of charity, converted to Christ, and partakers of spiritual life, though that life be but feeble, and, in some of its manifestations, obscure. The majority of those from without, who now frequent our places of worship on the Sabbath and at other times, are many of them such as have been halting between two opinions, but are seeking reasons to decide for Christ, coming to hear and ascertain for themselves what Christianity is; and though the greater portion of these may as yet be but apparent or external adherents to Christianity, they come within the influence of the Gospel, and their growing numbers render not only our hope of the future increase of the Church stronger, but the improbability of persecution for Christ's sake greater every day.

"The country remains quiet, the Government is apparently becoming settled, and no relaxation on the part of the Sovereign and others in visible devotedness to the idols is manifest. No impediment is offered or allowed to the perfectly free action of the Christians, alike in the enjoyment of their own privileges, and their efforts to extend the Gospel to others.

"WILLIAM ELLIS."

"Never were the people more free to worship whom and what they please than they are at the present; and many high officers now occa-

attend the house of prayer who never did so in the time of the late Prime Minister has been once or twice lately. The fact of his confidence to many, as he is felt to be a great power in the country.

five large native chapels already at the capital, all of which have congregations; and two others are in course of erection, one of which near the Prime Minister's house, and the other not far from the We have every hope that they will be soon filled with good congregations without materially affecting the numbers in either of the existing

"C. T. H. STAGG."

#### TABLE RECOGNITION OF THE CHRISTIANS BY THE QUEEN AND GOVERNMENT.

reception of the Christians by the Queen on Christmas-day, when ten or eight thousand assembled at the palace to pay their respects, of much political importance as the first official recognition of the rights of the Christian part of the community. For nearly an hour her Majesty listened to the hymns sung by the choirs of the chapels, and she has expressed her satisfaction with the whole proceedings.

"JAMES SIDNEY."

Christmas-day, the heads of the Christians expressed a wish to pay respects to the Queen, and her Majesty signified her pleasure to receive them. Early in the morning of that day the congregations assembled in their chapels. The places were all crowded, though the services were not over till after eight o'clock. (I heard that some of the people had slept in their chapels all night to be sure of a place in the morning). As soon as the services were over the several congregations proceeded, some of them singing hymns, to Andohalo, the place of public assemblies, while I went home for refreshment. Before nine o'clock a messenger brought word that the Christians were assembled, and, in company with some of the Brethren, I proceeded to the place of gathering. On our way we met the Prime Minister and a number of the nobles going to the palace; but the road was so thronged with Christians, that their bearers could with difficulty make their way through the crowd. On reaching Andohalo an animating spectacle presented itself on the slightly elevated sides, and in the northern part of the centre of the natural amphitheatre, situated in the heart of the city; not fewer, than 7000 Christians were assembled. Some were standing or walking to and fro, others sitting under umbrageous and fruit-bearing trees. Fathers and mothers with their children were there, young maidens, pastors and their spiritual flocks, all in their holiday attire. All perfectly at ease and conscious of security, while the grateful joy of the occasion seemed to beam in every countenance, and find utterance in every

the leaders of the Christians were arranging the several companies, and led through the crowded way to the neighbourhood of the large hall where they were soon after followed by the Christians walking four abreast. The front ranks were civil and military officers of 13th and 14th Honours,

officers of the palace wearing their pink ribbons, as well as others of lower rank, mingled with pastors, preachers, and deacons, followed by the whole body of the Christians, the men walking first and the women afterwards. Joining with them, we led the way to the palace, the general residence of the Queen. Here the Christians filled every available spot of ground in front of the balustrade within which the royal seat was placed. The members of the royal family and officers were ranged on the left; the ladies in waiting, ministers and members of the Government, on the right. When the Queen, who looked remarkably well, came out of the palace, she was welcomed with hearty greetings from the vast assembly. As these subsided, several parties of singers sang what may be termed the National Anthem, and a hymn imploring the Divine blessing on the Queen. An officer then advanced a little in front of the rest, tendered the salutations of the Christians to her Majesty and presented the customary *hasina*, which the Queen very cheerfully acknowledged. The choirs belonging to the several city congregations afterwards sang with good effect several hymns and anthems. Rainimamonjiso, an intelligent, gifted, and influential officer, also an aide-de-camp to the First Minister, then stood forward, and, in the name of his fellow-Christians, addressed the Queen with much readiness and force, assuring her Majesty of their loyalty and gratitude for their privileges, of their devotedness to the Government, and earnest desires to promote the welfare of all classes. The Queen made a short and approving reply, and by gestures as well as words assured the vast assembly of the satisfaction which their presence and declaration of their attachment had afforded. The high officers and members of the Court seemed surprised and pleased with the singing of the Christians; and after the latter had again sung the National Anthem, her Majesty rose, and re-entered the palace about twelve o'clock, amid the cordial greetings of the multitude, who then returned to their respective homes.

" WILLIAM ELLIS

#### ESTABLISHMENT OF SCHOOLS.

"I will now supply you," writes Mr. Stagg, "with a brief account regarding my own particular sphere of labour—the cause of education, and the hopes and fears respecting it. I would have written more fully than I have previously, but I deferred doing so till I could actually tell you I was engaged in the operation, and striving to accomplish as far as possible the work intrusted to me by the Directors.

"The erection of the building took much longer than we had anticipated, and the difficulties that arose during its erection we could not foresee.

"It was commenced just before the Revolution, so at the very outset the progress of the work was stayed for several weeks; then, again, much trouble in getting suitable men; but at last all these difficulties were overcome, and the building was completed, giving satisfaction to us, and much pleasure to the natives, who were glad once more to have a school in which their children might be educated under the guidance of a missionary.

"The cost of the building is about £120, which includes the furniture, &c.

ation.

, again, the Catholic missionaries had commenced operations some months, having all the field open before them; and we knew they were very persevering in their endeavours to insure the attendance of men of all classes, in which they had succeeded to some extent. We must commend their zeal, which has been unremitting. I believe they have seven Catholic priests, and three sisters, who devote much of their time to the education of the young. They assert that we have all the adults and all the children. Now whilst it is true we have all the adults, it is not true that they have all the children.

Regular attendance is about 150. Of that number there are about 50 who are boys. The school is large enough to accommodate 200. There has been a gradual increase since it was first opened. The children belong to all classes of the community, from the Prime Minister's son to the very poor. It is purely a Mission School. We exclude none: we admit all, whether they are Christians or not. On the whole I have found the attendance of the children very regular, and their progress satisfactory. They seem very anxious to acquire knowledge, and willingly do any amount of work required.

Of course we do not expect much from them at present, but their progress is quite equal to children in our ordinary British schools.

Thinking it may be interesting, I will just give a sketch of our ordinary work. We commence by praise and prayer, and then I often give a lesson in English; we then take the ordinary school lessons of reading, writing, and arithmetic. I have also given them a few lessons in the history of the world, and also some bearing more particularly upon the life of our Saviour lived, laboured, and died. We use a Scripture Catechism, which our friend Mr. Parrett has reprinted from a copy which was in use here many years ago. I wish we had some good school-books in English. There are many little treatises we should find most useful;

our best. I have every hope that in a few months six young men will be ready to go to important positions, which I trust they may fill with credit to themselves and much good to the people.

“C. T. H. STACE.”

#### OPERATIONS OF THE PRESS.

“Since I commenced with the Press in the middle of April,” writes J. Parrett, “I have printed a Catechism of 32 pages, and another of 38 pages, 1000 copies of each, which have nearly all been sold. I have also printed a set of 6 School Lessons, 200 of each; some small matters for the Dispensary and have nearly finished Russell’s Catechism of 200 pages. I do not think that I have done much, but as this has been my starting year, I look upon it as something done. I have also three assistants, one pressman, and two compositors, and intend shortly to get three more, as I am likely to have plenty of work, for which I am very glad.

“In conjunction with Mr. Cousins I started a day school at the chapel at Amparibè, some six months since. This has prospered; at present there are eighty scholars, and a master and mistress. The teachers are supported principally by us, but the children all pay a trifle monthly. We also commenced a Sunday school in connection with the chapel, of which I took the management. The average attendance of children is seventy to eighty; and there is also a womens’ Bible class in connection with the school, with about thirty or forty members. Sometimes, too, we manage to get a mens’ Bible class, but not often. In addition to these, I often form a class of the boys and girls who hang about the chapel during service time; so that, from one source and another, I obtain 140 to 150 attendants at the Sabbath school, which is a very fair beginning.

“J. PARRETT.”

#### MEDICAL MISSIONARY LABOURS.

##### EXTRACT FROM ADDRESS OF DR. DAVIDSON.

“The natives, although they are considerably removed from a state of barbarism, and have attained to a certain degree of advancement in many of the useful arts, are entirely ignorant of medical science. The priests are their physicians; their medical and religious superstitions form parts of a system. The Malagasy word *ody* signifies at the same time *medicine* and *charm*, and thus we find that the chief or only means of cure are incantation and charms. Surgery is unknown: the simplest operations are not attempted.

“The LONDON MISSIONARY SOCIETY has established a Dispensary, and maintains a physician at the capital. The numbers who daily apply for medicine and advice evince the value put upon that institution by the Malagasy. More substantial proofs are not wanting. The nobles have contributed cheerfully towards the erection of the buildings; and while none are refused medicine because they are unable to pay for it, yet many, even of the poor, willingly give a small sum, as they are able, to help to meet the current expenses of the establishment.

“During the past year—a year of revolutions—above three thousand patients have been prescribed for, out of tens of thousands who have applied.



urds. It has done more—it has brought the Gospel to a large class  
uld not possibly be reached by any other agency whatever. Many  
tened to the Gospel for the first time in the Medical Missionary Dis-  
r, where they had resorted for the cure of their bodily ailments, whose  
or indifference would have prevented them seeking, or even submitting  
stian counsel or instruction from any other source.

“ANDREW DAVIDSON.”

RESS OF THE PASTORS OF THE CHURCHES IN ANTANANARIVO TO THE  
DIRECTORS OF THE LONDON MISSIONARY SOCIETY.

Directors have been gratified with the reception of an address, dated  
ber 7th, ult., from the native pastors of the several Churches in the  
expressing their joy and gratitude for the manifold blessings received  
the benevolent labours of the Society. It is marked by the pecu-  
of native style, and will be read, we feel assured, with sincere thank-  
to the God of all grace, and with feelings of brotherly regard for the

“Antananarivo, November 7th, 1863.

‘The beloved Brethren,

“The Missionary Society, London,

“Who unite their efforts to spread abroad the Word of God.

ARLY BELOVED BRETHREN,—The Churches in Antananarivo unite  
in writing to you all.

The Old and New Testaments, and the different kinds of tracts, and the  
books which you sent to us, to make us wise in following Christ, have

The missionaries and their associates whom you have sent to teach the

"4. The Christians are increasing in Madagascar, the people are coming forward and receiving the Word of God, and we all rejoice and bless God, for this cometh not of our own strength, but of that which cometh from above.

"5. There are six chapels already finished in Antananarivo, and filled with people every Sabbath, but we intend to make others. The Christians in the country are making progress, and their numbers are increasing. Therefore we thank God for His mercy, for He has prospered His kingdom, and enlightened those who were in darkness.

"6. The missionaries in Antananarivo are labouring indeed, teaching and doing that which will cause the kingdom of Christ to advance, and making us all glad.

"The Churches visit you.

"May you live,

"Saith your Brethren,

"RATSILAINGIA,

"RAINITRIMO,

"RASOAMANAMBOLA,

"RANDRIAMBELO,

"RAINIMANGA,

"RATIANA, and all the Christians."

#### VISIT OF THE ENVOYS OF THE QUEEN AND GOVERNMENT OF MADAGASCAR TO GREAT BRITAIN.

OUR readers will have learnt from the daily journals that the Sovereign and Government of Madagascar have sent to this country two distinguished nobles with a view of submitting to our Government some modifications in the treaty of friendship and commerce formed by the late King, both with England and France. The names of the envoys are RAINIFIRINGIA, 15th Honour, and RAINANDRIANANDRIANA, 14th Honour.

They have been very favourably received by Earl Russell, as Minister for Foreign Affairs; and by her Majesty the Queen, the Prince of Wales, and several members of the nobility and of the legislature.

We encourage the hope that the peaceful object of their visit may be accomplished, which would greatly conduce to the commercial interests of Madagascar, as well as to the general prosperity of the country.

The following letter of introduction to the envoys was addressed to the Directors by the undersigned Native Christians:—

"To the beloved Brethren.

"We beg to inform you that our friends Ralaimaholy (Rainifiringia), 15th Honour, Officer of the Palace, and Rasatranabo (Rainandrianandriana), 14th Honour Aide-de-camp of the Prime Minister, accompanied by John Duffus, have been sent by our Queen to Queen Victoria; and we hope, if it is the will of God that you will meet with them, that they may tell you of the progress of Christianity, and the teaching of the missionaries whom you have sent to

scar. We are glad, for we have friends indeed, and we all thank  
say good-bye to you in the name of Jesus Christ our Lord,

“Saith your Brethren,

“RATSISETRAINA,

“RATSILAINGIA,

“RAMAKA,

“ANDRIAMBELO,

“RAHANAMY,

“RATIANA,

“RAMANANDRAY.

ananarivo, 10th November, 1863.”

### CHINA.

#### ESTABLISHMENT OF TEN PROTESTANT MISSIONARIES IN PEKING.

“Peking, January 2nd, 1864.

DEAR FRIEND,—I send you this note, *via* Russia, to inform you that I  
at the Chinese Hospital accounts by the English mail that leaves in a  
two. By the same opportunity I also send the Report to be printed at  
ae.

river is now closed by ice, and our mails came *via* Chefoo.

your papers of October I see some strong observations about the  
on of Protestant missionaries from the city of Peking. That mis-  
s cannot gather crowds in the street is true; but they can do any-  
else they wish, so long as they act prudently; and there are now  
city the following ten missionaries doing their work as they have

AN MISSIONARY SOCIETY.—Rev. Joseph Edkins and wife, and  
Dr. Lockhart.

H MISSIONARY SOCIETY.—Rev. J. Burdon; Rev. W. H. Collins, wife,  
and children; and Mr. John Fryer, school teacher.

. PROPAGATION SOCIETY.—Dr. Stewart, and Rev. F. R. Michell.

H PRESBYTERIAN MISSION.—Rev. W. C. Burns, *pro tem*.

CAN EPISCOPAL MISSION.—Rev. S. Scherescherveski.

CAN PRESBYTERIAN MISSION.—Rev. Dr. W. Martin, wife, and chil-  
ren.

not know whether I informed you that the French Ambassador tells  
in *Szechuen* Province, at a place called *Chung King*, the people raised  
rbance against the native (Catholic) Christians, killed many, and  
ed property worth 400,000 taels. He has demanded satisfaction, and  
l authorities are to pay the money. He says that almost every week  
plied to under similar circumstances; that the feeling is not so much  
Christianity, as against foreigners, and against the native Christians  
vers of a foreigner; and lastly, that this feeling emanates from Peking,  
nly manifested in the distant places or provinces.

“Yours very truly,

REV. DR. TIDMAN.”

(Signed) “W. LOCKHART.

## INDIA.

## BAPTISM OF A BRAHMIN CONVERT.

“ Calcutta, January 21st, 1864

“ MY DEAR SIR,—As our friends at home are very naturally encouraged by tidings of success in our missionary work, I am happy to be able to request the baptism of another young Brahmin.

## EARLY TRAINING OF THE CONVERT.

“ SHOSHY BHUSHEN MUKERJEE is seventeen years of age. By the example of his father and mother he became an idolater; though, like the majority of the youths in and near Calcutta, he had but little faith in idolatry. Still he repeated his mantra, worshipped the gods and goddesses, Káli, Dú Náráyan, Shib, Hari, Lakhmi, and others, and occasionally made offerings at the temple of Káli, and besmeared his body with mud in honour of Hari.

“ About eight years ago he entered the Government school at Howrah, and read there until the close of 1861. In January, 1862, he entered our Mission School at Behala, and read there throughout that year. In the Behala School he had to read the Bible and the Evidences of Christianity as class-books, and he soon felt that Hindooism was false and Christianity true. As truth entered his mind he felt anxious to give up idolatry, which he did, even on public occasions, when he was compelled to bow before the image.

## HIS DECISION TO SURRENDER ALL FOR CHRIST.

“ In January 1863 he entered the Free Church Institution in Calcutta, where he also had to read the Bible in class. Under the teaching of the missionaries of the Free Church his convictions deepened and strengthened, and in March, 1863, he came to me at Bhowanipore, declaring his wish to be baptized. I advised him to wait some months, and promised in the meantime to give him religious instruction. On his determination becoming known to relatives and neighbours, there was a great commotion; many scholars were removed from the Behala School, and he was immediately taken away from the Free Church Institution and sent to the Calcutta College, an institution established by the Deists. He was beaten and threatened, but nothing shook his resolution. In his sharpest trials he declared himself a Christian, and sought help from Christ. As opportunity offered through the year, he sought religious instruction from Surjyo Baboo, myself, and others; and when difficulties were suggested by the Deists, or when atheistical books were given him to read, he always sought help from one or other of his Christian teachers. Towards the end of the year he threw off his ‘poita,’ the Brahmins’ sacred thread, and declared that he would not wear the sign of a false religion. The first time he remained without it about a fortnight, but put it on again at the solicitations of his relatives. The second time he was without it for two months and refused to put it on until they beat him, and then he yielded. His father asked him, ‘Do you wish to remain at my house?’ saying, ‘If so, the ‘poita’ is my religion, and you must wear it.’

## HIS BAPTISM.

“ He came to me on Friday last, and said that he wished to be baptized without further delay. Both Dr. Mullens and I felt satisfied at his knowledge

of Christianity, and with the proofs of his sincerity ; so he remained with us, and I had the privilege of baptizing him at the Cooly Bazaar Chapel on Sunday morning. He cannot return home without being subjected to terrible persecution, and without being forced to wear the 'poita,' the sign of Hindooism. As his relatives are seeking to carry him off forcibly, we have to protect him. For safety he sleeps in my study, and stays either with me or Dr. Mullens during the day, as there have been men waiting about in the hope of being able to carry him away. He is very anxious to be protected, knowing well what he will be subjected to if they lay hands on him.

"I see by the English papers that we are asked to show the results of Indian Missions. I would, therefore, draw attention to a remarkable result shown by this case. Shoshy, being a Brahmin, lived at home for two months and a half without a 'poita,' during which time he ate with his father and brothers. Five years ago this would have broken the caste of the whole family, and have brought the denunciations of the community upon them ; but now it has been passed over without notice. This is a straw showing both the direction and the rapidity of the current.

"I know many who have cast off the worship of idols, who read the Bible, and who pray in the name of Christ, but who have not the courage to face the consequences of an open profession. If it be possible to be a 'secret disciple,' I think there are thousands amongst the timid Bengalees.

"With kind regards to yourself and the Directors,

"I remain, yours faithfully,

"REV. DR. TIDMAN."

(Signed) "JAMES E. PAYNE.

## CENTRAL SOUTH AFRICA.

### NOTICES OF THE MATEBELE MISSION.

THE REV. JOHN MCKENZIE had been formerly appointed to bear a part in the Mission to be established in the MAKOLOLO country ; but, having been prevented from accompanying the Brethren who entered upon that disastrous enterprise, he remained for a season at Kuruman. Subsequently, he took up a position at the BAMANGWATO—midway between the Kuruman and the Matebele, where he has laboured with much encouragement.

The following pages contain a narrative of Mr. McKenzic's recent journey to the Matebele, more especially with a view to ascertain the practicability of opening another station, in addition to that of INYATI, to which the operations of the Mission have been hitherto restricted :—

"Inyati, September, 1863.

"DEAR SIR,—My last to you, written in July, a few days after our departure from the Bamangwato, will have informed you of the reasons which influenced us to undertake a journey into the Matebele country, and I now intend to give you some account of my reception by Moselekatse, and my impressions of the Matebele Mission.

## ARRIVAL IN THE MATEBELE COUNTRY.

"It is the custom to announce to Moselekatse the arrival at his outposts of any strangers or travellers. Accordingly; on the Monday after our arrival at the Batalaonta, three men were despatched to inform Moselekatse of the return of Mr. John Moffat, accompanied by another missionary, who had come to see the king and his friends the missionaries at Inyati. We found that great stress was laid by the Batalaonta on the fact that I had been at Sekomi during the late war—in fact, that I was to be 'announced' to the king as 'Sekomi's missionary.' While not caring to hide my connection with the Bamangwato, I endeavoured to impress on their minds that I had been one year at Sekomi's; that I had come from England at the same time as the Matebele missionaries, and that I was one with them in entire neutrality in all political matters. I learned afterwards, however, that my explanation was given in vain—all that reached the ear of the chief being that Yon (Mr. Moffat) was coming, accompanied by Sekomi's missionary.

"Taking it for granted that Moselekatse would admit us, we did not wait at Mahuku's for an answer, as is sometimes done, but slowly followed the rear of our messengers. After passing through in this way the border of the Makalaka country, as it is called, we entered the Matebele territory now having as escort, or spy, a *lechaga*, or warrior, whose train was our road.

## NEGOTIATIONS WITH MOSELEKATSE.

"The messengers from Moselekatse met us one morning, before dawn, in a plain, near to Boherehere river. After saluting us, the principal messenger began to give us the 'mouth' of the king. First of all came a great number of questions concerning myself, summed up by 'The king wishes to know what you want in his country?' After being catechised for some time in this manner, the messenger began, not without some confusion, to deliver the decision of his master. It was astounding, after having answered so many questions, put by order of Moselekatse, to be given to understand that the king had already made up his mind, and that I was commanded to return, that the king did not wish to see me. On inquiring into the use and meaning of the thing, Mr. Moffat informed me that it was quite customary to express the people in this way, and yet, no matter what their answers might be, was the conversation summarily by announcing the previously formed decision to the chief. My friends were further of opinion that, although my position was not altogether hopeless as to obtaining admission into the country, yet nevertheless, nearly so, inasmuch as Moselekatse was very seldom known to change his mind. Although I might have returned at once, having ascertained that the missionary friends at Inyati were all in good health, I confessed a strong disinclination to do so. In the first place, I did not like the idea of being sent about one's business in so summary a manner; but, above all, I felt it would tend to enhance our character amongst the natives, who were so suspicious, were missionaries able to pass over at pleasure from one chief's party to another.

"We were given to understand, on inquiry, that one of the men was to return to the king with our explanations; so Mr. Moffat and myself set ourselves to the task of explaining to him our views and plans, in so far



deemed necessary—reiterating the salient points, so as to impress them on his mind. We found the messengers very respectful and well disposed—indeed, we could understand that it was their wish that I should be admitted. Mr. Moffat was struck with the improvement for the better, which had taken place during his absence, in the outward behaviour of the Matebele. In the course of our conversation, we learned some of the remarks which had fallen from the old chief when he heard that ‘Sekomi’s teacher was coming.’ Pointing to some cows in his cattle-pen, which had been stolen from the Bamangwato, Moselekatse jocularly called to his attendants to hasten and milk some of Sekomi’s cows for Sekomi’s missionary, ‘for he must be hungry after so long a journey.’ ‘Why, if I admit this man, he will see everything in the country, and then return and inform Sekomi.’ ‘Well, really,’ said a puzzled wife, sitting near, ‘what crimes do these white men commit, which cause them to be from their own country in this way?’

‘Being without water at the place where we received the king’s message, Mr. Moffat suggested that we go *forward*, and wait at the first water for the final decision. To this the *machaga* agreed, although with reluctance, being instantly unwilling to allow me to advance without the king’s consent. As to Mr. Moffat, they said it was understood that he would proceed at once, inasmuch as he was ‘going home;’ but Mr. Moffat declining to do so, we spent the interval together at the river Kumalo.

‘On Friday afternoon the messenger returned from the king, his feet and hands covered with dust, but with a smiling countenance. Moselekatse’s answer was, that ‘I was to come on; but where was my present to him, and that Mr. J. Moffat? He had not seen them.’ We reached the camp of Moselekatse on Monday afternoon, but did not see the king till next morning. He is not living in a town, but at the foot of a mountain not far from a village called Sesenteve. His four waggon were drawn up near to each other; and these were the temporary huts of his harem and servants, closed in by the edge of thorn branches; and in front a large pen for cattle, and another for sheep and goats. Such were the ‘quarters’ in which we found the king, the Matebele, and thus he spends the greater portion of the year. As in other things, his movements seem to be guided by caprice. After living for some time at a place, suddenly the order is issued to pack the waggon and the oxen, and before all the attendants know whither they are going, the waggon are moving, and the temporary huts left in a blaze.

#### RECEPTION BY THE CHIEF.

And now for my reception by Moselekatse. After passing the little huts and the waggon, we were shown into the sheep-pen, at the door of which sat a number of *machaga*. A fire had been placed in the middle of the pen, and next to this, seated in an old-fashioned arm-chair, the gift of Mr. Moffat, sat Moselekatse. As we advanced, we got each a warm and rather lengthy shake of the hand, the attendants shouting lustily, ‘Great King,’ ‘Man-cater,’ &c. Taking our places on the ground, opposite the arm-chair, we had a full view of the object of this praise, and saw an old, frail man—so frail that he has to be carried about by his wives, and whose only clothing then consisted of an English blanket brought loosely round his loins, and a naval officer’s cap

on his head. An old great-coat, the original colour of which was to me matter of speculation, served as a footstool, and was removed with the chair when the king desired to change his position. One could not help looking with peculiar feelings on the countenance of a man whose whole career has been so bloody and so successful. His features are still indicative of intelligence and force of character, while at the same time expressions occasionally flit across them which help us to realize that we are in the presence of one who could listen unmoved to the voice of justice or mercy. No notice was taken of the two great-coats which we had sent on the previous day, but immediate application was made for additional 'help,' as the Matebele expressed it. However, our reception, on the whole, was gracious enough as things go here. He seemed to lose sight of my connection with Sekomi, and recognised me as a missionary from Kuruman or England, the difference or distance between these places not being very clearly understood by the Matebele.

#### SAVAGE WARFARE OF THE MATEBELE.

"Not having an opportunity of speaking to the king in private, I resolved to postpone the introduction of the subject of the war with Sekomi; for any public criticism of his policy would not be at all calculated to produce beneficial results. Moselekatse has been noted for the hospitable custom of entertaining visitors long after the time when they desire to depart. But, long sickness having considerably diminished the quantity of beef at his disposal, visitors are no longer guests, fed at the king's expense; and in our own case, after a stay of two days, the chief's politely expressed reluctance at our departure was fully met by the promise of an early visit after we had seen our friends at Inyati. We hoped then to have an opportunity of speaking to the king on the subject of the war with the Bamangwato; but we could not reasonably hope for much success, inasmuch as no one has ever succeeded in persuading Moselekatse to give up his warlike pursuits. It was at one time fondly imagined that such a result had been obtained; but a very short residence in the country convinced our Brethren that this belief was altogether unfounded. Since your missionaries came into this country, only one year has passed unmarked by the departure of the Matebele forces against the native tribes to the East, North-east, and North; and during that exceptional year, if they were not engaged in a foreign war, the Matebele were occupied in slaughtering one another. Interest was brought to bear with the king against Monyebe, the greatest friend of the missionaries, and most powerful man, next to the chief, in the country. He was accused of witchcraft, and put to death with all his house. Such being the past history of the Matebele, even since their connection with missionaries, we could not be very sanguine as to the result of our efforts to deter the king from prosecuting the war with the Bamangwato. However, we resolved to do our best.

#### MEETING WITH OLD FRIENDS.

"We reached Inyati on Saturday, 29th August, when we had the pleasure of meeting with our dear friends Mr. Thomas, and Mr. and Mrs. Sykes. This pleasure, however, had its sad alloy in the absence of Mrs. Thomas. All we could see of her, except in the features of her two little boys, was her grave. However, she is with God, and doubtless feels no regret either that she

ed in the Mission work, or that her remains are far removed from her kindred.

#### NEW AND IMPROVED ASPECTS OF THE MISSION AT INYATI.

The Matebele Mission has been a trying one to your agents; and, to all unceasing patience, as well as that of the Directors, will still be long before marked prosperity attend their labours. I have the impression that Christian effort among the Zulus in the neighbourhood of Natal, although long over a lengthened period, has also been sadly unproductive of result. The same remark applies to the Natives beyond British territory, who are under the complete sway of their chief. If this impression is correct, there are others equally situated to your agents in Matebele Land—missionaries patiently preaching the Word to a handful, while the great mass of the people stand indifferently or fearfully aloof. At the same time, I am happy to be able to point out the change which is gradually taking place in the minds of the Natives towards missionaries. Received four years ago with the utmost suspicion, they are now trusted throughout the country, but more especially in the neighbourhood of Inyati, where they are best known. The overbearing arrogance with which they were at first treated by all classes, and the browbeating and rudeness which they had to submit to from many, have now given place in most cases to respect. I have had an opportunity of visiting the out-stations in connection with Inyati, which the Brethren visit weekly for the purpose of preaching the Gospel to the people. The whole population thus comes under the constant influence of missionaries is some 700 or 800, of these about 150 constitute the number of hearers at the four stations on any given week. Repeated attempts have been made in the way of training the young, but hitherto without success. Learning to read seems to be regarded by the people with fear; they are not sure how Moselekatse will regard such a movement. The work of your agents, therefore, has hitherto been to a great extent, of a preparatory nature. They have had to eradicate the weeds, slowly and patiently, before they could sow the good seed of the Word. However, the Word of God cannot now be said to be 'bound' in Matebele Land; it is preached regularly, and in the language of the country. Just as the life and conversation of the missionaries slowly disarmed the Natives of suspicion and dislike, so the 'little leaven' of heavenly truth, now introduced into their minds, cannot possibly remain long inert and unproductive. The evil, however, is emphatically a bad one. The training of the Natives, their habits of plunder and bloodshed, and their social usages, are in direct opposition to the requirements of Christianity. Your agents are labouring amongst a population, the male portion of which has been gathered from all tribes; knows little or nothing of home or kindred; lives in barracks; robs and slaughters at least once every year, without regard to sex or age; and knows no law but that of the king. The females and the children of nearly all the surrounding tribes, and, as subjects of the king, are as unpromising as the men, if not more so. These things are mentioned for the purpose of showing that the difficulties of the field are of no ordinary description; and that, considering the amount of opposition and

ill-feeling which has been overcome, the Directors and friends of the Society have good reason to be thankful and hopeful.

QUESTION AS TO THE COMPARATIVE CLAIMS OF THE MATEBELE AND BAMANGWATO MISSIONS.

"When I left Bamangwato, I promised Mr. Price to return in the course of the summer, provided Mr. and Mrs. Sykes were in such health as to enable them to carry on the duties of this station, in conjunction with Mr. and Mrs. Moffat. It was understood that only one inducement ought to detain me in the country—the permission of Moselekatse to occupy a new district as a field for missionary labour. While my oxen are resting, I shall endeavour to ascertain the views of some of the head men on this subject; and should I find they are decidedly opposed to the establishment of a separate station, I will not make the request formally of the king. Should I meet with encouragement, however, and in the end obtain from the king a suitable place for a new station, I think the Directors will agree with my Brethren here, as well as with myself, that it would be of importance not to neglect such an opportunity. At the same time, rather than attempt to force the matter, and rather than wait on, doing next to nothing, in the hope that a more favourable time will come, I conceive it will be my duty to return to the Bamangwato, which is at any rate a riper field than the Matebele country, and where I can resume my direct and encouraging labours, which were interrupted by the present journey.

"I remain,

"Ever yours truly,

"REV. DR. TIDMAN."

(Signed) "JOHN MCKENZIE"

### ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following; viz. :—

- For Mrs. Corbold, Madras :—To Miss Hill, Cottingham, and Mrs. Kidd, Kensington, for a Box of useful Articles.
- For Rev. B. Rice, Bangalore :—To the Ladies of Blackheath Missionary Working Society, for a valuable Box of Work; To the Ladies of Carr's Lane Missionary Working Society, Birmingham, for a Case of useful and ornamental Work.
- For Rev. E. Porter, Cuddapah :—To Mrs. Rose, Bedford, for a Case of useful Articles.
- For Rev. J. H. Budden, Almorah :—To Mrs. Newton and Friends at Kensington, for a Case of useful Articles, value £60.
- For Rev. P. Jagannadham, Chicacole :—To the Haverstock Chapel, Juvenile Working Party, for a Box of Clothing and useful Articles.
- For Madagascar :—To the Rev. C. Farnsworth, Duckinfield, for a Communion Service; To the Church at London Road Chapel, Derby, for Rev. H. Ollard, for a Communion Service.
- For Rev. T. D. Philip, Hankey :—To the Ladies' Missionary Working Society, Blandford, for a Box of useful Articles, value £15.
- For Rev. R. B. Taylor, Cradock :—To Friends at Hanover Chapel, Peckham, and at Barrington, Cambridgeshire, for a Box of useful and fancy Articles; To the Ladies of Marlborough Chapel, including Articles contributed by

senior girls in Sunday School, for a Box of Clothing.

- To Mrs. Radcliffe, Manchester, for a Parcel of Books; To Rev. J. Nash, Charmouth, for a Communion Cup; To the late Eliza Purdy, for a Parcel of Books; To Thurlie, for a Parcel of Reports; To Crocombe, Ilfracombe; To Mr. F. S. Foster, Finchley; and to a Friend, for numerous copies of the "Evangelical" and other Magazines.

The Rev. T. H. Clark gratefully acknowledges the receipt of useful Articles from the following friends :—

- Mrs. Nisbett and Friends, Gravesend; Miss Binson, West Bromwich; Mr. G. Tidcomb, Bedford; Miss Hester, Walthamstow; Friends of Bishopsgate Chapel; Miss Eisdell, Epworth; Mr. Koler, Handsworth; Miss Mullinger, Church of Russell Street Chapel Sunday School. Also a Magic Lantern from Mr. J. F. W. Ryde.

The Rev. G. Morris, of Tahiti, acknowledges the receipt of packages from the following friends :—

- Parcel of Clothing from Stepney.
- Parcel of Clothing from Settle.
- Box of Clothing, Stationery, and Tools from Rev. A. Morison, Melbourne.
- Box of Clothing, from Rev. J. Clark, Weymouth.

## ANNIVERSARY SERVICES IN MAY, 1864.

Directors are gratified in announcing to the Friends of the Society that have made the following arrangements for the ensuing Anniversary:—

**MONDAY EVENING, MAY 9th.**

**WEIGH HOUSE CHAPEL.**

**SERMON TO THE YOUNG**, by the Rev. WILLIAM ARTHUR, M.A., one of the Secretaries to the Wesleyan Missionary Society.

*To commence at Seven o'clock.*

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**TUESDAY EVENING, MAY 10th.**

**ALDERSGATE STREET WELSH CHAPEL.**

**SERMON** in the Welsh Language, by the Rev. WILLIAM REES, of Liverpool.

*Service to commence at Seven o'clock.*

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**WEDNESDAY, MAY 11th.**

**MORNING.—SURREY CHAPEL.**

**SERMON** by the Rev. R. W. DALE, M.A., of Birmingham.

*Service to commence at half-past Ten o'clock.*

**EVENING.—TABERNACLE.**

**SERMON** by the Rev. JAMES PARSONS, of York.

*To commence at Seven o'clock.*

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**THURSDAY, MAY 12th.**

**MORNING.—ANNUAL MEETING—EXETER HALL.**

*Chair to be taken at Ten o'clock by*

**The Right Hon. LORD EBURY.**

**EVENING.—JUVENILE MISSIONARY MEETING—POULTRY CHAPEL.**

*Chair to be taken at Six o'clock.*

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**FRIDAY EVENING, MAY 13th.**

**LORD'S SUPPER** will be administered in different Metropolitan Places of Worship.

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**LORD'S DAY, MAY 15th.**

**SERMONS** will be preached on behalf of the Society, at various places of Worship in London and its vicinity.

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NEW YEAR'S SACRAMENTAL OFFERING TO WIDOWS' FUND.

(Continued from last Month).

LONDON AND ITS VICINITY.			Deal . . . . .	1 0 0	Sydney: Balmain . . . . .	2 2 8
Barbican Chapel . . . . .	5 0 0	Deddington . . . . .	0 14 0	Bourne Street . . . . .	2 2 8	
Craven Hill Chapel . . . . .	11 8 6	Demerara: Smith Chapel . . . . .	2 0 0	Riley Street . . . . .	0 2 6	
Enfield: Baker Street . . . . .	3 0 0	Devizes . . . . .	5 0 0	Maitland . . . . .	1 0 0	
Marlborough Chapel . . . . .	6 8 8	Douglas (Isle of Man) . . . . .	2 5 2	Woolhara . . . . .	4 2 6	
Park Crescent Chapel, Clap- ham, including 10s. 3d. Master Clegg's Box . . . . .	5 6 6	Durham . . . . .	2 10 0	Northwich . . . . .	2 2 0	
Stepney . . . . .	5 0 0	Epsom . . . . .	4 0 0	Nottingham: Castle Gate . . . . .	10 0 0	
Trinity Chapel, Brixton . . . . .	7 2 7	Frome: Rook Lane . . . . .	1 5 0	Friar Lane . . . . .	2 2 2	
Union Chapel, Islington . . . . .		Glasgow: Lauriston Chapel . . . . .	5 11 4	Albion Chapel . . . . .	1 2 0	
		Grampound . . . . .	0 10 4	Point-in-View . . . . .	1 2 2	
		Great Everden . . . . .	1 5 0	Reading: Castle Street . . . . .	10 0 0	
		Guilden Morden . . . . .	1 6 0	St. Helena . . . . .	6 4 0	
		Guildford . . . . .	2 14 6	Sandwich . . . . .	2 0 0	
		Harleston . . . . .	1 0 0	Shaftesbury . . . . .	2 0 0	
		Heanor . . . . .	1 5 0	Southwold . . . . .	1 5 0	
		Hinckley . . . . .	0 15 0	Stalybridge . . . . .	2 2 0	
		Horsley-on-Tyne . . . . .	0 16 8	Stroud: Old Chapel . . . . .	2 0 0	
		Huntingdonshire Moieties: Buckden . . . . .	0 2 6	Thame . . . . .	1 0 0	
		Kimbolton . . . . .	0 17 2	Titchfield . . . . .	1 0 0	
		Spaldwick . . . . .	0 9 2	Tottington . . . . .	1 1 0	
		Jamaica: Ridgmount. 2 yrs. Whitefield . . . . .	4 0 0 2 10 0	Walsall: Bridge Street . . . . .	1 20 0	
		Leatherhead . . . . .	1 1 7	Warwick . . . . .	2 6 2	
		Leith . . . . .	2 18 0	Wem . . . . .	1 12 8	
		Linton . . . . .	1 0 0	Whitchurch, Salop . . . . .	1 2 0	
		Liverpool: Toxteth Chapel . . . . .	1 7 2	Wimborne . . . . .	2 0 0	
		Lynn: a Servant . . . . .	0 10 0	Wincanton . . . . .	1 2 6	
		Manchester: Zion Chapel . . . . .	7 10 2	Wingham . . . . .	0 20 0	
		Melton Mowbray . . . . .	2 0 1	Wombwell Main . . . . .	0 1 6	
		Montrose . . . . .	2 12 0	Woolburn . . . . .	1 1 0	
		Moreton-in-Marsh . . . . .	1 5 0	Wood Green . . . . .	1 2 7	
		Newcastle, Stafford . . . . .	2 0 0			
		New South Wales:—				
COUNTRY AND ABROAD.						
Alfriston . . . . .	0 10 0					
Ashby-de-la-Zouch . . . . .	1 6 6					
Ashton-under-Lyne:— Albion Chapel . . . . .	10 0 0					
Barrow . . . . .	0 10 0					
Berkeley . . . . .	0 13 2					
Birkenhead: Hamilton Sq. Oxton Road . . . . .	2 4 1 8 8 6					
Birmingham: Ebenezer Chapel . . . . .	7 12 7					
Bodmin . . . . .	0 12 0					
Boston: Grove Street . . . . .	2 0 0					
Brill . . . . .	0 9 0					
Bushey . . . . .	1 2 0					
Canterbury: Union Chapel . . . . .	2 13 0					
Castleford . . . . .	3 8 3					
Chalford . . . . .	0 7 0					
Christchurch . . . . .	4 10 0					

MISSIONARY CONTRIBUTIONS.

From February 18th to March 18th, 1864, inclusive.

W. Curling, Esq. ....	20 0 0	For General Pur- poses.....	12 0 2	Park Chapel, Camden Town. Collected by Mrs. Wollas- ton, for the High School, Mirsapore.		Walthamstow. O. M. Robison, Esq. . . . .	5 5 0
J. Curling, Esq. ....	10 0 0	32l. 6s. 3d.		John Wollaston, Esq. ....	2 0 0	Juvenile Association. Mrs. Evans, Treasurer.	
The Executor of the late Admiral Cory . . . . .	2 10 0	Hanover Chapel, Peckham.		H. Davison, Esq. . . . .	2 0 0	Collected by Miss C. Lloyd and Miss J. Robison . . . . .	6 0 0
A Thank-offering for the recovery of some Income Tax . . . . .	0 10 0	Juvenile Branch, per Miss Haws . . . . .	2 8 2	J. L. Budden, Esq. . . . .	2 0 0	11l. 2s. 6d.	
In memory of a dear Brother . . . . .	0 2 6	Boston Auxiliary.		Mrs. Wollaston . . . . .	1 0 0	Wardour Chapel.	
Mrs. Potter and 'Mrs. Williams, for the Native Teacher, Edward Cook . . . . .	10 0 0	Per Mrs. Winch, on account . . . . .	8 0 0	John Budden, Esq. . . . .	1 0 0	Sunday School, per Mr. Towers . . . . .	5 0 0
Clapton.		Kentish Town.		Edward Budden, Esq. ....	1 0 0	Spicer Street De- motic Mission School . . . . .	1 1 0
Juvenile Association.		Congregational Sunday School.		Young Women's Bible Class . . . . .	1 4 6	BERKSHIRE.	
Miss E. Napsworth, Treas.		Mr. G. G. Bussay, Treas.		10l. 4s. 6d.		Windsor and Eton Auxiliary.	
Miss A. Morley, Secretary.		For a Native Boy at Travancore . . . . .	5 0 0	St. John's Wood.		Per B. C. Durant, Esq., on account. . . . .	2 2 2
Collected by—		For a Native Youth in the Training Institution, Ma- dras . . . . .	12 0 0	Miss Barnett's Class, for the Native (Ari, Annie Headland. . . . .	1 10 0	BUCKINGHAMSHIRE.	
Mr. W. G. Ansten. . . . .	2 6 4	For Seven Native Girls at Madras. . . . .	21 0 0	Southgate Road Chapel.		Slough.	
Miss Bateman . . . . .	1 8 4	32l.		Sunday School, per Mr. Hawkins . . . . .	7 10 0	A. Mirrlees, Esq., Treas.	
Miss Hogwood . . . . .	0 19 4	Old Gravel Pit Chapel.		Surrey Chapel Auxiliary.		Rev. G. Robbins, Secretary.	
Miss Nay . . . . .	7 9 6	Per T. T. Curwen, Esq.		Per H. Howard, Esq., on account . . . . .	12 0 2	Mr. Jas. Atkins (A.) . . . . .	0 10 0
Miss Paterson . . . . .	3 0 7	For Mr. Brockway's School at Peilton.		Tolmer Square Congrega- tional Church.		Collection at Public Meeting . . . . .	5 2 6
Boxes.		Homerton School . . . . .	1 17 4	Collection . . . . .	10 5 9	Mr. Griffith . . . . . (A.)	0 20 0
Sunday Schools . . . . .	12 10 11	James Carter, Esq. . . . .	1 0 0	Tottenham Court Chapel.		Mr. Jarvis . . . . . (A.)	0 20 0
Mr. and Miss All- brook . . . . .	2 4 0	Wm. Underhill, Esq. . . . .	0 12 0	For Rev. G. Shrews- bury's school, Ber- hampore . . . . .	5 0 0	Mr. Judd . . . . . (A.)	0 2 0
Master A. Basset . . . . .	1 0 0	Thomas Gardner, Esq. . . . .	1 0 0	Trinity Chapel, Brixton.		Juvenile Missionary Box . . . . .	0 20 0
Mr. Hopwood's Chil- dren . . . . .	0 10 0	Mr. Coventry . . . . .	1 1 0	Miss Wooton . . . . .	0 5 0	Mrs. Lee . . . . . (A.)	0 2 0
Mrs. G. Marten . . . . .	1 17 4	For Madagascar.		Poor Box . . . . .	0 2 6	Mr. Main . . . . . (A.)	0 2 0
32l. 6s. 3d.		Mr. Burton . . . . .	0 9 0	Gibbins, Esq. . . . .	2 2 0	Mr. Mirrlees (A.) . . . . .	10 20 0
To be thus appropriated.		3l. 18s. 10d.		2l. 9s. 6d.			
Native Boy, Samuel Clapton . . . . .	6 0 0						
Native Girl, Loupie For a building at Mr. Brockway's Station, Peilton, South Africa, to be called "Clapton Chapel" . . . . .	4 0 0 10 0 0						



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<b>Mrs. Finchon</b> ..... 1 0 0 <b>Mr. P. Smith</b> ..... 1 0 0 <b>Mr. H. Wollings</b> ..... 0 10 0 <b>17l. 10s.</b> <b>GLOUCESTERSHIRE.</b> <b>Berkeley.</b> <b>Rev. W. Hurd.</b> <b>Widows &amp; Orphans</b> ..... 0 12 3 <b>Missionary Boxes</b> ..... 2 2 2 <b>Collection</b> ..... 1 0 0 <b>4l. 4s. 6d.</b> <b>Malvern.</b> <b>Collections</b> ..... 5 10 0 <b>Sunday School</b> ..... 0 0 0 <b>Mr. H. W. White (A.)</b> ..... 1 1 0 <b>For Widows' Fund</b> ..... 1 1 0 <b>7l. 11s. 6d.</b> <b>Cam.</b> <b>Rev. A. Gassard.</b> <b>Collected by Mrs. Nicholls.</b> <b>Mrs. Nicholls</b> ..... 1 0 0 <b>Mrs. Joyner</b> ..... 0 0 0 <b>Mrs. Randall</b> ..... 0 0 0 <b>Mrs. Harris and</b> <b>Miss Smith</b> ..... 0 0 0 <b>Collected by—</b> <b>Miss A. Hathaway</b> ..... 0 0 0 <b>Miss S. Harris</b> ..... 0 1 0 <b>Miss B. Bailey</b> ..... 0 1 0 <b>Master T. Nicholls</b> ..... 0 1 0 <b>Master W. Bennett</b> ..... 0 1 0 <b>Master G. Under-</b> <b>wood</b> ..... 0 0 0 <b>Missionary Sermon</b> ..... 2 10 0 <b>5l. 6s. 7d.</b> <b>Chalford.</b> <b>Rev. E. W. Johns.</b> <b>Rev. E. W. Johns</b> ..... 0 10 0 <b>Collection</b> ..... 0 10 0 <b>For Widows' Fund</b> ..... 0 7 0 <b>14. 7s.</b> <b>Cheltenham.</b> <b>Mrs. A. Currie (A.)</b> ..... 1 1 0 <b>Mitcheldean.</b> <b>Rev. J. Lander.</b> <b>Rev. J. Lander (A.)</b> ..... 1 0 0 <b>Mrs. Lander (A.)</b> ..... 1 0 0 <b>Miss Beadles (A.)</b> ..... 0 4 0 <b>Mrs. Robinson (A.)</b> ..... 0 4 0 <b>Boxes.</b> <b>Mrs. Parry</b> ..... 0 0 0 <b>Mrs. Millington</b> ..... 0 0 0 <b>Mrs. Morgan</b> ..... 0 0 0 <b>Mr. J. Constance</b> ..... 0 2 10 <b>Miss E. Pearce</b> ..... 0 2 10 <b>Harriet Bala</b> ..... 0 1 0 <b>Sabbath School Chil-</b> <b>dren</b> ..... 1 0 7 <b>Guards.</b> <b>Mrs. Horlock</b> ..... 1 1 0 <b>Exc. 10d.; 6l. 6s. 8d.</b> <b>Stroud.</b> <b>John Cassels, Esq.,</b> <b>of Oporto, per Miss</b> <b>Cox, for Schools</b> <b>at Santhapooram,</b> <b>under the charge</b> <b>of Rev. P. Wilkin-</b> <b>son</b> ..... 10 0 0 <b>Uley.</b> <b>Rev. H. Jones.</b> <b>Collection</b> ..... 1 7 0 <b>HAMPSHIRE.</b> <b>Crandall.</b> <b>Subscriptions.</b> <b>Mrs. Chandler</b> ..... 0 10 0 <b>Mrs. Gilbert</b> ..... 0 0 0	<b>Mrs. Lunn</b> ..... 0 1 0 <b>Mrs. Sanders</b> ..... 1 0 0 <b>Miss Smith</b> ..... 1 0 0 <b>Miss C. Smith's</b> <b>Bible Class</b> ..... 0 0 0 <b>Collection</b> ..... 2 10 2 <b>Boxes.</b> <b>M. and J. Chandler</b> ..... 0 0 0 <b>Mrs. Brooker</b> ..... 0 10 0 <b>Mrs. H. Drines</b> ..... 0 0 0 <b>Miss Lunn</b> ..... 0 0 0 <b>Miss C. Smith</b> ..... 2 3 0 <b>I. Baigent</b> ..... 0 10 0 <b>I. Baigent</b> ..... 0 0 0 <b>N. Baigent</b> ..... 0 7 0 <b>L. and A. Baigent</b> ..... 0 0 0 <b>M. Alexander</b> ..... 0 1 0 <b>H. Vase</b> ..... 0 0 0 <b>H. Marlow</b> ..... 0 0 0 <b>11l. 10s. 6d.</b> <b>Gasport.</b> <b>Independent Chapel.</b> <b>Rev. W. T. Matson.</b> <b>Mrs. E. Smith, Treasurer.</b> <b>Miss R. Garrett, Secretary.</b> <b>Missionary Sermon</b> ..... 4 0 0 <b>Public Meeting</b> ..... 2 0 0 <b>Collected by—</b> <b>Miss R. Garrett</b> ..... 2 0 0 <b>Miss Morgan, Sab-</b> <b>bath Schools</b> ..... 0 17 0 <b>Collected by Mrs. E.</b> <b>Laphorn.</b> <b>Mr. A. Hyde</b> ..... 1 0 0 <b>Smaller Sums</b> ..... 0 15 10 <b>Collected by Miss Garrett.</b> <b>Mr. Garrett</b> ..... 0 10 0 <b>Smaller Sums</b> ..... 0 3 10 <b>Collected by—</b> <b>Mrs. Evans</b> ..... 0 12 2 <b>Miss Nicholson</b> ..... 0 7 0 <b>Collected by Mrs. R. Smith.</b> <b>Rev. W. T. Matson.</b> ..... 1 1 0 <b>Smaller Sums</b> ..... 2 0 0 <b>17l.</b> <b>Holybourne.</b> <b>Miss Turbines</b> ..... 2 0 0 <b>Do. for India</b> ..... 1 1 0 <b>5l. 8s.</b> <b>Oulton.</b> <b>Contributions, per</b> <b>Mr. Shaw</b> ..... 0 11 0 <b>Southampton.</b> <b>Above Bar Chapel.</b> <b>Rev. T. Adkins and Rev. H.</b> <b>H. Carlisle.</b> <b>Mr. R. S. Smith, Secretary.</b> <b>Rev. T. Adkins</b> ..... 2 0 0 <b>Anonymous</b> ..... 0 0 0 <b>J. Buller, Esq.</b> ..... 1 1 0 <b>Miss Raverstock</b> ..... 0 10 0 <b>H. Buchan, Esq.</b> ..... 2 1 0 <b>Wm. Hensley, Esq.</b> ..... 2 0 0 <b>Rev. H. H. Carlisle</b> ..... 1 1 0 <b>Mr. R. Elliott</b> ..... 0 10 0 <b>Miss Ford</b> ..... 1 0 0 <b>H. S. Fowler, Esq.</b> ..... 2 0 0 <b>Mrs. Jefferies</b> ..... 1 0 0 <b>Mrs. Josh. Lan-</b> <b>caster</b> ..... 0 10 0 <b>Mr. A. Pagler</b> ..... 1 0 0 <b>Mr. G. Phillips</b> ..... 1 1 0 <b>Mr. R. S. Smith</b> ..... 1 1 0 <b>Mr. Yonge</b> ..... 0 0 0 <b>Mr. J. Butt (D.)</b> ..... 1 0 0 <b>Collections</b> ..... 4l. 4 0 <b>Ladies' Association</b> ..... 10 4 2 <b>Sunday Schools</b> ..... 10 0 7 <b>Bittern Sunday</b> <b>School</b> ..... 0 2 0 <b>Mr. Harbour's Box</b> ..... 0 12 0 <b>22l. 10s. 6d.</b>	<b>Kingsfield Chapel.</b> <b>Rev. J. Hill.</b> <b>Collections</b> ..... 4 0 0 <b>Sunday School</b> ..... 0 4 0 <b>4l. 4s. 4d.</b> <b>Itchen.</b> <b>Rev. J. A. T. Skinner.</b> <b>Collected by—</b> <b>Miss Baker</b> ..... 0 14 7 <b>Miss Wilkinson</b> ..... 0 10 1 <b>Mr. Terry</b> ..... 0 10 7 <b>Small Sums</b> ..... 1 3 0 <b>Collections</b> ..... 0 0 0 <b>4l. 10s.</b> <b>Less Expenses</b> ..... 0 10 0 <b>Total</b> ..... 108 14 4 <b>ISLE OF WIGHT.</b> <b>East Cowes.</b> <b>Per Mrs. Hill.</b> <b>Subscriptions</b> ..... 2 15 7 <b>From Sunday School</b> ..... 1 12 0 <b>For Mission School,</b> <b>Netley</b> ..... 1 1 0 <b>5l. 2s. 11d.</b> <b>HERTFORDSHIRE.</b> <b>Barnet Mill.</b> <b>To purchase Clothing sent</b> <b>to Madagascar by Mrs.</b> <b>Hills.</b> <b>Mr. Death</b> ..... 0 0 0 <b>Mr. Death's Nieces</b> ..... 0 0 0 <b>5l.</b> <b>Hitchin.</b> <b>Rev. W. Griffith.</b> <b>W. Wiltshire, Esq.</b> ..... 2 0 0 <b>Executors of late</b> <b>Mrs. Halley</b> ..... 1 0 0 <b>Mr. Perkins</b> ..... 1 0 0 <b>5l.</b> <b>Welwyn.</b> <b>Miss Neek (A.)</b> ..... 10 0 0 <b>HUNTINGDONSHIRE.</b> <b>Auxiliary Society.</b> <b>W. Paine, Esq., St. Neots,</b> <b>Treasurer.</b> <b>Blunham.</b> <b>Collections</b> ..... 7 1 11 <b>Mr. U. P. Tabbutt</b> ..... 1 0 0 <b>Mrs. Marshall</b> ..... 0 10 0 <b>5l. 11s. 11d.</b> <b>Buckden.</b> <b>Collection</b> ..... 0 11 0 <b>Penshurst.</b> <b>Collection</b> ..... 1 1 0 <b>Sunday School</b> ..... 0 0 0 <b>T. Costa, Esq.</b> ..... 0 0 0 <b>6s. 7s. 11d.</b> <b>Godmanchester.</b> <b>Collections</b> ..... 0 10 0 <b>Holt Weston.</b> <b>Collections</b> ..... 0 10 0 <b>Boxes</b> ..... 0 7 0 <b>17s. 11d.</b> <b>Hartford.</b> <b>Collection</b> ..... 0 1 0 <b>Houghton.</b> <b>Collections</b> ..... 1 4 0	<b>Boxes</b> ..... 1 1 1 <b>Potts Brown, Esq.,</b> <b>for Orison</b> ..... 11 10 0 <b>Mrs. Potts Brown</b> ..... 0 0 0 <b>Bateman Brown,</b> <b>Esq.</b> ..... 0 0 0 <b>G. W. Brown, Esq.</b> ..... 0 0 0 <b>Henry Goodman,</b> <b>Esq.</b> ..... 0 0 0 <b>Mr. Cross</b> ..... 0 0 0 <b>Mr. John Clark</b> ..... 0 0 0 <b>Mr. Toller</b> ..... 0 0 0 <b>Mr. Tyce</b> ..... 0 0 0 <b>A Friend</b> ..... 0 0 0 <b>54l. 6s. 11d.</b> <b>Huntingdon.</b> <b>Collections (Ten)</b> ..... 2 0 0 <b>Do., from Sermons</b> ..... 0 0 0 <b>Do., Quarterly</b> ..... 0 0 0 <b>Do., Public Meeting</b> ..... 0 0 0 <b>Do., Boxes</b> ..... 1 0 0 <b>12 0 0</b> <b>Less Expenses</b> ..... 0 0 0 <b>Mr. Randall</b> ..... 11 10 0 <b>Mr. Honey</b> ..... 0 10 0 <b>Mr. T. Midgley</b> ..... 0 10 0 <b>Dear &amp; Son</b> ..... 1 1 0 <b>Mr. Hunter</b> ..... 0 0 0 <b>Mr. Maddison</b> ..... 0 0 0 <b>Mrs. Pamfret</b> ..... 0 0 0 <b>A Friend</b> ..... 0 0 0 <b>14l. 9s. 11d.</b> <b>Knebthorpe.</b> <b>Collections</b> ..... 0 0 0 <b>Box, per Miss Bettle</b> ..... 0 0 0 <b>4l. 7s. 6d.</b> <b>Needlingworth.</b> <b>Collection</b> ..... 0 2 0 <b>Oxford.</b> <b>Collections</b> ..... 0 0 0 <b>Boxes.</b> <b>Mrs. Gliddings</b> ..... 0 0 0 <b>Mrs. Ashcroft</b> ..... 0 0 0 <b>Mrs. Shelton</b> ..... 0 0 0 <b>Miss Papworth</b> ..... 0 1 0 <b>17s. 7d.</b> <b>Perry.</b> <b>Collection</b> ..... 0 11 7 <b>Peterborough.</b> <b>Union Chapel, Moles</b> ..... 0 0 0 <b>Ramsey.</b> <b>Collection</b> ..... 4 10 0 <b>Roston.</b> <b>Collections</b> ..... 0 11 1 <b>Do., per Mr. Manning</b> ..... 0 1 0 <b>14s. 6d.</b> <b>St. Ives.</b> <b>Ladies' Bazaar</b> ..... 17 10 0 <b>Tea Meeting</b> ..... 1 10 0 <b>Sunday School (In-</b> <b>dependent)</b> ..... 0 7 7 <b>Collected (Indepen-</b> <b>dent)</b> ..... 0 10 0 <b>25 1 1</b> <b>Expenses, per</b> <b>Rev. T. Lloyd, 2</b> <b>years</b> ..... 2 11 0 <b>25 10 0</b> <b>Subscribers.</b> <b>Mr. John Johnson,</b> <b>Jour.</b> ..... 1 0 0 <b>Mr. G. N. Day</b> ..... 1 1 0 <b>Mr. C. Robinson</b> ..... 1 1 0 <b>Mr. T. H. Morgan</b> ..... 0 10 0 <b>Mrs. Sargent</b> ..... 0 10 0 <b>Mrs. T. H. Ugh</b> ..... 1 1 0
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<p><b>WILKESBARE.</b></p> <p><b>Devine.</b></p> <p>Rev. H. Dawson, B.A.</p> <p>Collected by—</p> <p>Mrs. Binde 1 10 8</p> <p>Mrs. Elliott 1 10 0</p> <p>Mrs. Baker 1 0 0</p> <p>Mrs. T. H. Ansell 0 20 0</p> <p>Mrs. Randle, for India and Chinese Fund 15 years. 4 4 0</p> <p>Missionary Boxes 0 0 4</p> <p>Sunday School 0 13 0</p> <p>Annual Sermons 17 17 0</p> <p>Public Meeting 10 1 0</p> <p>Lecture by Rev. T. Mann 1 0 1</p> <p>For Widows' Fund 5 0 0</p> <p>24. 12. 04.</p> <p><b>Salisbury.</b></p> <p>Rev. H. J. Chancellor.</p> <p>Previously acknowledged 54 14 0</p> <p>For Widows' Fund 5 0 0</p> <p>Collected by (additional)—</p> <p>Mrs. Hill 0 14 0</p> <p>Mrs. Gummer 0 0 11</p> <p>Mrs. Wills 0 0 4</p> <p>24. 12. 04. 20. 12. 04.</p> <p><b>Steveton.</b></p> <p>Rev. J. S. Rhoads.</p> <p>Missionary Box 1 0 0</p> <p>For Widows' Fund 0 10 0</p> <p>14. 12. 04.</p> <p><b>YORKSHIRE.</b></p> <p>A Yorkshire Friend 0 0 0</p> <p>W. H. D. 10 0 0</p> <p><b>Bradford.</b></p> <p>G. Knowles, Esq. 10 0 0</p> <p><b>Denbigh.</b></p> <p>Springfield Chapel.</p> <p>Rev. G. McCullum.</p> <p>Collections 16 12 8</p> <p>Missionary Boxes.</p> <p>Mrs. Ford 0 10 0</p> <p>A Lady Friend 0 10 0</p> <p>Mrs. Kiburn 0 0 0</p> <p>Master Trew 0 1 0</p> <p><b>Sabbath School.</b></p> <p>1st Class of Females 7 10 0</p> <p>2nd do. 0 5 0</p> <p>3rd do. 0 2 4</p> <p>4th do. 0 2 11</p> <p>5th do. 0 2 3</p> <p>Smaller Sums 0 11 11</p> <p>1st Class of Boys 1 3 4</p> <p>2nd do. 0 3 3</p> <p>3rd do. 0 3 1</p> <p>4th do. 0 3 1</p> <p>Smaller Sums 0 10 0</p> <p>24. 12. 04. 20. 12. 04.</p> <p><b>Driffield.</b></p> <p>A Friend to Missions 5 0 0</p> <p><b>Hull.</b></p> <p>Legacy of late T. J. Foster, Esq.</p> <p>For disseminating the Gospel in China 19 19 0</p> <p>Do. in India 19 19 0</p> <p>20. 12. 04.</p> <p><b>Leeds.</b></p> <p>H. W. Hamilton, Esq. for Native Bazaar 20 0 0</p> <p><b>Pontefract.</b></p> <p>Dividend on Miss Roberts's Investment. 9 14 9</p> <p><b>Sheffield, &amp;c., Auxiliary.</b></p> <p>J. W. Pye-Smith, Esq., Treas.</p> <p>Contributions 20 0 0</p> <p><b>WALSLEY.</b></p> <p><b>Abberthorpe, Rev.</b></p> <p>H. Williams 1 1 0</p> <p><b>Aberdare, Cwmabach.</b></p> <p>Rev. J. Morgan 4 10 0</p> <p><b>Banger, Rhondda.</b></p> <p>Rev. H. Thomas 10 0 0</p> <p><b>Maesteg, &amp;c.</b></p> <p>per Mr. J. Ross, jun. 5 0 0</p> <p><b>Pembroke.</b></p> <p>Welsh Branch, by Rev. D. Williams, on Account 40 0 0</p> <p><b>Talgarth and Tre-geddon, per Mr. R. D. Nicholas 3 0 10</b></p> <p><b>Ymaguain Crwsteth, J. Jones, Esq. 1 0 0</b></p> <p><b>SCOTLAND.</b></p> <p><b>Edinburgh.</b></p> <p>Congregational Church.</p> <p>Rev. J. Markar, M.A.</p> <p>Madonn District 13 13 0</p> <p>Beauf District, including £ from a Friend to the Good Cause, and £1 from an Unknown Friend 17 1 0</p> <p>Portsey District 1 10 0</p> <p>22. 12. 04.</p> <p><b>Glasgow.</b></p> <p>Per Rev. J. Markar.</p> <p>Collection 1 1 0</p> <p>Mr. George Taylor and Family 0 7 0</p> <p>Mr. W. Duncan Gowan 1 0 0</p> <p>24. 12. 04.</p> <p><b>Campbeltown.</b></p> <p>Mr. A. Montgomery 1 0 0</p> <p>Mrs. Montgomery 0 10 0</p> <p>Miss Montgomery 0 10 0</p> <p>24. 12. 04.</p> <p><b>Edinburgh.</b></p> <p>Rev. W. Swan, assec. Res. J. Edkins to disseminate the Gospel in Mongolia 50 0 0</p> <p><b>Glasgow.</b></p> <p>King Place Church, for Bazaar Schools.</p> <p>Per Mr. J. Gray.</p> <p>George Smith, jun. 1 0 0</p> <p>Duncan S. Macdonald 0 10 0</p> <p>Mrs. McMuray 0 10 0</p> <p>James Keith 0 3 0</p> <p>Mrs. J. Watson and Family 0 10 0</p> <p>John Harnet 0 5 0</p> <p>Thomas Nelson 0 0 0</p> <p>Duncan Macdonald 0 10 0</p> <p>Andrew Robertson 0 5 0</p> <p>Gilbert Finlayson 1 0 0</p> <p>24. 12. 04.</p> <p><b>Collections by Rev. C. Campbell.</b></p> <p><b>Dovehill Congregational School 0 0 0</b></p> <p><b>Finnington Free Church 1 0 0</b></p> <p><b>Millingrove United Presbyterian Church 1 10 0</b></p> <p>24. 12. 04.</p> <p><b>Grassmoor.</b></p> <p>Per Mr. Watson.</p> <p>District Missionary Box 1 0 0</p> <p>For Widows' Fund 3 1 0</p> <p>George Squares Sabbath School, for the Native Girl, F. M. Jarvis 4 0 0</p> <p>24. 12. 04.</p> <p><b>Montrose.</b></p> <p>Per Mr. J. W. Japp.</p> <p>Mrs. and Mr. Joseph Johnston 4 0 0</p> <p>Mrs. Muckhart 0 10 0</p> <p>Mrs. James Lowe 0 10 0</p> <p>Mrs. George Gordon 0 5 0</p> <p>Mrs. Barrow 0 2 0</p> <p>Mrs. Johnston 0 2 0</p> <p>Mrs. D. Walker 0 0 0</p> <p>Mrs. Gordon 0 10 0</p> <p>Rev. P. Whyte 1 0 0</p> <p>Capt. G. Douglas, R.N. 0 0 0</p> <p>Mr. Archd. Foote 1 0 0</p> <p>Mr. Francis Abernethy 1 0 0</p> <p>Mr. C. H. Midar 1 0 0</p> <p>Mr. Edward Miller 1 0 0</p> <p>Mr. Robert Barclay 1 0 0</p> <p>Mr. Joseph Hall 1 0 0</p> <p>Mr. William Mitchell 1 0 0</p> <p>Mr. Charles Birnie 1 0 0</p> <p>Mr. James Johnston 1 0 0</p> <p>Mr. W. B. Johnston 1 0 0</p> <p>Mr. J. W. Japp 1 0 0</p> <p>Mr. F. M. Japp 1 0 0</p> <p>Mr. Robert Cook 0 10 0</p> <p>Mr. Robert Walker 0 10 0</p> <p>Mr. William Hodge 0 10 0</p> <p>Mr. James Warrack 0 10 0</p> <p>Mr. George Walker 0 10 0</p> <p>Mr. James Birnie 0 10 0</p> <p>Mr. Lawrence 0 7 0</p> <p>Mr. James Mudie 0 5 0</p> <p>Mr. John Smith 0 5 0</p> <p>Mr. J. S. Miller 0 5 0</p> <p>Mr. D. Mackie 0 5 0</p> <p>Mr. James Ford 0 5 0</p> <p>Mr. J. Strachan 0 5 0</p> <p>Mr. J. Tavendale 0 1 0</p> <p>Collection at Public Meeting 1 15 0</p> <p>Sacramental Collection for Widows and Orphans, Congregational Church 1 15 0</p> <p>Missionary Box, Queen Street Sabbath School, per Mr. Francis Japp, Superintendent 0 5 0</p> <p>Erskine Place Sabbath School, equally for Madagascar and China, per Mr. David Hutchinson, Superintendent 0 17 0</p> <p>24. 12. 04. 20. 12. 04.</p> <p><b>Paisley.</b></p> <p>Thread Street United Presbyterian Church.</p> <p>A Few Friends, by Rev. C. Campbell 6 10 0</p> <p>Stirling. F. H. 0 4 0</p> <p><b>Stoness, M. A. Sunday School 0 10 0</b></p> <p><b>Wick.</b></p> <p>Rev. J. Currie.</p> <p>Collected at Prayer Meetings 2 0 0</p>	<p><b>WILKESBARE.</b></p> <p><b>Devine.</b></p> <p>Rev. H. Dawson, B.A.</p> <p>Collected by—</p> <p>Mrs. Binde 1 10 8</p> <p>Mrs. Elliott 1 10 0</p> <p>Mrs. Baker 1 0 0</p> <p>Mrs. T. H. Ansell 0 20 0</p> <p>Mrs. Randle, for India and Chinese Fund 15 years. 4 4 0</p> <p>Missionary Boxes 0 0 4</p> <p>Sunday School 0 13 0</p> <p>Annual Sermons 17 17 0</p> <p>Public Meeting 10 1 0</p> <p>Lecture by Rev. T. Mann 1 0 1</p> <p>For Widows' Fund 5 0 0</p> <p>24. 12. 04.</p> <p><b>Salisbury.</b></p> <p>Rev. H. J. Chancellor.</p> <p>Previously acknowledged 54 14 0</p> <p>For Widows' Fund 5 0 0</p> <p>Collected by (additional)—</p> <p>Mrs. Hill 0 14 0</p> <p>Mrs. Gummer 0 0 11</p> <p>Mrs. Wills 0 0 4</p> <p>24. 12. 04. 20. 12. 04.</p> <p><b>Steveton.</b></p> <p>Rev. J. S. Rhoads.</p> <p>Missionary Box 1 0 0</p> <p>For Widows' Fund 0 10 0</p> <p>14. 12. 04.</p> <p><b>YORKSHIRE.</b></p> <p>A Yorkshire Friend 0 0 0</p> <p>W. H. D. 10 0 0</p> <p><b>Bradford.</b></p> <p>G. Knowles, Esq. 10 0 0</p> <p><b>Denbigh.</b></p> <p>Springfield Chapel.</p> <p>Rev. G. McCullum.</p> <p>Collections 16 12 8</p> <p>Missionary Boxes.</p> <p>Mrs. Ford 0 10 0</p> <p>A Lady Friend 0 10 0</p> <p>Mrs. Kiburn 0 0 0</p> <p>Master Trew 0 1 0</p> <p><b>Sabbath School.</b></p> <p>1st Class of Females 7 10 0</p> <p>2nd do. 0 5 0</p> <p>3rd do. 0 2 4</p> <p>4th do. 0 2 11</p> <p>5th do. 0 2 3</p> <p>Smaller Sums 0 11 11</p> <p>1st Class of Boys 1 3 4</p> <p>2nd do. 0 3 3</p> <p>3rd do. 0 3 1</p> <p>4th do. 0 3 1</p> <p>Smaller Sums 0 10 0</p> <p>24. 12. 04. 20. 12. 04.</p> <p><b>Driffield.</b></p> <p>A Friend to Missions 5 0 0</p> <p><b>Hull.</b></p> <p>Legacy of late T</p>
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<b>IRELAND.</b>		<b>Killy Street.</b>		<b>Gillespie.</b>		<b>Chalmers' Free Pres-</b>	
<b>Cork.</b>		Sabbath Services ... 1 10 1		S. Hunt ... 1 1 0		byterian Church,	
<b>G. Gardiner, Esq. ... 2 0 0</b>		Sabbath School ... 1 0 2		David Jones ... 2 0 0		General Meeting,	
<b>Dublin.</b>		For Widows' Fund ... 0 15 5		Stephen Jones ... 1 0 0		per Rev J Gardner & 1	
Collected by Master		Collected by Miss		G. A. Lloyd ... 1 1 0		Children's Meeting	
Oliver Sherwin, for		Bateup ... 2 7 5		John Morris ... 1 0 0		in Wesleyan Chapel,	
the Juvenile Me-		<b>Woolahra.</b>		J. Melew ... 1 0 0		Pirie Street ... 15	
morial Church ... 1 5 0		For Widows' Fund ... 4 10 0		Dr Moon ... 0 18 6		Subscriptions for 186	
<b>Limerick.</b>		Sabbath Services.		A. McArthur ... 1 1 0		Honourable W. Pen-	
Bedford Row Inde-		Redfern ... 11 5 7		McDonald ... 1 0 0		cock ... 20	
pendent Sabbath		New Town ... 0 15 0		Brothers Newton ... 1 1 0		R. A. Tarlton, Esq. ... 5	
School ... 3 0 1		Campbell Town ... 4 2 0		A. A. Robinson ... 1 1 0		Jas. Hill, Esq. ... 5	
		Newcastle ... 7 2 7		J. G. Ross ... 2 0 0		Messrs. Giles & 1	
		Maitland ... 0 8 5		John Ross ... 1 1 0		Smith ... 1	
		For Widows' Fund ... 1 0 0		W. H. Tooth ... 1 1 0		R. Stuckey, Esq. ... 1	
		Wollongong ... 0 0 1		L. E. Thakald ... 1 1 0		Jas. Connally, Esq. ... 1	
		Kilma ... 0 12 11		R. and S. Watson ... 0 10 0		John Whyte, Esq. ... 1	
		Gerrington ... 0 10 0		J. Woodward ... 1 1 0		M. Goode, Esq. ... 1	
		Broughton's Creek ... 0 0 0		J. Young ... 1 1 0		Harry Goode's Mis-	
		Jamboree ... 3 4 11		Mr. Young, Norfolk		sionary Box ... 4	
		Dapto ... 5 10 1		Island ... 0 10 0		F. H. Paulding, Esq. ... 1	
		Sydney Baptist		1861, 12, 1862.		Rev. G. Prince ... 1	
		Church, New Town ... 3 5 0					
				<b>AUSTRALIA.</b>		<b>Less engrossing</b>	
		<b>Public Meetings.</b>		<b>South Australia.</b>		<b>Petition in the</b>	
		Richmond ... 0 0 3		Per James Hill, Esq., Cash		<b>Queen against</b>	
		Windsor ... 0 11 4		Secretary.		<b>Slavery in the</b>	
		Castlereagh ... 2 7 5		Value of Goods con-		<b>South Seas</b>	
		North Gap ... 2 15 0		tributed by Hind- marsh Square Congregl. Church, per Rev. F. W. Cox ... 2 10 7		<b>Advertisements,</b>	
				Clothing made by Sunday Scholars, per do. ... 3 5 0		<b>Printing, and</b>	
				N. B.—The above sent to Rev. J. Jones, Mare.		<b>Postages.</b> ... 3 11	
				Subscriptions for 1864, not received in time for last account.		<b>NEW ZEALAND.</b>	
				L. Stuckey, Esq. ... 2 3 0		<b>Auckland.</b>	
				Rev. G. Prince ... 1 0 0		<b>Rev. A. Macdonald.</b>	
				Rev. H. Cheetham ... 0 10 5		At the United Com-	
				Clayton Chapel, Ken- sington, per A. Stow, Esq. ... 5 7 0		munion Service of both Congrega-	
				Fremar Street Cong- regational Church, per Rev. C. W. Evan ... 10 11 5		tional Churches, in Hyde Street	
				North Adelaide do., per Rev J. Jefferts ... 15 10 0		Chapel, for Wi-	
				Hindmarsh Square do., per Rev. P. W. Cox ... 3 3 7		dows' and Or-	
				McLaren Vale do., per W. Peacock, Esq. ... 5 0 0		phan's Fund ... 0	
						Rev. R. Leshley's	
						Sunday School	
						Missionary Box ... 1 1	
						John Kout, Esq. ... 1	
						Premium on Ex- change ... 0	
						13 1	

<b>NEW SOUTH WALES.</b>		<b>PRESBYTERIAN CHURCHES.</b>		<b>Scott's Church, Pitt Street.</b>	
<b>Auxiliary Society.</b>		Sabbath Services ... 3 0 0		<b>Chalmers' Church.</b>	
<b>J. Thompson, Esq., Treas.</b>		Sabbath Services ... 1 10 0		<b>Scotts Church, Maitland.</b>	
<b>Sydney.</b>		Public Meeting ... 10 10 4		Subscriptions & Donations.	
Church Collections 1862 and 1863.		1862, 1863.		G. W. Allen ... 1 1 0	
<b>Congregational.</b>		<b>Balmala.</b>		Mrs. Austin ... 3 0 0	
Sabbath Services ... 7 10 0		School ... 0 1 0		J. S. Adams ... 1 0 0	
For Widows' Fund ... 3 0 0		For Widows' Fund ... 3 0 0		T. O. Brollatt ... 1 1 0	
Bath Mullens' Box ... 4 0 0		Bourke Street.		B. Buchanan ... 1 1 0	
Sabbath Services ... 0 7 0		For Widows' Fund ... 3 12 5		H. D. Bloxham ... 1 1 0	
Pitt Street.		Sabbath Services ... 0 7 0		A. Boilbering ... 0 10 0	
Public Meeting ... 34 7 4		For Widows' Fund ... 3 12 5		H. Butterfield ... 0 0 0	
Collections ... 34 13 5		Kills ... 0 10 0		J. P. Elliott ... 1 0 0	
		A Friend ... 1 0 0		Kills ... 0 10 0	
		B. T. Ford ... 0 10 0		A Friend ... 1 0 0	
		Major Fanning ... 1 1 0		B. T. Ford ... 0 10 0	
		A. Garra ... 1 0 0		Major Fanning ... 1 1 0	
		K. Garrett ... 1 1 0		A. Garra ... 1 0 0	







THE UNIVERSITY OF CHICAGO

THE  
EVANGELICAL MAGAZINE  
AND  
MISSIONARY CHRONICLE.

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MAY, 1864.

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**A Romance of a Chapel.**

FASHIONS are fickle. Who would have thought, in the good old times, that any religious element less decorous and dignified than that embodied in a bewigged and bepowdered Tory vicar, would have found its way into a novel? Who would have imagined that the heroine of an effective modern romance would be a female Methodist local preacher; or that the life and adventures of a hypothetical Homerton student would have engrossed the attention of the readers of a fashionable Conservative periodical? So sadly degenerate are the times in which our lot is cast!

Nor is it our immediate intention to perpetuate the calamity. True, we have to recount "the Romance of a Chapel;" but ours is only the romance of that truth which is sometimes stranger than fiction. It is not even the suspicious kind of history known as a story "founded on fact," it is wholly and entirely veritable—the simple annals of truth and soberness.

On a lovely evening in 1862, we visited the scenes where our little story is laid: for be it known that, during that year, Nonconformists were much addicted to hero worship, and to making pilgrimages to "holy places," and they indulged in the celebration of such an "All Saints' Day," as has been seldom witnessed. We had not ridden far when we reached the verge of a hill; and saw, in the centre of a beautiful and wide spread valley, the spot where once stood the village of Hothorpe, now the seat of a country squire; of yore the home also of many farmers and their dependents. Some years ago, however, the owner levelled the village,—in order, it is said, to release his estate from liability to poor rates,—and rebuilt it on a piece of land in the next parish, which happens also to be the next county—Leicestershire.

In this village of Hothorpe the hero of our story was born, Benjamin

Winckles by name—a real flesh and blood Winckles, having no relationship to a certain mythical individual who figures in fiction. The veritable Winckles, when a young man, lived as servant to a respectable grazier in his native village, and appears to have early secured the affection of his master for his moral and Christian character. The way in which the Hothorpe grazier illustrated his confidence in his servant was amusing. It seems that the farmer was acquainted with a pious and well-to-do widow who resided in the fens of Cambridgeshire, whom he thought would make an excellent wife for himself; and he entrusted to Benjamin the delicate—and withal, as history tells, somewhat hazardous—task of going down to the fens, of intimating to the lady his master's intention of paying her a visit as a suitor, and of sounding the lady as to the spirit in which she would be likely to receive him.

Benjamin appears to have executed his commission with scrupulous integrity. But on his return he had to inform his master that, though he had been kindly received by the fair widow, she had desired him to say that she could give no encouragement to his suit, and that she hoped he would relinquish any further thoughts on the subject. "Ah," said the farmer, "perhaps, Ben, you said a word for yourself?" "No, sir, I'm sure I didn't," the ingenuous Benjamin replied. "Well, well," rejoined the honest farmer, "I believe, Benjamin, you didn't; I sent you on your master's business, and I believe you did it, and not your own. But what *did* the lady say?" An explanation followed, in which it transpired that the widow had intimated to Benjamin that she did not approve of such matters being done by deputy, that she declined to listen to the overtures of his master, but that if Benjamin had come on his own account, she might have taken the subject into consideration.

The farmer appears to have been more pleased with the honesty of his servant than disappointed or jealous; he told Benjamin to return to the lady and urge his own suit. He complied, went down into Cambridgeshire, in course of time married the widow; and though residing so far away, undertook the pastoral oversight of the church at Kilby near Arnsby, of which, it appears, he had previously been a member. Though thus living thirty miles from his flock, he seems to have regularly occupied the pulpit, for we find the record left by his people that, "considering the distance of his residence, our gracious God wonderfully assisted him to fill up his place, greatly to our edification and comfort."

About the year 1701 Mr. Winckles removed from Cambridgeshire to Arnsby, where he purchased a field and built a house. Soon afterwards an old malting in that village was turned into a place of worship, and in 1702 Mr. Winckles erected a more suitable sanctuary adjoining his own dwelling. At this time many members of the church lived at a great distance, and church meetings were held, and the Lord's Supper was observed among them even as far off as Northampton and Huntingdon.

hire, members of the church in Leicestershire being deputed to attend with them. Thus, although the members were widely scattered, there was such real unity, to which the eminent private graces and ministerial efficiency of Mr. Winckles largely contributed.

Many interesting illustrations are mentioned of the amiable qualities that distinguished the character of the minister of Arnsby. His scrupulous integrity in business dealings has one amusing evidence. It is stated that, on one occasion, having sent a servant to sell a horse at Leicester, he rode at full speed after him to direct him to mention to the purchaser a fault of which Mr. Winckles thought his servant had been ignorant. But before Mr. Winckles arrived the horse had been sold, and when he mentioned the reason of his hasty ride to the buyer the latter interposed, and said: "You want the horse back again," and immediately rode off. Mr. Winckles called after him, intending to return some of the purchase money, but the buyer would not stay. It is also mentioned that his benevolence was limited only by his means. He always preached without a stipend, and bountifully supplied the poor who came from a distance. He finished a long and useful career on the 21st of May, 1732, and a tablet behind the pulpit records that:—

THE REV. BENJN. WINCKLES,  
WHO, BY THE GRACE OF GOD, WAS  
THE PRINCIPAL FOUNDER OF THIS CAUSE,  
AND PASTOR OF THE CHURCH FOR 30 YEARS,  
DIED A.D. 1732, AGED 78.  
"FAITHFUL UNTO DEATH."

Upon his death he left to the Baptist church at Arnsby the chapel, dwelling-house, garden, burying-grounds, and four fields, including together about fifteen acres of land, worth perhaps at the present time from £50 to £60 per annum. The fields lie, three to the right and one to the left of the Welford and Leicester road.

But while we have been telling our story our reader will kindly remember that we have been travelling on our way from Hothorpe to Arnsby, with the gravity becoming the years of our steed, and the portment of pilgrims to a shrine. In doing so we have passed near a spot between Bosworth and Shearsby, where the father of the great Robert Hall once had a very narrow escape from being smothered in the snow; and at length we reach the pleasant village of Arnsby, from whence extensive views may be enjoyed over the richly wooded pastures of Leicestershire.

Arnsby and its chapel are also worthy of note, as the scene of the labours of the Rev. Robert Hall, sen., and the birthplace of his son, the Robert Hall of renown. The father came here in 1753. A characteristic story of the son may here be mentioned.

“We liked your sermons very much, Master Robert,” said one of the villagers to him, one day after he had occupied his father’s pulpit; “but after all we like your father best, sir.” “Like my father best, sir!” was the emphatic reply; “like my father best, sir; of course you do, sir; you are most unreasonable, sir, to think it could be otherwise; my father’s a clever man, sir; a very clever man, sir!”

The Rev. Robert Hall, sen., was “a good man, full of faith and of the Holy Ghost.” He came to Arnsby in 1753, and a tablet in the chapel states that he died in 1791, aged sixty-two years. During his residence here he was called to experience many severe trials. One arose from the scantiness of his stipend, through the fraud of a trustee, who kept back the produce of the endowment, so that for years Mr. Hall had not more than £15 per annum, though his family increased to fourteen children; and yet he touchingly remarks, “I found my heart so united to the people that I durst not leave them, though I often thought I must. I trust the Lord was with us of a truth; and the fifth chapter of the first Epistle of Peter was habitually impressed upon my mind. It appearing pretty clear to myself and my wife that we were where God would have us to be; this sense of duty, and a willingness to live honestly, made us resolve in the strength of the Lord we would not run into debt, let us live hardly as we might; which resolution He enabled us to keep; but many and unknown difficulties we grappled with.”

The faith thus expressed met with some remarkable rewards. At one time, when Mrs. Hall’s health failed, and she who had been a source of encouragement to her husband took desponding views of the future, some one rapped at the door with a letter either containing or promising a donation of £10. On another occasion, Mr. and Mrs. Hall were mourning that they had nothing to set before some ministers who were expected, when a person in rather poor circumstances arrived, and brought several pounds, chiefly in silver and copper, wrapped up in a handkerchief, which she said the Lord had sent them, but would give no further information whence it came.

During the latter years of Mrs. Hall’s life she was subjected to most distressing despondency of spirit. She was convinced that she would be lost, and no arguments or pleas seemed to affect her belief. On one occasion she took her husband’s watch, which happened to hang in his chamber, and said, “I need not regard time; I have done with counting time; I am entered on an eternal state of suffering;” and throwing the watch with vehemence on the floor, she exclaimed, “I am as sure I am damned as that watch is broken!” But the watch was not broken, and seeing this, she said with amazement and with tears, “Well, if God save me, all Heaven will be astonished; but none will wonder so much at His unparalleled mercy as myself!”



In a few weeks, however, her despondency returned. Again she matched up the watch, and thinking she had not before thrown it with sufficient force, she dashed it with the utmost violence across the room. But though the enamel had been cracked by an accidental fall some years before, it now received no further injury ; even the glass was unbroken, and not the least apparent damage had been done. On another occasion two persons were left in charge of Mrs. Hall, as it was feared she might commit suicide. But she eluded both of them, escaped unperceived from the house, and at length returned, to their great surprise, wet through. It was subsequently ascertained that she had flung herself into a deep pit, full of water. How she got out she could not tell, but she said that while in the water the words sounded in her ears :—" Deliver my soul from going down to the pit."

And it was delivered. At evening time there was light. The darkness was exchanged for joy unspeakable, and full of glory. Her husband records with the utmost gratitude and affection the triumph of these last hours. "Seating myself," he says, "on the other side of the chamber, she waved her hands towards me. I returned to her, and eagerly taking hold of her hand, she smiled, saying, 'Mercy ! mercy ! Sweet Jesus, mighty to save ! Found in Him—living—dying—judgment.' She entered the saints' everlasting rest."

We hope our readers will not have been displeased that we have thus ventured to lay before them our "Romance of a Chapel."

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## The Quiet Hours of Christ.

In reading the life of our Lord we are much impressed with the intense and incessant activity everywhere manifest. As though endowed with superhuman physical powers, he is beheld ever preaching the new and immortal truth, and working wonders of miraculous might. No time was lost or wasted, no opportunity neglected or unimproved ; and his appears strikingly true, when the simple record states "that the people came *early in the morning* to Him in the temple for to hear him." What a large proportion of his biographies are but narratives of his numerous travels ; and there is peculiar appropriateness in the apostolic summation of his life, "*he went about*" doing good. Yet in sweet contrast to all this, and as a beautiful relief, we find Christ not absorbed in public life, to the exclusion of social intercourse and enjoyment. He is seen to be evidently a social being, exhibiting much blessed sympathy in domestic scenes. He continually delighted in converse with his immediate circle of disciples, and found many occasions for receiving those tender ministrations of love which always awaited him

in the quiet and peaceful houses of his friends. All this is confessedly very beautiful and very precious ; but it is not all. A true life is not spent simply in performing public duties, or enjoying the comforts of social intercourse ; there is yet something more. There must be hours of solitude and retirement, or a needed element is lacking, the life is not complete. So we find, in contrast with this unceasing work, and pleasure in the amenities of friendship, that Christ, whose example is perfect in all its parts, had his quiet hours of solitude. In this there is deep and holy meaning, which in busy times like these should start into fresh life. Let us review a few of the instances, given in the Gospels, of Christ's retirement from fellowship with men ; and in doing so, it is needful to remember that we possess but a fragmentary history of the earthly life of our Lord. The record contains but few, comparatively, of His glorious deeds, and stirring, far-reaching words. His seasons of solitude, though so rarely recorded, may, however, indicate the constant practice of Christ.

Looking in this light upon some of the instances narrated, such a statement as that in Mark i. 35, is pregnant with deep and hallowed meaning. There we read, that "in the morning, rising up a great while before day, He went out and departed into a solitary place, and there prayed." And why was this ? May we not fairly conclude it was to prepare for the duties and work of the day ? He knew all the urgent demands, all the temptations and dangers that would press around His path, all the hypocrisies and sins that would sicken His heart, all the contempt and scorn that would greet Him while pursuing His holy work ; and therefore we perceive He seeks, by sacred communion with His Father, in the solitary place, before the dawn of day, that inward strength, needed preparation, and Divine assurance which come in answer to early prayer. Again, another season of retirement noticeable is, when the duties of the day are past. Turning to Matt. xiv. 23, we learn that, after a day of hard, exhausting toil, having fed the famishing people by a miraculous multiplication of a few loaves and fishes, "He sent the multitude away, and went up into a mountain apart to pray : and when evening was come, He was there alone." Another instance is found in Luke xxi. 37, where there is drawn an exquisite contrast between His daily work of teaching in the Temple, and His retirement into the solitude of the Mount of Olives when night drew near. We know nothing whatever of the utterances or silent communion of those solemn hours, and where the Scripture speaks not, speculation is unsafe ; but we should not pass the bounds of reverence by suggesting that probably the day's work was then reviewed ; that at the close of each portion of His labours He rendered to His Father, even as every Christian does, an account of His stewardship ; and moreover, can we not suppose that his exhausted powers were then revived ? Few sufficiently consider that Christ's work

was the most exhaustive to all His energies, physical, mental, and spiritual. We can imagine nothing more so. The Divine was always expressing itself through the human, and our poor nature soon grows tired and worn. Grand thoughts wear out human brains, incessant toil destroys bodily energy, spiritual wrestling with sinful men produces exhaustion in the soul. So we can believe it was with Christ ; and these evening hours of prayer would be most welcome to Him. Weary with His work, sorrowing on account of men's contempt, and the hardness of their heart, He would retire to obtain that consolation and assurance which only the Father could give. Thus, at the commencement and close of His daily life, Christ found time to retire and pray. But this is not all. We remark that he withdraws into solitude *at every season of special need*.

To mention a few. We remember that before He appeared in the capacity of Teacher of the Word, before His entry upon His public ministry, He spent forty days and nights in the wilderness. There, where no human eye watched, or human sympathy cheered, even as it always is and must be in men's experience, He encountered and conquered the Powers of Unbelief. Thus was He preparing for the awful life-work that lay before Him. So at another era in His history we read that when peculiar dangers threatened Him, when conspirators were consulting to take away His life, He, conscious of the malignity and cruelty of His foes, and needing, therefore, special help, "in those days, went out into a mountain, and continued all night in prayer unto God." Luke vi. 11, 12. In strange contrast to this, we perceive again and again, that, not when seeking His preservation, but when no danger is to be apprehended, at the moment of His greatest popularity, when every mouth is filled with praises, and many are anxious to press His brow with the regal crown, He suddenly disappears ; and, as we learn, at a particular crisis of this description (John vi. 15), "He departed again into a mountain Himself alone." Thus did He testify His distaste for all outward shows of power, and that His kingdom was not of this world. The holy calm of the mountain-side would prove exceedingly sweet, as He then again assured Himself of the elevated spiritual purpose for which He dwelt amongst men.

We cannot forget another crisis of His life, when the solitude was sought by Christ. When anticipating the darkest scene in His earthly course, when His spirit would be agonized by suffering the cruelties of public scorn and a lingering death, He retired into Gethsemane, and alone prepared Himself for the cross by a fierce struggle with the weakness of His flesh. When the victory was gained, a strong angel comforted Him. After which He reappears with serene brow and, unmoved, bows to the will of the Father, which is unconsciously executed by the hands of wicked men. In all these notable instances, there is especial need which could only be met by private, undisturbed fellowship with God. Another

incident, hardly coming under the designation "special need," must be pointed out.

Christ retires into solitude when suffering from bereavement.

He has heard from the disciples of John the Baptist of the sad death and burial of their beloved but misunderstood master, whereupon the biographer tells us, "He departed thence by ship into a desert place apart." Matt. xiv. 13. Every mourner's heart will truly interpret this act. It was the natural expression of Christ's grief. He must leave the crowding multitude to mourn the loss of him whom He honoured and loved so much. At such seasons busy life is a mockery, a dreary contrast to the desolate feelings of the heart. Human friendship and sincere sympathy may be good and appreciated to the full ; but oh, we seek some quiet resting-place, where we may enjoy the solace of unseen tears ; we put away with gentle but firm hand all earthly companionship, and in the undisturbed communion of the silent spot, we seem nearer to eternity and the loved ones gone from our embrace ; and in this act of Christ is there not something inexpressibly touching, because beautifully human, which comes gently yet powerfully home to all suffering hearts ?

These are some of the seasons which the Gospels reveal of the quiet hours of Christ, and is there not great need that the lessons they contain should be fully impressed upon our minds ?

The example of our Lord is often placed before us to arouse our activities ; but is it not needed likewise to teach us the necessity of seasons of retirement ? He is our model in active work, so likewise in prayerful solitude. He felt the want of retirement ; is it not more urgent for us ? He was pure and spiritual to the highest degree ; we are sinful, easily tempted, and speedily drawn astray. His work was elevating and divine in its tendency ; ours often material, carnal, and leading (though not necessarily if the soul be right) to forgetfulness of God and the things of another world. It is impossible to live the highest life, to be a Christian in the full sense of that word, without spending some time in quiet communion with God and the unseen. All who have experienced the burden and the struggle to walk aright, know this full well. As we stand at the gate of the day, and see all its opportunities for good, and its likelihoods of evil, we must bend in some secret place, asking for wisdom and strength ; and when the hours are past we must retire to meditate upon that which has been done, and to weep for the things left unaccomplished. We need preparation for daily duty and reflection when the day is done ; and this the quieting influences of a prayerful solitude alone can give.

And those extraordinary seasons of need—times when a new prospect opens before us, when worldly influences are overpoweringly strong, when peculiar dangers beset our path, when the shadow of a coming calamity darkens the way, when a great sorrow unseals the fountain of tears.

How numerous are the seasons urging us to seek some solitude as calm and undisturbed as a mountain-side! We must go apart and pray, for only then shall we be prepared "for all that's to come."

In times like these, how little opportunity is given for meditation and prayer! Even in our sorrows we are surrounded by busy life, which intrudes upon us everywhere. The hurried tramp of many feet is heard night and day. The sound of contending voices rings even in the solitude of our closet. It ought not so to be. The gospel of prayer must be combined, harmonised, blended with the "gospel of work," or life will be a great mistake. If we would be prosperous in heart, pure in life, heavenly amongst earthly occupations, we must follow the example of Christ.

We do not advocate such retirement from the world as the Romish Church once deemed a sign of peculiar saintliness. Not for self-mortification, not for vivid, almost physical combat with demons, or communion with angelic beings, but real, holy fellowship with God and His Christ. We hold it wrong to interfere with the real duties of life; but copy Jesus and we shall not err; for we cannot discover that any time was absorbed in solitude that should have been employed in fulfilling his mission and work. Activity and retirement were so properly balanced that they never clashed. Remembering that a man can receive nothing except it be given him from above, may we often go apart from busy life into some solitary spot, to spend a quiet hour with God.

W. B.

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## Tyndale and the Bible.

(Continued from page 209.)

"**FIRE, fire!**" is the shout of many, as people throng, in smaller or larger crowds, towards the northern gate of Old St. Paul's.\* There pyre-logs have been gathered in a great heap, a torch has kindled them, and they are now in a blaze, though no martyr to the truth appears here chained to the stake, rejoicing that, though his body is being consumed to ashes, his soul, sustained by his Lord, is being welcomed to Christ's eternal blessedness and glory. Huge baskets filled with books, among which are a great number of Tyndale's New Testaments, are borne hither, and cast into the flames which rise before a large crucifix—the symbol of the dominant Romanism of the time—while Fisher, Bishop of Rochester, denounces all opposed to it as rank heresy, and this New Testament, in particular; and Cardinal Wolsey, attended by no fewer than thirty-six bishops, abbots, and friars, gives the countenance of his sovereign, as well as his own, to all that is uttered at this terrific conflagration.

\* See page 77.

This event, which occurred on Sunday, February 11th, 1526, gave rise to an anonymous and extremely scurrilous satire on Wolsey and the monastic orders, entitled—

“ Rede me and be nott brotke,  
for I sage no thing but trothe ;”

and is usually attributed to William Roye, a friar observant of the Franciscan order at Greenwich, who appears to have been assisted by one Jerome, also a member of the fraternity. In “The brefe Dialoge, betwene two prestes Servauntes, named Watkin and Jeffraye” (i.e., the two friars themselves), occurs the following, as well as many other passages to the like effect :—

“ J. They sett nott by the Gospel a flye ;  
Diddest thou not heare whatt villany  
They did unto the Gospell ?  
W. Why, did they agaynst hym conspyre ?  
J. By my trothe, they sett hym a fyre  
Openly in London citè.”

Allusion is also made to the sermon preached by Fisher, before Wolsey, and the other distinguished ecclesiastics present :—

“ For all that he sayde in his sermone,  
Rather than the Gospel sholde be comone,  
Brynge people into erroure ;  
He wolde gladly soffre marterdome,  
To uphold the devyl's fredome,  
Of whom he is confessoure,” &c.

More spoke of Tyndale's as “ the blasphemous book ;” and Jerome says that his “ boke was printed in the Cardinal hys tyme, whiche when he had harde that it was done, caused a certayne man (whom I could name if I lusted), to bye them all uppe.” A few copies only escaped Wolsey's destructive inquisition ; hence, the first edition is extremely rare, and of proportionate value, the copy of it in the Grenville Library cost £18 18s.

The satire referred to contained a prophecy of Wolsey's end :—

“ O ! caytife, when thou thynkest least of all,  
With confusion thou shalt have a fall ;”

and though Roye had passed away, brother Jerome lived to witness the fulfilment of his prediction.

In the course of the year 1526, Luther's letter of apology for his previous rough reply to the king's book against him provoked Henry to a rejoinder, in which he said to his subjects, Luther “ fell in device with one or two lewd persons, born in this our realm, for the translat-



ing of the New Testament into English, as well with many corruptions of that holy text, as certain prefaces and other pestilent glosses in the margins, for the advancement and setting forth of his abominable heresies, intending to abuse the good minds and devotion that you, our dearly-loved people, bear toward the Holy Scripture, and infect you with the deadly corruption and contagious odour of his pestilent errors. In the avoiding thereof, we, of our special tender zeal towards you, have, with the deliberate advice of the most reverend Father in God, Thomas, lord cardinal, legate *a latere* of the see apostolic, archbishop of York, primate, and our chancellor of this realm, and other reverend fathers of the spirituality, determined the said untrue translations to be *burned*, with further *sharp correction and punishment against the keepers and readers of the same.*"

Tunstall, then Bishop of London, echoing the words of Henry, in a charge to his archdeacons, thus proceeds :—"Wherefore we, Cuthbert, willing to withstand the craft and subtlety of the ancient enemy and his ministers, do straitly command you to warn *all dwelling within your archdeaconries*, that, under pain of excommunication, and incurring the suspicion of heresy, they do *bring in and deliver up all and singular* such books as contain the translation of the New Testament in the English tongue." The date of this document, according to the episcopal register of London, is October 24th, 1526 ; and on the 3rd of November, the Archbishop of Canterbury, Warham, issued a mandate of similar tenor ; so that now all authority in England, both lay and spiritual, was publicly committed to oppose the circulation of the New Testament as translated by Tyndale.

Wolsey, however, deeming all that was done at home insufficient, influenced Henry to send letters to the princess-regent of the Netherlands, and to the governor of the English merchants at Antwerp ; and by the same messenger the cardinal wrote to Sir John Hackett, the king's agent at the regent's court, urging all these parties to concur in taking measures for the destruction of books intended "*to poison the king's subjects.*"

Hackett presented the king's letter to the regent, and assured the cardinal that his wishes should be fulfilled ; but when he discovered, to his great mortification, that English Testaments not only passed through Antwerp for exportation, but were actually printed there as a commercial speculation, by one Christopher Endhoven, and moreover, that the burgesses of that free city refused to consider his publication as heretical, Hackett told Wolsey this, and confessed that, if the cardinal would have Tyndale's Testaments burnt, it might be necessary to commission some one to *buy* them. The cardinal was too shrewd to do this, but Archbishop Warham was not, for he informed his suffragans that "he had lately gotten into his hands all the books of the New Testament, trans-

lated into English, and printed beyond the seas." He did this at the cost of £66 9s. 4d., a sum equivalent to nearly £1,000 at the present time, and a letter in the British Museum, from the Bishop of Norwich, assures the primate of his readiness to pay ten marks as his contribution to the expense incurred. The consequence was that, before the end of the summer, another Antwerp printer, Christopher Van Ruremund, had struck off a fourth edition of Tyndale's New Testament; and a dearth of corn in England compelling the cardinal to remove all restraints on its importation from Flanders, facilitated the secret introduction of God's Word into this country.

Tyndale had now published anonymously his "Prologue to the Epistle to the Romans;" his next work, the "Treatise on the Parable of the Wicked Mammon," contained an avowal that he was both its author and the translator of the proscribed Testament; and the "Obedience of a Christian Man," from his pen, speedily followed. Having thus done so much to expose himself to the rage of the dominant church, he seems to have resolved to dwell no longer in the valley of the Rhine, that great commercial thoroughfare; he therefore quitted Worms, and he went to the secluded town of Marburg in Hesse, where Von Busche, one of his admirers, had just accepted a professorship, under the patronage of the Protestant landgrave.

That this was a wise step, appears clearly from the state-papers of the time. They show, under the signature of the parties, that Wolsey was directing Hackett to request the regent of the Netherlands to deliver Tyndale and his companion Roye\* into his hands. They also demonstrate that this obsequious agent was suggesting to the cardinal to lay the charge of treason against an English merchant who merely transmitted Tyndale's Testaments from Antwerp, because, though the charge was false, the lords of Antwerp might hold themselves bound by treaty to surrender any person thus accused to the king of England.

Providentially, Wolsey's double dealing at this time had been so offensive to the emperor, that his requests had no influence either with him or his aunt, the princess-regent; but, intent on his object, he sent John West, an observant of Greenwich, to hunt out Roye, once a friar in the same monastery, with whom he supposed Tyndale to be still associated; and also wrote to Herman Rincke to search for the men who had once fled before him, and for the books whose issue from the press he had stopped for a while. The translator and most of his books were, however, still secure. West and Hackett travelled hither and thither only to lay on their employer the burden of profitless costs; whilst Rincke, searching the commercial cities, found some of the proscribed books, but could gain no tidings of Tyndale's retreat.

\* See page 207.

n Rincke's report to the cardinal, he writes :—" Since receiving your commands, I have spared neither my person, money, nor diligence. By buying a license formerly obtained from the emperor, and by gifts and presents, I have gained over the Frankfort consuls, and some senators and judges, so that in three or four places I was enabled to collect and pick up all the books. The printed books are still in my possession, except two copies, which I gave to your diligent and faithful agent, John Schott, for the use of the king's grace and yours.

" If I had not found these books and interfered, they would have been packed together in paper packages, and inclosed in ten sacks craftily covered over with flax, and thus unsuspected, they would have been sent across the seas into Scotland and England, and would have been sold as if they were but clean paper ; but I think that very few or none of them have been carried away or sold. I shall also take most diligent care as to the foresaid Roye and Hutchyns" (apparently another agent of Tyndale's) both as to apprehending them and detecting the places they frequently brought the printer, Schott, before the consuls, senators, and judges of Frankfort ; and I compelled him, on his oath, to confess how many such books he had printed in the English language, the German, or any other. Being thus put to his oath, he said that in the English tongue he had printed only one thousand, of six sheets, folded in quarters, and besides one thousand of nine sheets, folded likewise, and this by the order of Roye and Hutchyns, who, wanting money, were not able to pay for the books printed, and much less for printing them in other languages. Therefore I have purchased almost all of them, and now have them in my house at Cologne."

Wolsey's zealous and subtle agent takes care to suggest, in the same letter, that such a diploma should be obtained as would authorize him to act more efficiently in the cause both of the king and the cardinal, from the Emperor Charles V., and that Roye, Tyndale, Jerome Barlow, and their adherents, ought to be "apprehended, punished, and carried off, to destroy the Lutheran heresy, and to confirm the Christian faith." But whilst these projects and toils could effect so little of what they desired, it is evident from their own words that the influence of Tyndale's labours extended very far beyond the land that gave him birth.

Bishop Tunstall charged Tyndale with a huge number of heresies, when the good man replied that it was counted for a heresy "if an ink-bottle was cracked a tittle over its head." In March, 1528, his lordship granted to Sir Thomas More a license to *have* and to *use* these "heretical books," that he might "get himself an immortal name and eternal glory in heaven," by exposing "the crafty malice" of their authors, and that as one able to "play the Demosthenes in the English tongue," he might make the prelates "more prompt against those wicked supplanters of the church." Sir Thomas attacked Tyndale in consequence, with hearty good-will, and

continued the labours to which he had been so eulogistically summoned by his diocesan till several hundred folio pages were filled ; and yet all his toils proved utterly in vain. He stated, indeed, that he had found "one thousand texts by tale falsely rendered"—that is, *one-half* the number charged by Bishop Tunstall ; but he had little to say in his specification of faults. The distinct accusations against the translation are that "*priests*," "*church*," and "*charity*" are rendered "*seniours*," "*congregacions*," and "*love* ;" and also, that *grace* was sometimes translated *favour*, *penance*, *repentance*, and a *contrite heart* by a *troubled heart*. More had before him the octavo and the quarto editions, with glosses ; and the marginal notes of the latter came in for their share of censure. Trifling reasons, at best, were assigned for the prohibition and burning of the New Testament ; the true one clearly was, that the same feeling which prompted the constitution of Archbishop Arundel, in 1408, led to similar actions on the part of the Papal authorities in the days of Tyndale.

C. W.

### Fragmentary Note on the Resurrection.

THE season of the year, and the beautiful appearances of revived life which it presents, are generally regarded by Christian minds (especially of the imaginative cast) as typical of the resurrection of the dead. The flush of renewed health and vigour on nature's face, as we now behold it turned towards us in glad smiles ; the fresh green of the meadows ; the young leaves, and the setting fruit upon the trees in our orchards and gardens ; the opening flowers, with joyous birds and insects flying round them ; these and other incidents, which attract the notice of all who have eyes and hearts, are to us, who have learned it from the Bible, suggestive of the great wonder of the last day. Parables are they of what will be when Christ shall come ; but not, properly speaking, proofs of it. Beautiful lamps shining on nature's paths, shedding light on the roadway to death, for those who have learned to look into the mystic depths of creation's changes ; but apart from the guiding hand of revelation, how easily may all these spiritual lanterns be, like globes of glass, dashed in pieces by the hand of a stern, inexorable logic ! They do not tell in argument. Because seeds *germinate*, flowers bud, fruit trees blossom, it does not follow that the corpse

you bury in the grave will rise again. There are counter facts. Incidents occur on the other side, looking another way. Storms sweep down noble trees ; and as they fall so they lie. Life, in a multitude of cases, hopelessly goes out at death. There is no rekindling of the extinguished torch. Besides, in all the cases we commonly employ as symbols of a resurrection, the revival comes soon after the decay. Some few months, at most, elapse between the dissolution and the new birth. But Adam's body has crumbled into dust five thousand years at least. Life succeeding death after the lapse of ages is, we must acknowledge, an occurrence unparalleled in nature. The case of seeds in some few instances is hardly an exception. The truth is, the resurrection of the dead is a miracle. The doctrine is emphatically a *revealed* one. It is the principal and most prominent form under what a future life appears in the Old Testament. The mysteriousness of death is fully recognized. Darkness is left covering the grave and the state of departed souls. But in wonderful contrast with this, we have a clear discovery of the resurrection of the dead. In the order of time, the revealing man's resurrection takes precedence of other doc-

ch pertain to the redemption of

What is to be done last in right first in promise and profit is very much the same in the argument. Full and explicit statements of the resurrection occur early in teaching, and in Paul's also. In time, they come before equally explicit announcements of the resurrection and justification by faith.

deduced to in the Old Testament which indicates its general acceptance and belief in the Jewish Church (19). The manner in which the prophets indicates that he was not a new thing; but something known and believed. Still more does this appear in Ezekiel 2—14.

Principal teachers of the resurrection in the New Testament are Jesus and St. Paul. You find our Lord giving great distinctness and prominence to it in His discourses recorded by St. John (chap. v. 28-29), in the whole of his teaching, is more plain. Some very important doctrines taught by His holy Spirit are by no means so decidedly and exclusively expressed by Himself—such as justification by faith for example. St. Paul in the Epistle to the Romans, and in the Epistle to the Corinthians, and also in those to the Thessalonians and Philippians, gives us large and clear statements as to this glorious doctrine of redeeming mercy.

so taught by facts as well as by declaration. By resurrection in the New Testament times. Resurrections of the dead by our Lord. His own resurrection.

The resurrection of the dead of the saints. The bodies must be raised dead for some considerable time, most likely the disappearance of the bodies was as mysterious as the resurrection.

most extended, and in some respects the clearest description of what resurrection will be, is supplied by the apostle Paul; and that appears in immediate connection with the resurrection of our Master. Observe, the apostle Paul in the rising of Jesus (1 Cor. chap.

xv. 3-12); and then, out of this great root truth, springs the noble branch (13-58).

It is evolved in a very simple and impressive manner, quite free from certain dogmas with which it has since been encumbered. It leaves much unexplained. Curiosity is not satisfied; but enough appears to sustain faith and hope.

The Scriptures teach that the body to be raised at the last day will be very different from the body we now possess.

Words most familiar are by no means words best understood. Judging from one's experience, from conversations with others, from comments in books, it appears that people are apt to consider that only an idea of the *certainly* of a resurrection is here given with some very rhetorical illustrations of it. Whereas, from first to last, one point is variously insisted on, and that is the difference between our present and future bodies.

The seed sown is, different from the plant produced (37, 38).

All flesh is not alike (39).

The bodies in earth and heaven are not of the same nature (40).

Nay, even the celestial orbs are diversified in beauty and splendour (41).

These are analogies suggested by the apostle all pointing to the difference in certain things. In his application of them the same idea of difference is carried out; corruption is put in contrast with incorruption; dishonour with glory; weakness with power; the natural with the spiritual; the soul-like with the spirit-like, *ψυχικὸν* with *πνευματικὸν*.

*Psyche*, signifies soul; life is personified as a beautiful nymph, also represented with the wings of a butterfly, to intimate the lightness of the soul, of which the butterfly is the symbol, and on that account among the ancients, when a man had just expired, a butterfly was represented fluttering above, as if rising from the mouth of the deceased.

*Pneuma* signifies spirit—intellect, that which is superior to the soul. The word means wind. The butterfly is beautiful, but frail; the wind ethereal, but strong.

Our present body is framed with immediate reference to the lower life of

man; the future will be in reference to the higher.

*Psyche* will be dropped—the *pneuma* retained. Man will be no longer marked by the frailty of the butterfly; but with the strength and grandeur of the wind. And the wind has beauty as well as power. It murmurs exquisitely on *Æolian* harps and thunders terrifically amidst tempest clouds. It has after all more of soothing, healing, reviving power, than what is destructive.

The idea of difference runs through the next verses (45-49).

And again the apostle starts afresh the same thought (50-53).

It is throughout difference.

The teaching of Paul, then, is not en-

cumbered with the theory that precisely the same particles which are buried are to be raised. Nor does the absence of that idea interfere with the identity of humanity.

“If any one’s house, for instance, were destroyed, and another man promised to rebuild it for him, he would not be considered as failing in his promise because he did not put together all the former materials, if the materials were equally good; and if the man were put in possession of a house not less commodious and beautiful than he had before that would be to all practical purpose sufficient—the promise would be more than fulfilled if the materials were tenfold more durable and beautiful.”

## An Irish Dame-school in the Eighteenth Century.

THE publication of that singularly interesting work, “The Leadbeater Papers,” has made classic ground of a beautiful village in Leinster, within a few miles of my birth-place, and where some of my happy early days were passed, in a circle which I have scarcely ever found equalled for genuine cordiality and refined simplicity.

“This village of Ballitore is embosomed,” says an old Ballitore school-boy, “in a beautiful valley, the little river Griese, meandering through the fields, with wooded hills on either hand. One of these is called the Nine-tree Hill, and though not more than 400 feet above the sea level it commands a very extensive and lovely prospect of the plains of Kildare and Carlow, and the distant highlands of Wicklow, including some of the loftiest elevations in Ireland—for example, Lugna Guilla, Mount Leinster, Blackstairs, and Stieve Bloom.”

Somewhere about the year 1780, Mary, or (as she was more familiarly called) Molly Webster, a woman who had once seen better days, opened a dame-school in the pretty village of Ballitore, which was then principally inhabited by *Quakers*, the descendants of the old *worthies* from England, who had colo-

nised it long before; and the gifted authoress of the “Leadbeater Papers” tell us that Molly Webster resembled most truly Shenstone’s exquisite description of a “village schoolmistress.” One of her pupils, the late amiable and elegant Betsey Shackleton, has immortalised her old teacher by a description so lively and graphic that my quoting largely from such a source will, I trust, require no apology. She says, in her reminiscence of her own early days, “But the house in the borough which I best remember is Molly Webster’s. She was for many years an eminent personage in our village as schoolmistress, doctress, and interpreter of dreams. Some said she had the gift of fortune-telling, but I never was witness to its exercise. I believe there never was a better schoolmistress—indeed I fully believe that Bell or Lancaster never taught children to read in so short a time as my teacher. Nor was she severe; she certainly kept a little birch rod always beside her, which she sometimes held in a threatening posture and some rare times she inflicted it smart upon the skin of a plebeian. I never remember feeling it, nor even the brass thimble with which she tapped the head of a dunce. In teaching the



lphabet she patiently went on from + criss-cross) to the final zed, which she called *izzard*. She said A, and the pupil said A; she B, and her pupil B; if he were in a pleasant humour, and the pupil was very good, very young, or very pretty, she would make the impression more lasting and delightful by saying—A was an apple-pie, B bit it, C ate it. D for dog, or for dooby. J with corner, and so forth. But all these instruments to beguile us into the road to learning would never have succeeded without steady perseverance. She was so wont to hold out encouraging language, such as 'sweet girl,' 'fine boy.' My sister Margaret she called 'the lily of the valley;' my brother Richard 'the rose of Sharon.' She also talked of gilt books, the favour of our parents; one of her husband's 'cackajay apples,' a new-laid egg, and so forth. These indeed might make us love our school, but it was the patience, the perseverance which taught us to read. She was no less expert in teaching girls to work. I remember contemplating her power while she was settling my work with a feeling I could not describe—she appeared to me to be a sort of creator. She led us through all the gradations of hemming, wing, running and felling, and stitching, until we were fit to work a sampler. That was the highest of our ambitions, except it might be to work flowers upon a pocket. We soon learned the marking stitch, then to make letters, then little stiff sprigs, then great flaunting flowers such as never grew. The mistress knew the various stitches which an accomplished girl ought to learn—double cross stitch, hem stitch, queen stitch, Irish stitch, chain stitch, crillet holes, &c. Indeed, we had an unbounded opinion of her knowledge and capacity.

"A number of impressions of seals hung in a frame at her back; she sat near a window; many books lay in the window at. A Bible was one of them; 'the Universal Spelling-book,' 'the Pennsylvanian Spelling-book,' 'Reading made easy,' and many of the little books then given to good children; such as 'Cinderella,' 'Sinbad the Sailor,' 'Tom

Thumb,' &c. Bags of old samplers lay near her. A bed was in one corner of the room, and a large box of apples at the foot of the bed—for her husband, Joss Webster, dealt in apples, besides being a woolcomber. A chest of drawers stood near the bed, and I think they generally stood more or less open, for the hen laid in one of them, and the cat kittened in another. I believe I never thought of this being untidy, but on the contrary, a very great perfection, and indeed only what I would wish if I had a house and a chest of drawers. I thought our mistress happy to have such tame hens and cats.

"People with sore fingers, coughs, pains, aches, sick children, or any other calamity, came to the mistress for relief. She was never at a loss—a handful of rue, a handful of elder, a handful of verbage, a handful of marsh-mallows, and twenty snails, all pounded and put down in a cruiskeen, with a pound of lard or fresh butter; let it simmer all day, strain it, and rub the part affected for nine nights. Such was one of Molly's recipes. Poultices of herbs, decoctions, and infusions, were all prescribed in turn; and somehow or other often succeeded. These prescriptions by no means interfered with the business of the school. They were at her tongue's end, and sometimes we saw frightful sores, and heard of others still more dreadful. The mistress sometimes amused us even in school with wonderful stories. If she saw us biting off our threads she would tell us of a beautiful young girl who did so; at length she became very ill, and grew worse and worse till she died, was opened, and a large ball of thread was found in her stomach. This story made an indelible impression. There was another story to frighten us from sighing. Stealing and lying were of course followed by terrific consequences. Molly was a useful woman in her day; but I suppose her terrors and superstitions would hardly do for the present age of refinement.

"It was extraordinary to behold the perfect propriety of the dress of this illustrious person when she went out visiting. Her stiff camlet gown was

taken out of its folds; her milk white apron, her cap and border, were all perfectly neat, and her conduct and conversation fit for any company. She was frequently invited to drink tea at all our parents' houses, and her scholars were always glad to see her, and eagerly listened to all she said. Her husband, Joss Webster, carried on his trade of wool-combing, and treated his pets to potatoes roasted in his comb-pot. The like of these I never tasted, so sweet and hot, and given out of Joss's greasy hand to 'the best girl in forty shillings.' He wore his shirt-sleeves tucked up to his shoulders, and had a venerable countenance, adorned by fine grey hair.

"This pair had no son, and two of their daughters married out of the Society of Quakers. Lucy alone remained to help them—sometimes by her earnings at service in a friend's family, sometimes at home, where she was a most affectionate daughter. When she was about forty she married a rich old tallow-chandler in Carlow, for the sole purpose of helping her aged parents; as her good husband allowed her to bring them both home to his house, where they were duteously attended and cared for to extreme old age. When Lucy became a widow, she gave vent to her kindness of heart by providing for the children of her sisters."

It is refreshing to meet with such a naive glimpse of the good old times as the above picture of the ancient dame school of the village of Ballitore; to which we may add the following interesting notice from the pen of the gifted authoress of that charming work "The Annals of Ballitore," who writes to her friend Mrs. Trench as follows:—"My aged cottagers, Joshua and Mary Webster,

have just set out on a visit to their ried daughter in Carlow, eleven from this. These old people have struggled with poverty to preserve dependence. It is Joshua's first visit as son-in-law; and we doubt not, that his affectionate, dutiful daughter so comfortably will bring joy to his honest heart. Mary has a further in this visit, namely, to point out the spot in which she chooses to be buried in the New Garden Burial-ground where her ancestors lie. As Joshua and Mary had never left home together for forty years, this undertaking was arduous one, and much arrangement necessary, especially on the part of the anxious matron. The house is under the care of Providence—and the bours. Three of Molly's scholars are in charge of the pig; another has taken her chickens home with her. A bandbox contains two old bonnets, a trunk, and a bedstead lodged with Mary and Ann Doy to my eldest daughter's care admitted the looking-glass and the 'Almanack,' with which she has amused herself in expounding the Most of my family were assisting in turning them off in a hired chaise; and 'the village schoolmistress' mourning to her house, and raising her hands, she pronounced this benediction while respectful we preserved the presence of her attendants in due subordination. 'May goodness preserve my place when I come back!'"

Such a picture as the foregoing breathes one into the spirit of our simple life more fully than a volume of abstract remarks on the days of lang Syne."

N. I.

## Gems of Sentiment.

"Here are golden thoughts for each and all."—OLD POET.

### THE TWO FAMILIES.

There are two families—the family of God, and that of the Devil. The visible church was not without its distinction. The ark contained unclean beasts as well as clean. There was a Cain in the family

of Adam; a Ham in that of Noah; Ishmael in that of Abraham; Judas in the small retinue of our disciples; at the last day the whole will be distinguished into two classes—that of the sheep and the goats.

necessary, therefore, to inquire, "To which class do we belong?"—*Charnock*.

#### HOW CHRISTIANITY RETAINS ITS INFLUENCE OVER US.

Revelation secures its hold on us, not so much by its influence on our memory, as on our hopes. It charms us, not by the glories of a sun which is setting, never to rise; but of a sun which is rising, never to go down.—*Dr. Reed*.

#### INFIDELITY.

Infidelity is a thing of the heart, fastening itself not so much on the strength as on the pride of the intellect.—*Spalding Curwen*.

#### ENCOURAGEMENT IN THE PATH OF DUTY.

In the plain path of our duty, humbly pursuing our way, while we look to the pillar in the cloud, and lean by faith on an Almighty arm, let our encouragement be the name of Jehovah Jireh—the Lord will provide.—*Josiah Pratt*.

#### THE VALUE OF ENLIGHTENED CONTROVERSY.

Truth is frequently beaten out by conflicting blows, when it might have contracted rust and impurity, by lying quiet, uninquied into, and unassailed. We are in danger of growing negligent about a truth which is never attacked, or of surrounding it with our own fancies, and appending to it our own excrescences.—*Hannah More*.

#### THE EXPANSIVE SPIRIT OF THE GOSPEL.

"Thou shalt love thy neighbour as thyself" is the patriotism of Christianity, and its country is the world. The proverbial patriotism of antiquity was merely provincial, and, like a river, flowed only in one direction, and fertilised only the country in which it arose; whereas, like the meridian sun, the patriotism of Christianity sheds its light and warmth in all directions.—*R. Philip*.

#### SMALL MINDS.

There are no smaller minds than those who approach great subjects with small thoughts. Instead of growing larger, they grow smaller, and, in this respect, we may say that no science is so well fitted

as the science of religion to elevate and enlarge thought; yet, no region of science presents to us, among the minds that frequent it, so striking and complete examples of frivolity and puerility. So it is, and so it must be. Truth, when we diminish it, avenges itself by diminishing us.—*Vinet*.

#### WAITING.

Waiting is a blessed posture in which to be found, such as will not fail to insure the best blessing of the Redeemer, even though our request should be denied.—*Anon*.

#### ONE GREAT DESIGN OF OUR CREATION.

God made us, not to indulge only in crystal pictures, weave idle fancies, pine alone, and mourn over what we cannot help, but to be alert and active; givers of happiness.—*Bulwer*.

#### THE FIRST SPIRITUAL BLESSING.

Mercy is the first blessing, not only in point of importance, but in point of order. I must seek the Lord and know him as a Saviour, before I can go to him with any confidence to be my teacher.—*Howe*.

#### THE MORAL PULSE.

Our joys and sorrows are, as it were, the pulse of our soul, by which our spiritual health may, at all times, be accurately marked.—*Anon*.

#### THE DANGERS OF SOCIETY.

We may founder on the ocean of society as on the ocean of the globe, and it is needless to say, on which of the two oceans shipwrecks are more frequent.—*Vinet*.

#### IMPRISONED PASSIONS.

The volcanic heavings of imprisoned passions; what can be more sad or fearful than they?—*Anon*.

#### OUR EARLY EDUCATION.

The education of our youth could give us only some faint impressions and rude elements of wisdom, in which we have since found that no great and estimable improvement will spring unsolicited, or flourish uncultivated; and as we perceive that the world, and life, and time, will mould us, whether we will or not, if left to their influence, it is supremely

worth our care, that we be not fatally and irretrievably spoiled.—*John Foster.*

#### PRELIMINATION OF HEAVEN HERE.

Remember that "meekness for the inheritance of the saints" is to be acquired on earth. We die to take possession, and not to be made ready; therefore, oh, that God would enable us all to ponder and pray over this truth. If we know nothing experimentally of "the powers of the world to come" in conferring happiness, the fearful likelihood is that, were we this moment to die, we should know nothing through eternity, but the energy of those powers in producing misery.

Try yourselves by this criterion, for it is in vain that we indulge a hope of entering into heaven, if we have no relish for its joys.—*Meville.*

#### THE IMPORTANCE OF DWELLING ON THE MAIN POINTS OF THE GOSPEL IN PREACHING TO YOUNG CHRISTIANS.

How injurious is it, when the tenderness of age requires only milk, to feed babes with strong meat, yea, and even to furnish them with the bones of controversy! How unwise is the conduct of those who send their pupils to the university of predestination, before they have entered the grammar school of repentance!—*Jay.*

#### AN ADMONITION TO MINISTERS.

There is, indeed, a certain sort of peace which numbers have the art of speaking to themselves, when the unerring inspector "speaks no peace." Shall we forward the dangerous delusion by uttering "smooth things, and prophesying deceits?" Shall we lull by such fatal opiates the souls we should awaken, and thus betray them into final impenitence and reprobation? Treacherous—cruel mercy! No, no; let us be true to our profession, and give merciful and necessary pain—tell men of their danger, "whether they will hear or forbear," and, by laying open their corruptions to the very bottom, contribute to the recovery of a distempered world.—*Fordyce.*

#### CALVINISM AND SOCIETARIANISM.

The controversy between us and Unitarians, is of a kind that goes d to the very foundations of relig belief, separating us by an a chasm, and leaving scarcely any com ground to the two parties. The sys are opposite in the most momentous essential respects; they admit no ho conciliation; they cannot both sube mutually recognized forms of our com Christianity. One must exterminate other.—*Pye Smith.*

#### LOOK TO THE FOUNDATION.

Lay the foundation sure. A tin need will try it. "Other foundation no man lay than that is laid, whi Jesus Christ." Lay thyself, sinner, Christ as the foundation. Cast you and all your concerns about salvation Christ alone. Let Him bear all. only can bear your weight, and he for this from you.—*Robert Trail.*

#### ETERNITY MAKES EVERYTHING GRE

Nothing is little which is relate such a system of religion, as that w bears immediately on eternity; not is vain or frivolous which has the motest influence on such prosp Considered as a state of probation present condition loses all its inh meanness; it derives a moral gran even from the shortness of its dura when viewed as a contest for an imm crown, in which the candidates are hibited on a theatre—a spectacle to b of the highest order, who, consciou the tremendous importance of the i of the magnitude of the interest at e survey the combatants from on high benevolent and trembling solicitu Hall.

#### ALERS HANKEY'S OBSERVATION NE DEATH.

"I have no transports, but my mi at peace. My hope is in Christ. river is fast carrying me away, but I no fears. It causes me no unhappi My foundation is sure."

T. V

## Extracts.

### SUNLIGHT, DAYLIGHT, AND THE ROCK.

SUNSHINE and Daylight once had a serious difference of opinion about a rocky waste, over which their course led them.

"I am not severe," said Daylight, fixing her clear, generalizing grey eyes on the Rock. "If I cannot, like some people, see nothing but what I wish to see, no one ever accused me of blackening any one's character. I have known that old rock more years than I care to mention; not a jagged edge, nor a whimsical cranny, but I am intimately acquainted with, and I do not hesitate to say, that a more barren, unmitigated rock I seldom meet with. I do not slander it. I only say, it is nothing more or less than a rock."

Sunshine said nothing, but peeped round the shoulder of her cousin's grey cloak, until the smile of her soft eye met the eye of a little blue violet, which, by dint of hard living, had contrived to obtain a secure footing in a crevice of the old rock; and a flutter of joy passed between the blossoms and leaves of the violet, and communicated itself to a tuft of dry short grass which had ensconced itself behind. The red and grey cups of some tiny moss and lichens, which had crept into corners here and there, next drank in her kind glances, and fancied themselves wine-cups at a feast. Here and there specks of colour and points of life revealed themselves, and, as they looked, expanded.

By this time Sunshine had folded Daylight to sleep on her warm breast. Many weeks had passed, when, one quiet afternoon, Daylight again came that way, and dancing critically around, she murmured

Sunshine, "Where is the old grey rock you were so sanguine about?"

Sunshine was silent; her motto being "not in word, neither in tongue, but in deed and in truth;" and, at length, Daylight's quiet eyes awoke to the fact, that the grassy knoll where flowers—tiny daisy-plants indeed, but still flowers—and mosses lay dozing unawakened by sober tread, was none other than the

rock she had known of old. And she said, meekly,—

"Truly, I find that one way to create beauty is to perceive it."

Then an angel, who was hovering near, on his way back from some message of mercy (for the angels never linger till their messages are given), sang softly, "Love veileth a multitude of sins." And the old Rock answered in a chorus, through its moss-threads and lichen-cups, and leaves, and blossoms,—“And under the warm veil spring a multitude of flowers.”—*The Black Ship*.

### DIVINE TREATMENT OF SIN.

Sin then *is*, and is not God's creature. The Being capable of sinning *is* God's creature. For making him capable of sinning God is responsible, and there His responsibility, as concerns Adam's transgression, ends. For making me as I am, capable of sin, for bringing me into a sinful world in a body of sinful flesh, God is responsible; not for my sin, that grows up of myself in *me*. But for sending forth into such a world as this, generation after generation of living beings born to sin and to suffer, God is responsible. It is idle to say, by way of solving the difficulty on easy terms, that this is the work of Adam, not of God; that from him all our sin and suffering flow. From Adam indisputably. "By one man's disobedience sin entered into the world, and death by sin." But who makes the law of the inheritance? The fatal relation with Adam is established by the hand, and sustained by the will of God. It is within the power of His hand to make men in their birth pure and upright as he made Adam in Eden; but He has chosen that we shall be born the children of the sinful Adam, and shall taste the fruit of his disobedience from the first. He takes the responsibility, and we must look that fact fairly in the face, of sending us into a world in which, as our nature develops, and His law is revealed, the cry, "I am carnal, sold under sin," will inevitably fall from our lips. We are bound

to believe that Adam in Eden, dressing and keeping the garden, would not have afforded room, in his nature, for the unfolding of the whole idea of God. The true man is the second man, the Lord from heaven, and the manhood which is transformed into His likeness; and that Divine figure of a man, the man of God's eternal kingdom, abides not in Eden, but beyond the wilderness life of transgression, and beyond the river of death. I say that we are bound to believe this, for God could, at His will, have abolished the fallen Adam, and his race, and produced new unfallen children in each successive age of the world. But He has chosen to prolong the race of sinners, because from the first the one great aim of His heart was redemption. To reign as king in a redeemed creation has been from the first His vision of heaven.

And here, too, the vision of redemption opens in its profound relation to the whole system of the universe, and the whole plan of God, in the creation, constitution, and government of the world. It is the godlike act of God. God without a race to redeem by sacrifice, and to rule redeemed, must have kept the glory of His Godhead veiled. Emmanuel, God with us, declares for the first time the glory of the Father; the express image of His substance was then, and then only, unveiled. God made man free, knowing that the unfolding of His freedom in such a body, in such a world, would lead him into dread experience of transgression; would lead him down to death, unless He interposed to save. Accepting the responsibility of the existence of a world of sinners (and the Deluge could as easily have finished its work), He accepted at once the responsibilities of redemption. At once he stooped to lift the burden which else had crushed His helpless child. At once He set to light the pathways of the wilderness, on the brow of the first sentence, a bright gem of hope. At once He placed the manger, the garden, the cross, the grave, fully before His sight. That was the share which He took at once of the great burden, the great sorrow, the great shame, with which sin had oppressed the world. That Divine

share in the shame and sorrow makes man's history the supreme history of the universe. This is the thread which, entwined with the dark woof of the history of man's freedom, makes the fabric more costly, more precious than any which is woven "in the roaring loom of time," more noble, more fruitful, more divine.—*Rev. J. B. Brown.*

#### YOUNG MEN'S CHRISTIAN ASSOCIATION IN THE SEVENTEENTH CENTURY.

In the middle of the seventeenth century, there was a young man of burning zeal and fair abilities passing through the halls of Cambridge,—Thomas Wadsworth. He there formed religious classes among the under-graduates. He became rector of Newington, in Southwark, by election, and distinguished himself there by carrying out alone many enterprises of mercy in the then scattered suburb, similar to those which have made it renowned in modern times. He preached faithfully and constantly, taught the people from house to house, gave Bibles to the poor, expended his estate and time in works of charity among his parishioners. He was a man of singular ability in work, of good judgment and healthy piety, mighty in prayer, diligent in doing good. After he was ejected by the Bartholomew Act, he still went among the people preaching. Similar testimony might be given concerning hundreds of other good men who pursued the practice of piety and evangelical virtue under difficulties and worldly disfavour. This similarity of religious action in all times may be discerned in the first formation of Young Men's Christian Associations. In 1632, a number of London apprentices having no other opportunity for religious conversation, save the Lord's day, united together to meet at five o'clock on Sunday mornings for an hour's prayer and religious conversation, and at six o'clock attended the morning lecture at Cornhill or Christ Church. In the life of Dr. William Harris, we find mention of a similar association, meeting once a week for "prayer, reading, and religious conversation; for the mutual communi-



knowledge; and with a view of  
ing each other against the so-  
of evil company."

STRATFORD-ON-AVON LECTURER IN  
SHAKESPEARE'S TIME.

is, for forty years about 1600,  
her at Hanwell, near Oxford;  
th Mr. Wheatley, at Banbury,  
preaching services on market  
ival days, to which multitudes  
upon which the biographer of  
hies observes, in his quaint  
a these days godly preachers  
t their sermons with airy  
d curious speculations, but  
profitable matter, which they  
a sound words, and in plain  
doctrine, reason, and use, ac-  
ing themselves to every man's  
nd God gave them a plentiful  
hat country."

divine lectured at Stratford-  
very other week, "to which  
great resort both of the chief  
choicest preachers and pro-  
those parts; and amongst  
noble and learned knight,  
Lucy, of Charlecote, had  
eat respect for him."

speare lived in his native  
e well-earned enjoyment of  
ncy which had raised him to  
of one of its chief inhabitants,  
1603 to the time of his death  
more than probable that he  
h Sir Thomas Lucy to the  
nowledge of Christ, and Him  
which the sermons of Dr.  
ained. We have not the  
of the lecture at Stratford;

but there were frequent exchanges, and  
public occasions, on which, about this  
time, Dr. Harris preached at Stratford  
and the neighbouring towns, besides his  
own constant services at Hanwell, a few  
miles off. Dr. Harris was a considerable  
man in the neighbourhood, well known  
and much sought after by educated  
people, as well as others. There were  
also many in the same locality at that  
time distinguished as Puritan preachers  
within the established church,—such as  
Mr. Dods, "the fittest man in England  
for a pastoral office;" Mr. Cleaver, "a  
very solid text-man;" Mr. Lancaster,  
a humble, able scholar, by birth a good  
gentleman, by training Fellow of King's  
College, and yet a diligent, faithful  
village preacher, with £40 a-year; Mr.  
Scudder and Mr. Whately. Concerning  
Mr. Lancaster, Clarke writes,—"When  
I was young, I knew this Mr. Lancaster:  
he was a very little man of stature, but  
eminent as for other things, so especially  
for his living by faith. His charge being  
great and his means so small, his wife  
would many times come to him, when  
she was to send her maid to Banbury  
market to buy provisions, and tell him  
that she had no money. His usual  
answer was, 'Yet send your maid, and  
God will provide.' And though she had  
no money, yet she never returned empty;  
for one or another knew her to be Mr.  
Lancaster's maid, either by the way, or  
in Banbury town, meeting her, would  
give her money, which still supplied their  
present wants."—[The last two extracts  
are from Mr. Pattison's *Religious Life in  
England.*]

## Poetry.

### EVANGELICAL OBEDIENCE.

To be a Christian is not hard, methinks,  
Led by the Spirit's sweet constraining force!  
For though weak nature shuns the cross, and shrinks  
From daily conflict in her arduous course,  
Almighty grace herself maintains the strife,  
Secure of victory and eternal life.

We only need to act the infant's part,  
Which leans confiding on its mother's breast;  
We only need to trust the Father's heart,  
Who fondly yearns to see His children blest.  
Dismiss all doubt, all slavish fear discard,  
Love will make easy what before was hard.

Thy Father only asks of thee thy heart,  
That He may it with heavenly graces fill;  
Thy God inflicts not willingly one smart,  
Thy troubles spring alone from thine own will.  
Then crucify that foe to thy true peace;  
Self-will destroyed, thy troubles all will cease.

Shake boldly off the self-tormenting load,  
Whereby thy heart is needlessly opprest;  
Stir up thy mind to active faith in God  
When fear and doubt lie heavy on thy breast.  
Say, "Father, look in mercy on my grief,"  
And, lo! 'tis done; He hears, and grants relief.

Possess thy soul in patience; at thy call  
If God appear awhile to hide His face,  
Or should'st thou through thy frailty oftentimes fall,  
Confess thy fault, and seek for pardoning grace.  
He will with joy receive his erring son,  
Blot out thy sins as though they were not done.

Keep fast thy trust in God, and hold thee still  
When clouds and darkness gather round thy head,  
Thy loving Father cannot mean thee ill,  
The storm and tempest need inspire no dread;  
Yea, though no streak of light thou canst perceive  
In the dark clouds, fear not, but still believe.

'Then shall the light in darkness rise on thee,  
And thy salvation shine forth bright and clear,  
What thou believedst thou shalt plainly see  
Revealed and present, Christ dispels all fear.  
See then, my soul, how greatly he is blest  
Who is a Christian, of true faith possest!

Up, then, my soul! why linger and delay?  
Go to thy Father, fearless of the rod,  
Enjoy sweet rest and peace, and from this day  
Live in communion child-like with thy God;  
Cast all thy care on Him who cares for thee,  
Thy service now is perfect liberty.

C. F. B

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**"THE ONE WHOM JESUS LOVED."**

"One of his disciples whom Jesus loved."—John xiii. 23.

O SAVIOUR ! leaning on Thy breast  
 My heart would fain abide ;  
 And find a calm and holy rest,  
 For ever, near Thy side.  
 Like him Thou lovedst, I would be  
 With Thee, on Tabor's height ;\*  
 With silent awe Thy face would see,  
 With noontide splendours bright.

And when, beside the silent dead,†  
 In sorrow's darkest hour  
 Thou standest—let me there be led—  
 A witness of Thy power.  
 And where night's darkening shadows fall,  
 In lone Gethsemane ;‡  
 I would, obedient to Thy call,  
 Keep watch and ward with Thee ;

Go with Thee to the judgment throne,  
 And to Thy cross draw nigh ;§  
 And, when Thy mighty work is done,  
 Would hear Thy parting sigh.  
 Thus in Thy joy would I rejoice,  
 Or in Thy sorrows weep ;  
 Swell loud Thy triumphs with my voice,  
 Or silent vigils keep.

Bind me, O Lord, with silken cords,  
 That love alone can twine ;  
 Breathe on my soul the gentle words  
 That tell me I am Thine.  
 Enrich me with the gifts of grace,—  
 Than gems or gold more rare ;  
 And, folded in Thy kind embrace,  
 Let me Thy favours share.

Then, should the world upon me frown ;  
 My name with scorn be breathed ;  
 Enough, that an eternal crown  
 Shall round my head be wreathed.  
 No higher joy than this I claim,  
 To be by Thee approved ;  
 And mid disciples bear the name,  
 "THE ONE WHOM JESUS LOVED."

T. AVELING.

\* Matthew xvii. 1. † Luke viii. 51. ‡ Mark xiv. 33.

§ John xix. 26.

## Sir John Eliot.\*

No modern writers have thrown so much light upon the history of the struggles between Charles the First and his parliament as Mr. J. L. Sandford and Dr. John Forster. They have not satisfied themselves with repeating what has been said a hundred times before, with some slight picking out of information by reference to original sources—nor with pretended philosophical generalizations based upon a scanty indication of facts, looking very imposing upon paper. But both these authors have worked most assiduously upon large collections which they have made of unpublished documents or disinterred material in the shape of long-forgotten pamphlets published in the midst of the fiery strife.

Mr. Sandford writes in an unattractive style, very long-winded and wearisome; but a student of English history has only to open his "Studies and Illustrations of the Great Rebellion," to find rich stores of knowledge relative to the outbreak of the conflict between tyranny and constitutionalism such as he can discover nowhere else.

Dr. Forster is a writer of a very different stamp. Though not adopting a popular style—lacking in fluency—sometimes getting rather dull, and too commonly giving to the reader the idea that he has very heavy work on hand; yet Dr. Forster writes with great purity and force—with an almost painful accuracy—and now and then with an eloquence rising to real fervour. No man has a more intense sympathy with the cause of English constitutional liberty, and with the noble patriots who for a long time fought at fearful odds with the powers of despotism. Dr. Forster's "Lives of British Statesmen," published many years ago, are composed in a more popular form than his subsequent works; but great laboriousness of research is manifested throughout those interesting volumes. The "Grand Remon-

strance," and the "Arrest of the Five Members," are invaluable contributions to our literature for the thoroughly industrious, honest, and exhaustive process of investigation through which they were prepared.

This biography of Sir John Eliot is marked by the same qualities as the two volumes just named. A very important sketch of the great patriot appeared in the "Lives of British Statesmen," the completest in existence up to the publication of the present work. The material presented there of course reappears in the new memoir, but very much is added—less than 200 pages being multiplied into two portly volumes, the first filling more than 600 pages, the second more than 700,—and the enlargement is not the expansion of what was said before, but the addition of what is entirely new. The inexhaustible treasures of the Record Office contribute their share. A number of incidental illustrations are gathered from that source, and information for setting certain leading facts of those stirring times in a new light. But what above all contributes to the value of this biography is the use made of the unedited archives of the Eliot family. Not only has Dr. Forster found at Port Eliot in the possession of the Earl of St. Germans three hundred original letters,—the familiar correspondence of the statesman with the principal characters of his day,—but an elaborate memoir by Eliot himself, with numerous abstracts of speeches never before published. It is a rare thing to light on such a quarry, and we congratulate historical students on the chance of working it having fallen into such hands as Dr. Forster's.

Mr. Hallam pronounced Eliot "the most illustrious confessor in the cause of liberty whom that time produced;" and Dr. Forster's memoir is one long comment on the dictum of our constitutional historian. And at the same time our author has pointed out the shameful inaccuracies, and demonstrated

\* "Sir John Eliot." A Biography. By JOHN FORSTER. 2 vols. London: Longman & Co.

invincible prejudice against the part of the Stuart reign, which characterise the "Commentaries" of Mr. Macaulay. Those characteristics were not visible before, but never were made so apparent as they are in Dr. Forster's work. He certainly takes a pleasure in exposing the blunders and misrepresentations of his predecessor. No feebleness of hand, or want of skill, are shown in using the dissecting-knife.

The reader has placed before him the life of Eliot's ancestry and youthful days, with a careful examination of the old story, related to Eliot's discredit, of drawing his sword on Mr. Moyle. It is shown that peace and reconciliation followed. We follow Eliot to Oxford, and on his continental travels, where he enters into friendship with George Villiers, the subsequent favourite of Buckingham, whose infamy it was a main business of Eliot to expose and thwart. His connexion with the Admiralty is fully described, and some interesting anecdotes are given of Nutt, a pirate, showing how patronage, in the highest quarter, was extended to men of that class. Nutt had none of the noble qualities which pertained to some of the English corsairs, who laid the foundation of the British navy, but was an injured villain. Eliot, for his honesty in the Admiralty and other affairs, found himself in Marshalsea prison.

It is on the careful and elaborate development of Eliot's life-story, as an English patriot, that the main interest of these two volumes rests.

We find Eliot in the parliament of Charles I., which met in 1623, as member for Newport, and as he closed his career so he began it—a patriot to the bone—unselfish, highminded, without fear, without dishonour. In the first parliament of Charles he appears active and influential. In the second he leads in opposition, and shows himself the determined enemy of the Buckingham party. He was not a puritan in the common acceptance of the term, but nobody could hate more sincerely, nor see more triumphantly, the doings of Laud, Montague and the rest than he. The impeachment of Charles's great

favourite, and in the remonstrance of 1625, Elliot was prime actor. In Dr. Forster's biography we have a full description of the debates, large reports of Sir John's oratory, and graphic touches, indicating the royal anger and the excitement of the patriots.

In the second volume we see a good deal of Charles's method of governing by prerogative, and of his treacherous policy in reference to Rochelle. But for the struggle of Eliot and his competers, it is plain enough that Charles would have established in England a grinding despotism akin to that which reigned in France, and which only ended with the horrible revolution at the end of the last century. Though Eliot did not live to enter the Long Parliament, he was captain of the vanguard which really led on the great army that in after years won the battle of freedom, and made this country what it is. Eliot was the soul of the first three parliaments under Charles, and he figures as chief actor in the wonderful drama of the Petition of Right—is conspicuous in the not less exciting affair of the Declaration which was carried while the Speaker was forcibly kept in his seat. On that memorable day, it was resolved, amongst other things, as hundreds of voices cried aye! aye! that "whosoever shall bring in innovation in religion, or by favour seek to extend or introduce Popery or Arminianism, or other opinions disagreeing from the true orthodox church, shall be reputed a capital enemy to this kingdom and commonwealth."

For all this Eliot was imprisoned, and at last died a martyr. Nothing can be more touching than the following letter written soon after his apprehension. It reveals his fortitude and piety:—

"Let me therefore give you some account of my restraint: some general notions of the apprehensions that has followed it. For to that doth correspond the quality of each fortune, as God does it to the frame and disposition of the mind. And from hence you shall see a reflection of such mercies that will represent a liberty in my imprisonment, and happiness for misery. Take it in this—and would I could give it you at full, to

the latitude and extension of my heart : —more than in the tender sorrow for my sins which unto God are a just cause of these afflictions I hope not unprofitably imposed, I have not, in all these trials that are past, felt the least disturbance yet within me. No day has seemed too long, nor night has once been tedious ; nor fears, nor terrors, nor opposed power or greatness, has affrighted me. No outward crosses or losses have been troublesome. No grief, no sadness, no melancholy, has opprest me. But a continual pleasure and joy in the Almighty has still comforted me. The influence of His grace has enriched me. His power, His greatness, has secured me. His all-sufficiency has given me both a bouldness and confidence in Him, that no attempt could move it. Consider this and the weakness of your friend (than whom there is none has more infirmity), and judge what blessing he has had ! Add but the incessant practise of the adversaries, and weigh how little power of resistance is in me ! And then give me your opinion, on the whole, whether I have not been compassed about with mercy on every side. This, dear friend, does so affect me, that I want expression for my joy ! Which I cannot yet but in some manner thus deliver, to unite your assistance to my God, that, as I presume you have been with me, in the competition of these blessings, I might again receive your help in the retribution of my thanks ; which is the acknowledgment of the debt unanswerable by me, and only to be satisfied by Him that is both my advocate and pledge." Page 492.

Eliot was never released from his imprisonment in the Tower till death set his noble soul for ever free. He lived till November, 1632, but beyond his prison walls, except in the homes and hearts of his friends, his voice was heard no more.

We cannot omit the insertion of another letter.

" Besides the acknowledgment of your favour that have so much compassion on your friend, I have little to return you from him that has nothing worthy your acceptance, but the contestation that I have between an ill body and the air,

that quarrel, and are friend or winde affect them. I have days been abroad, and as of in new impressions of the col in strength and appetite I bettered by the motion. Cold the occasion of my sicknes tenderness by close keeping ber has since increased my Air and exercise are thought per to repair it, which are tion of my docters, though I thank God other medicines not, but those catholicons, a shall not need them. As c to go, I shall get acquainted air. Practice and use will and now and then a fall is a for the future. These varieties try us with, that will have all parts, and as He gives likewise gives the supply th mand the labour, who, del the lion and the bear, has th also at the disposition of I those that trust Him under E and defence. O ! the infir our Master, dear friend, how to us that are unworthy of How broken ! how imperfect verse and crooked are our w ence to Him ! how exactly a line of His obedience to u through all occurrence and p the whole length and mea time ! How perfect is His l given His Son unto us, an has promised likewise to things ! Those that relieve part, we honour and esteem preserve and save us from a extremity, we have in ver admire ; nay, even those t are good, from whom there outward benefit and advanta some men dare die. How then honour and admire so and Saviour, by whom we a we have all things we posse relieve our wants, satisfy ou prevent our dangers, free us tremities, nay, to preserve a died Himself for us ! W render, what retribution c



so great majesty, worthy such favour? We have nothing but as, who are unworthy above all; that, as all other things, is His. to offer up that, is but to give His own, and that in far worse than we at first received it, yet (so infinite in His goodness for His Son) He is contented with this. This, dear friend, must be the lot of His children; this is the we must use in all our sickness and afflictions; this is the strengthening of the weak, the enriching of the poor, the life of the captive, the health of the sick, the life of those that die, the life of that wretched life of sin! The happiness have His saints. The revelation of this happiness has led me beyond the compass of what I use in the haste I use unto my friend and the affection that does move me. I hope, excuse me. Friends communicate their joys; this as it is, therefore, I could not but write to my friend, being therein the present speculation of your life which always have the grace of

much intelligence, and are a happiness to him that is truly your's, J. E." Page 720.

No doubt his imprisonment was the cause of his death, but there is no ground for the suspicion of some of his contemporaries that he died not without "foul play."

Prefixed to the second volume of the biography is a portrait exhibiting the hero wasted by disease, the cheeks haggard and wan, the once flowing locks cropped and neglected, his clothing a gown of lace, like the shroud of a dead man. It is a touching picture, with the words under the right arm of the figure, "Sir John Eliot—painted a few days before his death in the Tower. A.D. 1632."

The work deserves a much fuller review than we can give. Our bare notice of its contents, with a few extracts, will we hope impress our readers with the wish not only to peruse but to possess it, for it is a standard, historical book, claiming a place in every good English library. So far as our humble recommendation goes, we most heartily offer it in service to this admirable biography.

## The Schönbergcotta Family.\*

With very great pleasure we welcome another book by the author of "Sketches of Christian Life;" written in the same pleasant, natural style. And as, in looking at the picture, however well it may be, the interest of it is greatly enhanced when it represents some place which is known, or some scene with which we are familiar, so the charm of this book is heightened by the author having chosen the time of the Reformation in Germany for the scene of the story, and having for one of its most prominent characters the great Martin Luther himself. And so well does she describe him, that we feel almost as if we had seen the "truthful, earnest

face," and heard "the clear deep tones of the faithful voice" of "the man who stood unmoved before the emperor, and all the great ones of the empire, alone upholding the truth of God." An interesting description is given us, too, of German home-life in those days, and of the wonderful effects of Luther's teaching and preaching, and the gradual awakening from the false, hard religion of Rome, to the religion of love and faith in Christ Jesus.

The story is supposed to be told by several different members of the family, who take it up from different points of view. One of them, a young girl, enters a convent, and gives a most touching account of convent life, and of how she herself learns gradually the uselessness of praying to saints and angels, and the need of going directly to the Saviour.

Sketches of the Schönbergcotta Family.  
By the Author of the "Voice of the Life in Song," &c.

"There is so much," she writes, "in the New Testament, and in what I have read of the Old, about not worshipping any one but God, that I have quite given up saying my prayers to the blessed Mother for many reasons. If I were quite sure that the blessed Virgin and the saints could hear me always, and could help, or would intercede, I am sure also that no one among them—not the holy mother herself—is half so compassionate and full of love, or could understand us so well, as He who died for us. In the Gospels He was always more accessible than the disciples. St. Peter might be impatient in the impetuosity of his zeal. Loving indignation might overbalance the forbearance of St. John the beloved, and he might wish for fire from heaven on those who refused to receive his master. All the holy Apostles rebuked the poor mothers who brought their children, and would have sent away the woman of Canaan; but He tenderly took the little ones into His arms, from the arms of the mothers the disciples had rebuked. His patience was never wearied. He never misunderstood, or discouraged any one. Therefore, I pray to Him, and our Father in heaven alone, and *through* Him alone. Because if He is more pitiful to sinners than all the saints, which of all the saints can be beloved of God as He is—the well-beloved Son? He seems everything, in every circumstance we can ever want. Higher mediation we cannot find; tenderer love we cannot crave. And very sure I am that the meek mother of the Lord, the disciple whom Jesus loved, the Apostle who determined to know nothing among his converts save Jesus Christ and Him crucified, will not regret any homage transferred from them to Him. Nay, rather, if the blessed Virgin, and the holy Apostles have heard how through all these years such grievous and unjust things have been said of their Lord; how His love has been misunderstood, and He has been represented as hard to be entreated—He who entreats sinners to come and be forgiven; has not this been enough to shadow their happiness, even in heaven?" Another of the family *says*, in speaking of the effects of Luther's

teaching:—"It seems to me as if we, and thousands besides in the world, had been worshipping before an altar-picture of our Saviour, which we had been told was painted by a great master, after a heavenly pattern. But all we could see was a grim, hard, stern countenance of one sitting on the judgment throne; in his hands lightnings, and worse lightnings buried in the cloud of his severe and threatening brow. And then, suddenly, we heard Dr. Luther's voice behind us, saying, in his ringing, inspiring tones, 'Friends, what are you doing? That is not the right painting. These are only the boards which hide the master's picture.' And so saying, he drew aside the terrible image on which we had been hopelessly gazing, vainly trying to read some traces of tenderness and beauty there. And, all at once, the real picture was revealed to us—the picture of the real Christ, with the look on His glorious face which He had on the cross, when He said of His murderers,—'Father, forgive them; they know not what they do'; and to His mother, 'Woman, behold thy son'; or, to the sinful woman, who washed His feet, 'Go in peace.'"

The book closes with the death of this great German hero. At the house opposite the church in Eisleben, "where he was baptized, and signed with the cross for the Christian warfare," he lay—"his warfare accomplished, his weapons laid aside, his victory won—at rest beneath the standard he had borne so nobly, the scene of his nativity to earth and heaven the same. 'O gracious God,' he exclaimed, 'come quickly, come at last! I wait ever for that day—that morning of spring!'" And he waits for it still. Not now, indeed, on earth; "in what kind of place we know not," as he said, "but most surely free from all grief and pain, resting in peace, and in the love and grace of God." "We also," says Else Reichenbach, who writes the last of the chronicles, "we also wait for that day of redemption, still in the weak flesh, and amidst the storm and the conflict; but strong and peaceful in the truth Martin Luther taught us, and in the God he trusted to the last."

This volume will be read with the greatest interest, both by young and old; to them all we recommend it most warmly; at the same time wondering much that the writings of this charming author are not more widely known. They only require to be read in order to be far more fairly and fully appreciated.

### Brambles and Bay Leaves.\*

In spite of our March winds that have searched out all our hiding-places of rain, spring is not only coming, but is here. "The winter is past; the rain is over, and gone; the flowers appear on the earth, and the time of the singing of birds is come." We have a fondness for books of this season; books for *winter*, when, round the family fire, we read aloud, and have no temptation through our "loopholes of retreat" to look at the outside world; books for *summer*, when in "cool grot," or by the sea-side, we rub off some of the rust, and forget many of the cares that will accumulate; books for *autumn*, with its mellow richness, when we learn how we all do fade as a leaf, and yet remember this is but the fading only for a better life; and books for *spring*, when nature is again enamelled with its living green, and our hearts leap upward to the sky with inward joy and unuttered song. And here is just such a book; a book full of beauty and of tenderness; pervaded throughout by a deeply religious spirit, ever reminding us of Him, who has made this world so beautiful, notwithstanding our forgetfulness of His Father-hand, and surrounded us with purest sources of innocent delight in every tree and shrub, and in every "flower and herb that drinks the morning dew." We heartily commend this book to our young friends especially, and to all whose hearts are young. It can be taken up, and laid down again, and then re-opened with pleasure. The "Story of a Blade of Grass," the "Season of Buttercups," the "Joy of a Garden," and other beautiful etchings from life, in word-sketching, will do every one good. Empha-

tically, it is the best spring book we know; and we justify this honest praise by one brief quotation from the "Joy of a Garden;" after reading which, we advise our readers to purchase five shillings' worth of real enjoyment, mingled with rich instruction:—

"Look at the old Granny in her mob-cap and grey gown; she is a picture of the past, worthy to live for ever on Frith's canvas, and call tears to the eyes of many in the future; but see how, in spite of age, wrinkles, and indigence, a little of the poetry of youth clings about her dear old heart, in the love she bears her half-dozen flowers. She has known keen want, for her home is an almshouse; she has lost all that were dear to her of kindred, and in her night-watches counts over the last words of her dear Betty, who died in childbed many, many years ago: over her mantelpiece is the old-fashioned black paper profile of him who was her stay on earth, her friend, and companion, and to whom she gave herself with all her heart, in the freshness and fulness of life's first love. She looks on it as she sits smoothing her apron at her daily meals, and wonders whether God will call her to him "this winter," for her cough grows worse, and she thinks she cannot live through another; and, with all her weight of painful remembrances, and with all her bodily afflictions, age has not so chilled her feelings but that she loves her window pets as much as ever. Her geraniums are no one knows how many years old, their stems knotty and dark, and you would think, if you were to see them in January, that all life had departed out of them. But Granny knows to a day when they will begin to break again, and she goes out into the road on the first

\* "Brambles and Bay Leaves." By SHIRLEY HAZARD. Groombridge and Sons, Paternoster Row.

sunny spring-day, and gathers a little fresh soil in a fire-shovel, and dresses up their roots, and brings them into the light again, and gives them but little water at first, and this year they will grow as bravely as ever, filling the whole of her window with a leafy screen, and blooming to a certainty on Midsummer-day. Her heliotrope is just as old, and is grown like a shrub, and she says it always comes into bloom about Lammas-day, and she half believes that the boys make their oyster-shell grottoes on that day, in celebration of the opening of her sweet-scented flowers. God has not left her utterly desolate; she can still read her large-print Bible, and, as long as she

can keep on her feet, those precious flowers will sweeten her little room with their fragrance, and shed a soft light on her pathway to the grave. Look at her prying into the buds to see if anything has come to hurt her darlings. Her white cap and twinkling eye, and grey hair, make her beautiful as the sunlight glances on her, and one might believe her to be an angel tarrying for but an hour on this side of heaven, beguiled by the love of something so suggestive of her proper home—and she is one. You can almost see the glory of a better world shining on her brow as it did on the brow of Stephen. Her stay beside these flowers will not be long."

### The Divine Treatment of Sin.\*

THE extract on a previous page will have prepared the reader for that hearty welcome to these noble Discourses which we now wish emphatically to give. The present volume, in our opinion, is decidedly the best Mr. Brown has written. It is full of earnest thought and spiritual feeling. The illustrations are of a kind to rivet the attention, and the appeals are such as are likely to touch the conscience and move the heart. The author deals in broad yet sharp statements of truth, all glowing and lustrous—sometimes fiery even, and flowing down with volcanic heat. There is little or nothing of the subtilty of the logician. Argument abounds, but not for the cold, hard, dry metaphysician. The reasoning is wrought in fire not frost, and while certain critics may carp, and utter queries, the writer will carry the man of broad sympathies, common sense, and deep religious feeling along with him—except here and there—from beginning to end. It is well to say that we do not agree with Mr. Brown in everything; but yet we must say it, that we may not be responsible for endorsing all his interpretations of Scripture, particularly that in the sermon on

"The Sin which hath never Forgiveness." But having said this, we are free to express our admiration of the volume in general—to commend it lovingly to the study of our brethren—and to tender to our gifted friend the sincerest thanks for this contribution of Christian *teaching* to our theological literature. Many books edify, stimulate, remind, refresh but not *teach*—this book does the rest, and the *teaching* as well. And the teaching we like the more because it sets the reader to work to ask questions, and to find answers for himself—the best kind of teaching *that*, for such minds as Mr. Brown is most likely to attract and interest.

As to the main subject of the discourses it is the one vital matter which the gospel explains. The *origin* of sin is not the writer's theme, though he says all that can be said about it in a few impressive sentences, which show that sin cannot be from God, but must be just that one thing which is the creature's own,—we may add, it is, indeed, his own, for it is his creation, the only thing in that sense which is his own. Sin being in the world, how does God treat it? is the question—and that question Mr. Brown sets himself to answer.

Sin, which God is in no way responsible for, makes human existence

\* "The Divine Treatment of Sin." By JAMES BALDWIN BROWN, B.A. Jackson, Walsford, & Hodder.

; and God, seeing His fallen under the pressure of this burden it on himself. "He bears our and carries our sorrows." That is the grand revelation of this, key to all God's sympathies—all His care for man—all His plan. And where there was and long sin, there has come over-coming grace. Through the law, sin was brought to a head; and the fullness of the grace of God heals the wounds of humanity, and makes whole.

When the soul is convinced, it recites *the penitent's creed*—"I have sinned, and have perverted that which was good, and it profited me not." And how blessedly suitable the penitential psalm—"He will deliver his soul from going into the pit, and his life shall not be brought down to death." And where "much is forgiven, and much is loved much"—words which reveal the secret spring of a re-convict's obedience and holiness. The texts just quoted lead him out in his own characteristic manner. Several of those leading principles of evangelical truth which are beloved amongst us. And one main drift runs through all the sermons is to show in its true light the idea brought forward first—"The Fall considered as a development."

Paragraphs we have quoted present the gist of the book; and it appears that so far as Mr. Brown goes, he is following the old Calvinistic path; and therefore, we are at a loss to connect ground there is for the apprehended in the preface, where—"The course of thought which I have sketched than brought out, may possibly seem to clash in some details with the tenets of the theological system which has long ruled in the ranks of evangelical nonconformity." The sentence of course will set heresy on the gasi wire, but we do not

belong to that class, and in our quiet reading of the book have seen very little to find fault with in the doctrines propounded. Unless we strangely misapprehend them, they are very much in unison with our own, and with those of others. As to "an older and a wider relation of Christ's word to man," which Mr. Brown speaks of, whether acknowledged in formularies of faith or not, it seems to us that such a relation entered into the minds of evangelical theologians long ago; while, no doubt, it is attracting, in the present day, increasing thoughtfulness. We fully believe in a development and progress of scientific theology; but the more we read the more we are surprised to find how the germs of modern thought lie embedded in the works of the great masters, long since gone to rest.

Mr. Brown does not treat of the mystery of evil, save in the practical way we have indicated. Two inquiries may be suggested in closing the book. Supposing sin could have been prevented from the first—why was it not? The divine treatment of it after it came into our world is the best answer which can be given. Sin is permitted as an occasion of development. Anything but a full and complete answer is that, but it is the only feasible one we know of. But another question arises: Given, a creature *with a will*—a creature free and responsible—and left unchecked and unprompted—with the awful endowment of a will such as we know man has—how consistently with his freedom could anything be done to prevent the possibility of the catastrophe which came? These, however, are regions into which Mr. Brown does not enter; wisely does he confine himself to the remedy of the evil—the *divine treatment of sin*, and his exposition of that we commend (with the warmest expressions of brotherly affection for the minister of Claylands) to all thoughtful students of the word of life.

## Brief Notices of Books.

*The Prince of Light and the Prince of Darkness in Conflict; or, the Temptation of Christ.* Newly translated, explained, illustrated, and applied. By the Rev. ALEXANDER BALLOCH GROSART. (London: Nisbet and Co.)

The temptation in the wilderness is one of the most profound, and yet one of the most human and precious, of the experiences of Christ. It brings Him very near to us—it endows Him with tender and helpful sympathies. He can be “touched with the feeling of our infirmities, because he was in all points tempted as we are.” It necessarily involves some of the most difficult problems of the religious life. Sin itself is a great mystery—the apostasy from the true and holy God of a human soul; but that a great and wicked spirit should tempt us to sin is a greater mystery still.

The narrative of Christ's temptation in the wilderness has always attracted to it, the speculations of the curious, the thoughts of the reflective, and the sympathies of the experienced Christian. Mr. Grosart has added one more to the many expositions of it that we possess, and it is by no means one of the worst. It is an instalment of a greater work which he is about to write. He tells us that he has set himself to write a book about Satan and his agency, that shall bring together all the meaning that belongs to it: “outside as well as inside of revelation, early and present, heathen and Christian, and Anti-Christian, in religions, semi-religions, mythologies, traditions, legends, superstitions, philosophies, language, literature, and art.” Also, “to bring together all of value which others have written, wherever I can find it: from the earliest classics of Paganism on to the Christian Fathers and schoolmen, and through the Divines, —Church and Puritan, orthodox and heretic—philosophers, and poets, and scholars.” This is rather a boastful profession, and we are sorry to see Mr. Grosart giving himself up to it. He has succeeded well as a careful editor of “Sibbes' Works,” and we fear that his success—surely not much to boast of—has a little inflated him, for he indulges in a great deal of foolish egotism, and in some way or other tells us of this forthcoming *magnum opus* of his, every few pages. We would caution him, too, to beware of affectations of quaintness.

He says that it is natural for him to be quaint, and no doubt his reading has imbued him with a certain halcyon cask smacks of the liquor that is in it; but it is easy to discriminate between the genuine quaintness of the old and the egotistical oddities of the new, and speech with which Mr. Grosart figures his writing.

The new translation of the narrative of the temptation is infected with egotism, and will by no means bear the examination of certain words and phrases, in which Mr. Grosart gives to them a meaning which his theological hobbies are the more dangerous of all hobbies to ride, and which glaringly exhibit doubtful horse and often give the rider ugly tumbles.

Apart from this, and some other small faults, we would speak favourably of Mr. Grosart's exposition: it is intelligent, generally just, and practical. In an appendix, Mr. Grosart has added a very valuable element to the book. He has given references to all the divines, both of former and modern times, who have written on the temptation, and has illustrated his exposition by very valuable quotations from them, especially from the Fathers, with whom Mr. Grosart is very conversant. Notwithstanding his disclaimer, Mr. Grosart again emphatically warns him of his garrulous egotism, and an affectation of quaintness. The large measure of this book exhibits these, almost unjust to its excellences. With every qualification we should have been very glad and unstinted praise of Mr. Grosart's industry and ingenuity upon the interesting and useful theme which he has put and illustrated lessons of his theme.

*The Family Circle.* By the Rev. ANDREW MORTON. (Edinburgh: Oliphant and Co.)

The home is the nursery of the world. What women shall be, depends more upon the homes in which they are born and educated than upon any other circumstance. Christian ministers and writers, therefore, have always solicitously sought to influence it, and, by sermons and books, have striven to influence it. There is ever, need for perpetual iteration, for in every home are formed every day, new forms of life are presenting the religious teaching, therefore, must



them; and just as the sermons of the past can never supersede contemporary preaching, so neither can the literature of the past supersede this.

Mr. Horden has addressed himself to constitute the home—to husbands—to fathers and mothers—to wives and children—and to each spoken words of great wisdom and encouragement, urging each to a high realization of the great Father's human home. He then addresses himself to the vicissitudes of life—speaks of prosperity and adversity—the dispersion of the members of the church, of their gathering into the fold of their appearing in the world. Here he is necessarily variable in his topics, but his discourses are both ingenious and moving—he points out with great distinctness and force the faults that mar the virtues that make. His work is worthy of a place in every library—none can read it without

*Childhood, and its Helpers in the Lands; being a Record of Missionary Work among the Children in Africa, the East, and Rupert's Land.* By M. A. S. (London: Nisbet & Co.)

This affected title has been given to a book, well calculated to interest the people in mission schools among the natives.

In missionaries' letters and reports, Miss Barber has compiled descriptions of three of the fields of our honoured brethren of the Church Missionary Society. This is of Eastern Africa. Miss

Barber tells the wonderful story of the Abbeokuta mission, drawing her materials chiefly from the letters and journals of the Rev. H. Townsend, and the Rev. S. Crowther.

The next is a description of mission work in India—north and south—more especially in Masulipatam, Madras, and Malabar; Mr. and Mrs. Sharkey supplying information for Masulipatam, Mr. Meadows and Mrs. Gray for Madras, and Mr. Baker for Malabar.

Mr. Horden is chiefly depended upon for an account of the Hudson's Bay missions.

Of course, long extracts from letters and journals are given: indeed, Miss Barber has simply set these in a slender frame-work of narrative; but she has done it skilfully, and has furnished to the missionary library of our young people a volume full of interesting missionary history and anecdote, description and stimulus, which will, we hope, greatly increase their missionary zeal.

*The Siege of Jerusalem by Titus.* By THOMAS LEWIN, Esq., Trinity College, Oxford. (London: Longmans.)

Mr. Lewin's former book on Jerusalem, a sketch of the city and temple from the earliest times to the Siege of Titus, was highly commended. His writings are full of scholarly carefulness. The present volume is a continuation of the first. The story of the Siege is given from Josephus, and will well repay a careful perusal. But the greater part of the volume is occupied with the journal of a visit to Jerusalem, during which the author attentively examined every locality; with a general sketch of the topography of the city from the earliest times to the present Siege. This will be found very instructive.

## Obituary.

F. JAMES CLIFFORD HOOPER.

cut off another devoted soldier in the prime of his life, and buckling on the armour for a new arena. It is true he had for years past received premonitions that he would not be a long one.

Twelve months ago he was advised by several medical men that if he did not relinquish the charge he was in, which involved him in much anxiety, his days would be but few. He

had, however, never given up preaching. He had even accepted an invitation to another sphere of ministerial labour, and was preparing to give himself to it with his accustomed ardour. But his purposes were broken off. On the very day he was to have announced publicly his acceptance of the new pastorate, he was summoned to the higher service of the heavenly temple.

A few facts concerning his life and ministry, and a brief sketch of the man, by one who knew him, as well as it is

given to one human being to know another, and whose love for him was as hearty as his knowledge was intimate, may not be without interest to the readers of the Evangelical Magazine.

Born at Westbury Leigh, on the 16th of April, 1822, Clifford Hooper was one of the goodly company; he delighted to enumerate who were led to early consecration to God by the influence and prayers of a pious mother. He was also singularly happy in his apprenticeship to a godly man at Frome, whose influence following upon that of his mother, led to his joining the church assembling in Zion Chapel, then under the pastoral care of the Rev. Spedding Curwen. He was then only fifteen years of age, but even so early did his heart pant for the work of the ministry. While yet a youth, he was sent to preach in the villages around Frome, where his services were attended with much success. Thus encouraged, he commenced a preparatory course of study, and in the year 1842, he entered Highbury College, where, suffice to say, he passed through his curriculum with honour to himself, esteemed by his tutors, and beloved in no small degree by his fellow students.

On leaving college he became the minister of a congregation at Millwall, Poplar, but shortly removed to East Dereham, Norfolk, where for several years his ministry was a great blessing. But in the midst of his usefulness he was arrested by affliction and brought face to face with death. He therefore resigned his charge and sought perfect rest, and in his retirement realized as he had never done before, the transcendent importance of "the truth as it is in Jesus." Learning Christ more fully in the school of affliction, his soul was stirred with the conviction, that when restored to active service he must work with greater ardour than he had ever done in his Master's service. Thus nerved for vigorous action he recommenced his ministry in 1850, having accepted an invitation from the church in London Road Chapel, Brighton, and here he exercised his ministry, not only with considerable popularity, but with increased efficiency and success.

After labouring five years in Brighton, the London Chapel Building Society sought his services for the purpose of gathering a congregation, and forming a church in a building purchased by them in Radnor-street, Chelsea. He yielded to their desire, and soon received a memorial signed by fifty-eight persons, who were members of other churches, but resident in Chelsea, to form them into a Congregational

Church, and assume them. Acceding to this was formed, and Mr. Hooper prospered abundantly. His congregation so greatly increased that a larger building necessitated consultation and prayer, and he was determined to go forth and by the assistance of the Society and that of many others, the result was the beautiful Markham-square—and the noble memorial of Clifford Hooper.

It was from no want of part of the people who were around him, that in the year he resigned his pastorate that he met with no success. In spite of the difficulties of his loss of health, brought on to some extent by the anxieties of his congregation was not what it was in the old times. On the Sabbath evening while his heart was charged with the conversion of many souls, and by the increase of his flock, was there any diminution of part to the very end.

There were few men who wrought in the power of the Holy Spirit. Preaching was his life, and he spared no labour to render his ministrations instructive and effective. He was of intense solicitude to please those who knew him best, and it was for him to grow less indolent in his work to the power of his pen, who constantly heard him in the highest order. Nevertheless he felt that he must resign the building up of the church he had laid the foundation of that time numbered at 1,000. And so, shattered in constitution, and appointed at his blighted health, he withdrew from the sphere of blessing of God, he has left himself and turned his face homeward, knowing whither he was going, and his services were, however, in great request. He preached in various parts of the country, and there is reason to believe he would have received more than one church, had it not been for his infirmities. Awakened by the state of his health, he would not prove equal to the duties of a large sphere. He died in January of the present year at Wardour Chapel, Salisbury.

ch advantage that he was  
 continue his ministrations, the  
 "willing to take him"—to  
 phrase, "as he was." Dur-

ministry of a few weeks at  
 chapel many gathered around  
 ere seemed to be great pro-  
 vider his ministry the cause  
 ablished and a fitting sphere  
 ordered for his future labours.  
 and other purposes. On the  
 g that on which he sent to  
 to signify his acceptance of  
 n, he became worse. He got  
 He could not fix his mind on  
 of pulpit preparation. His  
 fe became anxious, but not  
 There is reason, however, to  
 t he himself felt that his days  
 ured. Friday, March 4th, he  
 t, and afterwards partook of a  
 al. On the Saturday he rose  
 eless night, and chose his sub-  
 the Sabbath. One of his texts  
 behold, I lay in Zion for a foun-  
 one," &c. Before retiring to rest  
 t he placed his spectacles and  
 ady for the morning—a course  
 ver before adopted. Early in  
 ng he called his wife, who was  
 to her sick child, and on her  
 e room he said, "I am dying."  
 d was sent for, and his faithful  
 . Scatliff, was soon in atten-  
 Ultimately, a consultation was  
 both medical men were agreed  
 ng could save him. He knew  
 s prepared for it. It was no  
 him to die. "This is death,"  
 he looked at Dr. Scatliff. "I  
 " he said again, "but I have  
 s it not strange I am not  
 To another friend he said, "I  
 [wish I had been more faithful  
 ul." Shortly afterwards re-  
 his intention to introduce the  
 at the evening service, he said,  
 ng now to join in singing the  
 Deum above." "Jesus is pre-  
 u," asked his beloved partner.  
 e replied, "I am going home

To his eldest child, he said,  
 ing home; mind you follow  
 ercome with emotion, she ex-  
 Father, I will come with you."  
 fore requested Mrs. Hooper to  
 im a favourite hymn, "Abide  
 ' and another beginning, "Now  
 nd the ground whereon." In  
 oon of the Sabbath the house  
 with friends from both Chelsea  
 our Chapel. As they entered  
 he recognized them, and spoke  
 and cheerfully to all. To a

friend and relation, he said, "Oh, I wish  
 you knew Jesus as I do." In the course  
 of the afternoon he fell into unconscious-  
 ness, and so he passed away at about  
 ten o'clock on Sabbath evening, March  
 6th.

On the Friday following his death, the  
 mortal remains of Clifford Hooper were  
 borne to the grave amid many marks of  
 honour. From his late residence the  
 corpse was taken to the church that had  
 been erected by his efforts, where a con-  
 gregation that filled the extensive arca  
 had assembled, most of them being at-  
 tired in mourning. The Rev. R. Brindley,  
 his successor, and the Rev. J. Bigwood  
 conducted the solemn service; while the  
 presence of many ministerial friends testi-  
 fied to the esteem and affection in which  
 he was held by his brethren. From  
 Markham-square the funeral cortège  
 passed on to the Brompton Cemetery,  
 many of the houses in the course being  
 partially closed in token of respect.  
 When the burial place was reached they  
 laid him in a new grave provided by his  
 former flock, where his body rests till  
 the resurrection day. On the Sabbath  
 following, funeral sermons were preached  
 to crowded congregations by the Rev. J.  
 S. Pearsall, at Wardour Chapel, by Rev.  
 R. Brindley, at Chelsea, and by the Rev.  
 Paxton Hood, at Brighton. Loving men-  
 tion was also made of him in several  
 other pulpits that day—some in distant  
 parts of the land. Truly he has not  
 passed away "unwept, unhonoured, and  
 unsung."

Those who knew him well are con-  
 vinced that the church little knows what  
 an earnest and devoted worker has de-  
 parted from their midst in the removal  
 of Clifford Hooper. No man ever preached  
 Christ more fully and faithfully than did  
 he. He scorned all preaching that did  
 not appeal to the conscience and the  
 heart, and he knew of nothing but  
 "Christ, and Him crucified," that could  
 effect this. He laboured for souls with  
 intense earnestness, and it was the oft-  
 expressed desire of his heart to be more  
 useful. As a man, he was not always  
 understood by those who knew only  
 the outside of him. Wherever he was,  
 whatever he did, he would be him-  
 self. His great force of character com-  
 pelled him to repudiate the artificial and  
 conventional. Some may have thought  
 he did so to an extreme; but his marked  
 individuality concealed beneath it quali-  
 ties both of intellect and heart, which  
 were of no common order. Had circum-  
 stances been more favourable, he would  
 have been a man of greater mark, for he

was equal to more than he ever achieved. In some denominations he would have been a leader. As it was he filled the place the Master had appointed for him, and in that position he served his generation well, and then fell asleep.

Farewell, Dear Clifford Hooper, farewell! There are not many hearts that beat more truly to God than did thine. There are few more earnest workers; but

the Master accounted thy work on earth to be done, and He who had a right to thy service in either world has called thee higher.

Forgive, blest shade, the tributary tear,  
That mourns thy exit from a world like this;  
Forgive the wish that would have kept thee  
here,  
And stayed thy progress to the realms of bliss.

## Special Prayer for the Children of Pious Parents.

On Tuesday morning and evening of April 12th, crowded meetings were held in Freemasons' Hall, at the invitation of the committee of the Evangelical Alliance, for the purpose of offering prayers for the children of pious parents. The meeting originated in a suggestion made by Captain Trotter, and arrangements were made for the holding of similar meetings some time during the second week in last month in various parts of the world. In the morning Captain Trotter presided, and was surrounded by a great number of ministers and others, amongst whom were the Hon. and Rev. Baptist Noel, the Revs. Dr. Steane, Dr. Fry, S. Minton, S. Martin, W. Reeve; Mr. Blackwood, Mr. Robert Baxter, &c. Captain Trotter having briefly explained the object of the meeting and read some passages of Scripture bearing on the subject, the Rev. Samuel Minton read a chapter, and prayer was offered by the Rev. Dr. Fry, the Rev. William Bevan, and Mr. Blackwood. The Hon. and Rev. Baptist Noel read the chapter containing David's lament over Absalom, and the Rev. William Reeve having offered prayer, the Rev. Samuel Martin delivered a very impressive address, conveying wise and practical counsels to

parents in the training of their offspring. A number of letters were then read from various persons, asking the prayer of the meeting for their children, after which Mr. Robert Baxter offered prayer and the Rev. Dr. Steane pronounced the benediction.

In the evening the hall was again filled when Sir Samuel Morton Peto, Bart. M.P., took the chair. After a hymn and reading of the Scriptures, the chairman offered a few introductory remarks. Prayer was then offered by Captain Fishbourne, and by the Rev. Samuel Müller. A hymn was sung, and Pasteur Barde from Geneva, engaged in prayer. Captain Trotter read several requests, which had been selected from a large number. After the reading of each, silent prayer was offered. R. C. L. Bevan, Esq. read part of the fifteenth chapter of St. Luke's Gospel; after which, the Rev. C. J. Goodhart gave an affectionate and earnest address on the responsibilities and encouragements of Christian parents. At the conclusion, prayer was offered by Lord Radstock and by the Rev. Samuel Minton; a hymn was sung, and the Rev. William Brock closed with the benediction.

## Diary of the Churches.

THE Trustees of the EVANGELICAL MAGAZINE are requested to meet at the Guildhall Coffee-house after the Missionary Sermon at Surrey Chapel, on Wednesday, May 11. Dinner will be provided at two o'clock.

The Congregational Union of England and Wales will hold its annual meetings in the second week in May.

The preliminary meeting will be held at the Congregational Library, on Monday, May 9th, at 5 p.m. The public meetings will be held at Poultry Chapel, on Tuesday, May 10, at 9.30 a.m.; and Friday, May 13, at 10 a.m. Rev. Enoch Mellor, the retiring chairman, is expected to preside on Monday evening; and the Rev. Henry Allon, of Islington, the chairman elect, on Tuesday and Friday mornings.

March 8. — Kent Association. The Spring meetings of this association were held on this and the following day, in the Independent Chapel, Bromley. The Revs. T. Blandford, G. Verrall, J. Samson, E. Bolton, G. L. Herman, J. R. Thompson, M.A., G. Martin, C. Burnett, H. Baker, F. J. Sargood, Esq., and Mr. G. M. Hinds took part in the varied services.

March 10. — Shrewsbury. A testimonial, consisting of a purse of 111 sovereigns, was presented to the Rev. W. Thorp, to celebrate the twentieth year of his ministry.

March 14. — Congleton. A meeting was held for the purpose of presenting a testimonial to the Rev. J. Moore, consisting of a purse of 180 sovereigns. J. Bateman, Esq., took the chair. A portrait of Mr. Moore was presented to Mrs. Moore at the same time.

March 15. — Islington. Public services were held this day and on the following Sabbath, in connexion with the opening a new chapel in River-street, under the pastorate of the Rev. C. Brake. The Revs. W. M. Punshon, S. Martin, A. McAuslane, H. Allon, N. Hall, LL.B., and T. Aveling were the preachers.

— Leicester. Opening services were held in connexion with the new chapel, when sermons were preached by the Rev. E. Mellor, M.A. At a meeting which took place in the afternoon G. Baines, Esq., the mayor, presided, and addresses were given by the Revs. J. Lomas, R. W. Wood, J. De Kewer Williams, T. Mays, T. Stevenson, and others. The cost of the building will be about £4000.

— Trinity Chapel, Sudbury. A meeting of the members and friends connected with this place of worship was held in the school-room, when a purse of 20 guineas was presented to the pastor, the Rev. G. Hollier.

— Dudley. Recognition services were held in connexion with the settlement of the Rev. T. W. Tozer. The Revs. T. G. Horton, J. Richards, R. Bruce, G. W. Harris, D. Evans, G. Lewis, J. Hammond, and others took part in the various engagements.

March 18. — Tuddenham, Suffolk. The new chapel in this town was opened, the Rev. E. Jones preaching on the occasion. At the evening meeting Messrs. Everett, Neve, Barker, Grimwade, Clarke, and Revs gave addresses.

March 20. — Ossett, Yorkshire. The opening of the new chapel took place, the Revs. H. Sanders and E. H. Weeks

preaching on the occasion. The cost is about £500.

March 21. — Cornwall Association. This association held its annual meetings at St. Austell. The Revs. G. Orme, S. T. Allen, J. Bonser, B.A., J. Moreland, S. Thomson, and W. Whittley conducted the business of the session.

March 22. — Marsh Gibbon. The Rev. J. Willcocks was ordained pastor of the church. The Revs. G. Grant, J. S. Darley, R. Ann, and J. Richards conducted the services.

March 23. — Newnham. The new chapel in this place was opened, when sermons were preached by the Rev. Dr. Brown and the Rev. N. Hall, LL.B. The total cost of the building is about £1320.

— Congregational Pastors' Insurance Aid Society. The tenth anniversary of this society was held at the Congregational Library, J. Churchhill, Esq., the treasurer, being in the chair.

— Stoney Stratford. The Rev. W. Burgess was ordained pastor of the church here. The Revs. J. Buckingham, J. Wilcox, J. Slye, J. Bull, M.A., R. Ann, and J. R. Thomson, M.A., engaged in the various services of the day.

March 25. — Longridge, Lancashire. The corner stone of a new chapel was laid by Sir J. Watts. The Revs. G. W. Clapham, R. Slate, J. Briggs, J. H. Martyn, D. Carnson, C. E. Reynolds, S. Hooper, G. Scott, and other friends assisted in the engagements.

— Heckmondwike. The first stone of a new Independent chapel was laid. The Revs. M. Howard (the pastor), R. Bowman, and J. A. Savage took part. At a meeting held in the evening the Revs. Professor Fraser, LL.D., W. Roberts, and H. Harley, F.R.S., gave addresses. Mr. J. Crossley presided. The cost will be £3000.

— Leeds. The first stone of new Sunday schools, in connexion with Salem Chapel, was laid by Mr. Councillor Thompson. The Rev. W. Hudswell, the pastor, offered the dedicatory prayer. The estimated cost is £2500.

— Stonehouse, Gloucester. The Rev. J. C. Ramsey was recognised pastor of the church in this town. Addresses were delivered by several ministers and friends.

March 26. — Blackburn. A testimonial of affectionate esteem was presented to the Rev. W. H. Mann, ere his departure for Port Natal. It was presented by J. Fish, Esq., and consisted of a purse of 60 guineas and other offerings.

March 28. — Newcastle. The annual meetings of the Durham and Northum-



berland Association were held here. The Revs. W. Shillito, S. Goodall, H. T. Robjohns, B.A., A. Reid, J. G. Geikie, G. Stewart, W. Nicolson, B.A., J. H. Teesdale, and G. Allen assisted in the various engagements.

March 28.—Woolton, Lancashire. The first stone of a new chapel was laid here by B. Alison, Esq., a special devotional service having been held in the Mechanics' Institute, presided over by the Rev. J. G. Kelly. The total cost will be about £3000.

March 29.—Apprenticeship Society. The half-yearly meeting of this society took place at the Congregational Library, the Rev. F. Trestrail in the chair, when twelve out of twenty candidates were elected to the benefit of the institution. The Revs. Dr. Ferguson, W. Tyler, J. Spong, I. Vale Mummery, Messrs. P. Bunnell and W. W. Kilpin took part in the proceedings.

— Marldon, Devon. The stone of a new chapel was laid by the Rev. F. F. Thomas. The Rev. N. Parkyn and others took part in the services.

— The Hull and East Riding Association. The Spring meetings commenced this day, in Albion Chapel, Hull. The Revs. T. Poole, J. Menzies, T. Roberts, H. Ollerenshaw, J. Sibree, E. Jukes, and others assisted in the engagements.

March 31.—Boston. A purse of sovereigns was presented to the Rev. F. W. Fisher, as a parting token of regard from the Grove-street Church. The Revs. J. K. Chappell and T. W. Matthews spoke on the occasion.

— Ringlowe, Sheffield. The first stone of a new church was laid in this place by Dr. Munro. The Revs. H. Quick and G. A. Rhodes addressed the meeting afterwards held.

— Stafford. The friends of the Rev. G. Swann met to present him with a purse of £40, as a token of regard, on his retirement from the pastorate.

April 4.—Lowestoft. A meeting was held to take leave of the Rev. R. Lewis, when a silver inkstand was presented to him. The Revs. C. Daniels, I. Davies, J. Brown, and W. Tirton addressed the audience.

April 5.—West Riding Congregational Union. The annual meeting of this body was held at Sheffield. The Revs. G. W. Conder, W. Roberts, R. Harley, R. Skinner, Dr. J. Campbell, R. Bruce, and Mr. J. Crossley assisted in the engagements.

April 7.—Lancashire Congregational Union. The annual business of this Union was held in the lecture hall of Great George-street Chapel, Mr. W. Armitage, the treasurer, in the chair. The Revs. J. G. M.A., J. Gwyther, and others took part on the occasion.

April 12.—Congregational Board. The annual meeting of this board was held at the Congregational Library, Finsbury, when the Rev. Dr. Vaughan was chairman, and the Rev. J. Viney, secretary for the ensuing year. The Revs. R. Ashton and I. Vale M.A. were re-elected secretaries.

## PASTORAL NOTICES

### CALLS ACCEPTED.

The Rev. J. G. Beveridge, of Exeter College, has accepted an invitation to the pastorate of the church at Poole, Dorset.

The Rev. T. W. Holmes, of Huddersfield, has accepted that of the church at Marsden, Yorkshire.

The Rev. W. H. Jellie, of Exeter College, has accepted that of the church at Birmingham Chapel, Pimlico.

The Rev. S. Fairley, late of Cambridge, has accepted that of the church at King's Cliffe and Nassington, Northamptonshire.

The Rev. A. S. Richardson, of Oxford, has accepted that of the church at Buntingford, Cambridgeshire.

The Rev. G. S. Ingram, of Tottenham, has accepted that of the church at the Vineyard Chapel, Richmond.

The Rev. F. Bugby, late of Farnham, has accepted that of Union Church, Stretford, Lancashire.

The Rev. J. B. French, late of Exeter, has accepted that of the church at Lowther, Carlisle.

The Rev. F. J. Hoyt, of Wick, has accepted that of the church at Atherstone, Warwickshire.

The Rev. J. W. Conder, of Leicester, has accepted that of the church at Cheetham Hill, Manchester.

The Rev. G. Applegate, of Littleport, has accepted that of the church at Great Leighs, Essex.

The Rev. G. B. Bubier, of St. John's, has accepted the invitation of the committee of Spring Hill College, Birmingham, to the chair of Theology and Philosophy, vacant by the death of Mr. Allott.



THE  
**Missionary Magazine**  
AND  
**CHRONICLE.**

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**ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.**

**SEVENTIETH GENERAL MEETING.**

**MONDAY, MAY 9TH.**

*Morning, Seven o'clock.*—PRAYER MEETING at the MISSION HOUSE, BLOMFIELD STREET, specially to implore the Divine Blessing on the several Services of the Anniversary.

*Afternoon.*—A Meeting of Delegates will be held at the Mission House, Blomfield-street, at *Three o'clock*, to which the attendance of Directors, both Town and Country, is respectfully invited.

*Evening.*—Weigh House Chapel, the Rev. WILLIAM ARTHUR, M.A., one of the Secretaries of the Wesleyan Missionary Society, will preach to the Juvenile Friends of the Society. Service to begin at *Seven o'clock*.

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**TUESDAY, MAY 10TH.**

*Evening, Aldersgate Street Welsh Chapel.*—Rev. WILLIAM REES, of Liverpool, to preach in the Welsh Language. Service to commence at *Seven o'clock*.

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**WEDNESDAY, MAY 11th.**

*Morning, Surrey Chapel.*—Rev. R. W. DALE, M.A., of Birmingham, to preach. Service to commence at *Half-past Ten o'clock*.

*Evening, Tabernacle.*—Rev. JAMES PARSONS, of York, to preach. Service to commence at *half-past Six o'clock*.

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**THURSDAY, MAY 12TH.**

*Morning.*—The ANNUAL MEETING of the Society will be held at: EXETER HALL. The Chair to be taken *precisely at Ten o'clock*, by The Right Hon. LORD EBURY.

*Evening.*—THE ANNUAL JUVENILE MEETING will be held at the: POULTRY CHAPEL. The Chair will be taken at *Six o'clock*, by HENRY WRIGHT, Esq.

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Admission to Exeter Hall will be by TICKETS, for the *Platform*, the *Central Seats*, and the *Raised Seats* respectively. The *Platform* will be appropriated to the Directors, to the *Speakers*, and to Ministerial Members of the Society.

[illegible]

Collected by Miss Pollard.		Mr. R. V. Key		Bones.		
\$ 8 00	Mr. W. Smith	1 0 0	Mrs. Wild	0 15 7	Elizabeth Ayres	0 2 6
3 00	Mr. Richardson	0 10 0	Wm Wood	0 10 1	Miss Betts	0 2 6
1 00	Mr. Wilson	0 10 0	Sunder Du.	0 10 0	Mr. Cooksey	0 2 3
0 10 0	Mr. Josiah Pollard	0 10 0	Babbath School		Glas Field	0 6 1
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0 10 0	Mrs. Mich	0 0 0	A. H. Collyer	6 7 6	Miss Groves'	0 10 0
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					Brian Hemlen	0 2 0
					Miss Hunt	0 5 0
					Miss E. Prince	0 0 0
					Barns Reeves	0 5 0
					Wm C. Stokes	0 0 0
					West C. Williams	0 4 0
					Mr. Willson, for	
					Children's Mem-	
					morial Church,	
					Madagascar	1 2 0
					The Young Ladies	
					at Miss Steele's	
					for Mrs. Hall's	
					Female Caste	
					School, Madras	1 0 0
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					Total	RM 14 11
				Here Court Chapel, Canaburg.		
				Rev A. Raleigh.		
				G. Cook, Esq., Treasurer.		
				H. Harvey, Esq., Sec.		
				For Memorial Churches in Madagascar.		
				R. Cushiffe, Esq. MS 0 0		
				Mr and Mrs.		
				McBain .. 0 10 0		
				Anonymous .. 2 8 0		
				General Fund.		
				Annual Collection 75 3 7		
				For Widows' Fund 37 7 10		
				Mr. and Mrs.		
				McBain .. 1 10 0		
				Mr. J. Jones .. 1 0 0		
				Mr Bell .. 1 1 0		
				Milton Rd. Chapel .. 0 0 0		
				Ditto, Sunday .. 10 0 0		
				Collected by Miss Burr.		
				Mr. Bell .. 0 10 0		
				Mrs. Brill .. 0 10 0		
				Mr. Burt .. 0 10 0		
				Mrs. Edwards .. 0 10 0		
				Mr. Fox .. 1 1 0		
				Miss Pattison .. 0 10 0		
				Rev. A. Raleigh .. 2 0 0		
				Mrs. Rooke .. 0 10 0		
				Mr. Thompson .. 1 1 0		
				Collected by Miss Castle.		
				Miss Allen .. 0 2 0		
				Mr. Carey .. 1 1 0		
				Mr. Castle .. 1 1 0		
				Mrs. Castling .. 0 5 0		
				Mrs. Collatch .. 0 10 0		
				Mrs. Dickinson .. 0 10 0		
				Mrs. Dixey .. 1 1 0		
				Mr. Fitch .. 2 0 0		
				Mr Mackenzie .. 0 10 0		
				Mrs. Mullins .. 0 5 0		
				Mr Pitkethly .. 0 2 0		
				Mrs. Phippard .. 0 10 0		
				Mrs. Spoke .. 0 5 0		
				Mr. Weightman .. 1 1 0		
				Mr. E. M. Wilkin .. 0 10 0		
				Collected by Mrs. Dear.		
				Mrs. Barsley .. 0 2 0		
				Mr. Black .. 1 1 0		
				Mrs. Burton .. 0 10 0		
				Mrs. Charter .. 0 10 0		
				Misses Cullay .. 1 1 0		
				Mr. Dear .. 1 1 0		
				Mr. Fish .. 1 1 0		
				Mr. Fuller .. 0 10 0		
				Mrs. Massey .. 0 10 0		
				Mr. Pulling .. 1 1 0		

Mr. Russell ... 1 1 0	Collected by Miss Pollard.	For Widows' Fund 3 35 7	Miss P. Claxton
Mrs. Sands ... 0 10 6	Miss Cook ... 0 3 0	Juvenile Association, per Mr. Saw- lett ... 0 11 7	Master M. B. Cox
Mrs. Thompson ... 0 3 0	Mr. J. Good ... 1 0 0	col. 2a. 11d.	Mr. O'G
Collected by Miss Dickinson.	Miss Gurney ... 0 5 0		Mrs. Davis
Maat. Harris ... 0 1 1	Mr. Lobb ... 1 1 0		Miss Dawson
Miss Harris ... 0 1 1	Mr. Mollett ... 0 5 0		Mr. Evans
Miss E. Harris ... 0 1 1	Miss C. Pollard ... 0 5 0		Miss Francis
Maat. Hancock ... 0 1 1			A Friend
Mrs. Pottinger ... 0 5 0	Collected by Miss Warton		Mrs. Gwyther
Collected by Mrs. Dodd.	Mr. G. Cook ... 2 3 0		Mr. E. J. Harris
Mrs. Bishop ... 0 5 0	Mr. J. Duncan ... 1 1 0		Mrs. Higham
Mrs. Churchyard ... 0 10 6	Mr. and Mrs. Greenhorn ... 5 0 0		Mrs. Hilton
Mr. Curling ... 1 0 0	Mr. J. Muir ... 1 1 0		Miss Hinton
Mrs. Dodd ... 0 10 0	Mr. H. Muir ... 0 3 0		Miss E. Hinton
Mr. Forsyth ... 0 10 0	Mr. Renshaw ... 5 0 0		Mr. Holmes
Mr. Greig ... 0 10 0	Mr. W. G. Spicer ... 2 2 0		Mr. Holman's Cl
Mr. Greenfield ... 0 10 0	Mr. W. H. Warton ... 2 2 0		of Young Women
Miss Henderson ... 0 5 0	Miss Warton's Box ... 0 15 0		for Madagascar
Miss F. Henderson ... 0 5 0	Collected by Miss A. Wells.		Do, for Africa.
Miss A. Henderson ... 0 5 0	Mr. Anderson ... 1 0 0		Mr. Madgwick
Mrs. T. Henderson ... 0 10 0	Mr. J. Brown ... 1 1 0		Mr. Merry
Mrs. Hibe ... 0 5 0	Mrs. Burt ... 0 10 0		Mr. M'Neil
Mrs. Lemon ... 0 10 0	A Friend ... 0 5 0		Mrs. M'Neil
Miss Mark ... 0 5 0	Mrs. Robertson ... 0 10 0		Mr. and Mrs. M'N
Miss Mitchell ... 0 5 0	Mrs. Wells ... 0 10 0		and Family, for
Mrs. Seaton ... 0 5 0	col. 2a. 11d.		Boy in Mrs. P
Mrs. Southwood ... 0 5 0			ter's School, C
Miss Taylor ... 0 10 0			daph
Collected by Mrs. Harvey.	Harley Street, Bow.		Mrs. Philip
Mr. Budden ... 2 3 0	Rev. W. Bevan.		Mr. Randall
Miss J. Budden's Card ... 0 12 2	Ladies' Auxiliary.		Mr. and Mrs. Ro
Mrs. Crowe ... 1 1 0	Mrs. Reid, Treasurer.		Miss Rock's M
Mr. Gritton ... 1 1 0	Miss Saunders, Secretary.		tionary Box
Mrs. Hall ... 1 1 0	Collected by Mrs. Reid.		Mrs. Roush
Mr. Harvey ... 1 1 0	Rev. W. Bevan ... 1 0 0		Mr. Sewell
Mrs. Harvey ... 1 1 0	Mr. Rippen ... 1 1 0		Legacy of little
Mr. Joshua Hoole ... 0 10 0	Mr. Kedhan ... 1 1 0		Mrs. Sewall
Mrs. Matthew ... 0 10 0	Mrs. Reid ... 0 5 0		Mr. Geo. Simpson
Miss Powell ... 1 1 0			Mr. P. W. Simps
Mr. Sinclair ... 2 2 0	Collected by the Misses Saunders and Maxton.		Mr. Soward
Miss A. Witton ... 1 1 0	Mr. & Mrs. Hardie ... 1 0 0		Sunday Schools
Collected by Miss Lea.	Mrs. Whittaker ... 1 1 0		Moat.
Mr. Bancher ... 0 10 0	Mr. Robson ... 0 10 0		Girls
Miss Bontown ... 0 5 0	Mrs. Darke ... 0 10 0		Boys
Mrs. Cox ... 0 10 0	Mr. W. Bennett ... 0 10 0		Mr. Sutton
Mr. & Mrs. Davis ... 1 1 0	Mr. C. Bennett ... 0 10 0		Mr. Thomas
Mrs. and Miss Deedman ... 0 5 0	Miss Paton ... 0 10 0		Mrs. Thomas
Mrs. Pysan ... 0 5 0	Mrs. and Miss Saunders ... 0 10 0		Mr. B. B. Turner
Mrs. Gardiner ... 0 10 0	Ladies at Miss Saunders's Semi- nary ... 1 10 0		Ditto, for India
Mr. Haynes ... 0 5 0	Mr. J. H. ... 0 2 0		Ditto, for China
Mrs. Howarth ... 0 10 0	Collected by Miss Makey.		Mrs. B. B. Turner
Mr. Kitchenner ... 1 1 0	Mrs. Campbell ... 0 10 0		Mr. Walters
Mr. Lea ... 0 10 0	Miss Campbell ... 0 4 0		Mr. J. West
Mrs. Lea ... 0 5 0	Mrs. R. M. Camp- bell ... 0 4 0		Mrs. J. West
Miss Mills ... 0 5 0	Miss Jarvis ... 0 5 0		Rev. Mark Wilks
Mrs. Stanger ... 0 10 0	Miss Evison ... 0 4 0		Exa. 12a. 11d.
Mrs. Sutton ... 0 5 0	Mrs. Whitfield ... 0 4 0		Horbury Chapel
Mrs. White ... 0 5 0	Mrs. Cast ... 0 4 0		Rev. W. Robs
Mrs. Whitmore ... 0 5 0	Small sums ... 0 5 10		Mrs. Roberts, 1
Collected by Miss Madgwick.	Collected by Miss Weynton.		Mrs. Monkho
Miss Fielder ... 0 5 0	Mrs. Traff ... 0 10 0		Collected by Mi
Mr. Good ... 1 1 0	Mr. Pavitt ... 0 10 0		Mr. J. H. Batten
Miss Good ... 1 0 0	Mr. D. Pavitt ... 0 10 0		Mrs. Nash
Mr. Horsley ... 0 10 0	Mrs. Pounder ... 0 10 0		Mrs. Plumley
Miss Madgwick ... 2 3 0	Small sums ... 2 3 6		Mr. Walton
Mr. Sayer ... 0 5 0	Collected by Miss Jones.		Mrs. Walton
Mrs. D. Smith ... 1 0 0	Mrs. Adams ... 0 4 0		Miss Walton's B
Mr. Spokes ... 0 10 0	Mr. Durrant ... 0 4 0		Sums under 10s.
Collected by Miss M. McLean.	Mr. Meed ... 0 4 0		Collected by 1
Mrs. W. Black ... 0 5 0	Mrs. White ... 0 4 0		Long
Mrs. Bidlake ... 0 5 0	Mr. Hammond ... 1 0 0		Mrs. Ammon
Miss Bower ... 0 5 0	Miss Jones ... 0 4 0		Miss Atkinson
Mrs. Dick ... 0 5 0	May Sermons ... 14 9 4		Miss E. Long
Mrs. Fowler ... 1 1 0			Sums under 10s.
Mrs. Griffin ... 0 5 0			Collected by Mi
Mrs. J. Griffin ... 0 10 0			house.
Misses McLean ... 1 1 0			Miss Anderson
Mrs. Murphy ... 0 10 0			Mrs. Boustead
Mrs. Quinlan (D.) ... 0 5 0			Mr. & Mrs. Cam
Mrs. Thompson ... 0 5 0			Mrs. Cliff
Mrs. White ... 1 0 0			Mrs. Gairdner
The Children of Hare Court Chapel Sunday			Mrs. Holt
Afternoon Communion			Mr. J. Holt
			Mrs. Monkhouse
			Miss Monkhouse
			Miss J. Monkhouse
			Mr. G. Monkhouse
			Rev. W. Roberts
			Mr. and Mrs. R
			bison
			Mr. & Mrs. Satch

Mrs. T.	3 2 0	Proceeds of Lec- ture	0 14 3	Mrs. Freeman	0 10 0	Misses Foster	0 1 6
Satchell	1 0 0	Tea Meeting	1 3 8	Master Freeman	0 4 4	Mrs. Salter	0 4 4
Starkey	2 2 0	Annual Sermons	17 1 8	A. Matthews	0 4 4	Mr & Mrs. Watson,	0 0 0
Hay	1 1 0	Sunday School,	4 7 3	Donations	0 1 4	for Mirzapore	0 0 0
Hay	1 1 0	Girls	4 7 3	Miss Fenonhet	0 5 0	School	0 0 0
Hay	1 1 0	Boys	4 7 3	Collected by Miss A. Hol-	0 0 0	Miss Watson	0 4 4
Hay	1 1 0	Junior Boys' School,	0 10 0	born.	0 0 0	Mr. Watson, Peel-	0 0 0
Hay	1 1 0	by Mr. Stokes	0 10 0	Mrs. Aston	0 10 0	town Mission,	0 0 0
Hay	1 1 0	64/ 10s.	0 10 0	Mr. Batten	0 10 0	Rev. R. Birt	1 10 0
Hay	1 1 0	Islington Chapel.	0 10 0	Miss Bilton	0 10 0	Mr. Wickham	0 5 0
Hay	1 1 0	Rev. B. S. Hollis.	0 10 0	Mrs. Brown	1 1 0	For Memorial	0 0 0
Hay	1 1 0	Mr. J. Barnett, Treasurer	0 10 0	R. W. Huchley, Esq.	1 1 0	Churches, Madag-	0 0 0
Hay	1 1 0	May Sermons	10 4 0	Mrs. Cooper	1 1 0	ascar	0 0 0
Hay	1 1 0	Mrs. Aley	0 10 0	Mr & Mrs. Darnford	0 5 0	Collected by Mrs. Mackin-	0 0 0
Hay	1 1 0	Mrs. Arphorpe	0 5 0	Mrs. Grace	0 5 0	toah.	0 0 0
Hay	1 1 0	Mr. Barker	1 1 0	Mr. Heather	1 1 0	Mrs. Cotterell	0 5 0
Hay	1 1 0	Miss S. Bennett	0 5 0	Miss Heather	0 10 0	Mr Hamilton (gr.)	0 1 6
Hay	1 1 0	Mr. Best	0 5 0	Mr Y. Heather	0 10 0	Mrs. Montgomery	0 10 0
Hay	1 1 0	Miss Bull	0 10 0	Mrs. Holborn	0 10 0	Mr. Mackintosh	0 10 0
Hay	1 1 0	Mrs. Burr's Box	0 1 1	Miss Holborn	0 10 0	Mr. MacKen	0 5 0
Hay	1 1 0	Miss Carman	0 5 0	Mr W. Holborn	0 10 0	Mr. Patterson (gr.)	0 1 6
Hay	1 1 0	Mrs. Charles	0 2 6	Mr A. Holborn	0 10 0	Mr Urquhart (gr.)	0 1 6
Hay	1 1 0	Mr. Davis	1 1 0	Mrs. Hobbs	0 10 0	Mr. Wendell	0 10 0
Hay	1 1 0	Miss Davis	1 1 0	Mrs. Kidd	1 1 0	Collected by Miss Shep-	0 0 0
Hay	1 1 0	Miss Downer	1 0 0	Do. and Family,	0 0 0	heard.	0 0 0
Hay	1 1 0	Miss Elston	0 10 0	for Chinese Mis-	0 0 0	Mr. Andrews	0 4 4
Hay	1 1 0	Miss Fleming	0 10 0	Mr J. W. Lee	1 1 0	Mrs. Bies	0 5 0
Hay	1 1 0	Miss E. Fleming	0 10 0	Mr Mayers	0 10 0	Miss Brooks	0 4 0
Hay	1 1 0	Mr Grainger	1 1 0	Mrs. Rawson	0 10 0	Mrs. Crawwell	0 4 4
Hay	1 1 0	Mrs. Grainger	0 10 0	Miss Rogers	0 5 0	Miss Darnford	0 5 0
Hay	1 1 0	The late Mrs.	0 10 0	Mr Starkey	1 1 0	Miss Foster	0 4 4
Hay	1 1 0	Langton, for	0 10 0	Mrs. Tegg	0 10 0	Mr Kidd	0 5 0
Hay	1 1 0	Native Teacher	0 10 0	Mrs. Wedd	1 1 0	Miss Manchester	0 4 0
Hay	1 1 0	at Bellary	10 0 0	Collected by Mrs. Harris.	0 0 0	Misses Miller	0 0 0
Hay	1 1 0	Mrs. Morgan	0 10 0	Mrs. Acton	0 5 0	Mrs. Richardson	0 0 0
Hay	1 1 0	Boxes at Miss	0 10 0	Mr & Mrs. Budgen	0 5 0	Mr Shepherd	10 0 0
Hay	1 1 0	Fleming's Pes-	0 10 0	Mr Butt	0 5 0	Mrs. Shepherd &	0 0 0
Hay	1 1 0	talonian Pub-	0 10 0	Mr and Mrs. Hunt	0 12 0	Family	1 0 0
Hay	1 1 0	lishment	0 10 0	Misses Hunt	0 14 4	Misses Smith	0 12 0
Hay	1 1 0	30/ 10s. 7d.	0 10 0	Mr & Mrs. Harris	0 10 0	Miss Stevens	0 0 0
Hay	1 1 0	John Street, Bedford Row.	0 10 0	Mr Manchester	0 10 0	Mr. Taylor	0 4 4
Hay	1 1 0	Hon. & Rev. B. W. Noel, M. A.	0 10 0	Mr and Mrs. G. N.	0 10 0	Mrs. Tooke	0 5 0
Hay	1 1 0	Missionary Association, per	0 10 0	Stark	1 0 0	Mrs. and Miss	0 0 0
Hay	1 1 0	Marcus Martin, Esq.	0 10 0	Miss Tanks	0 4 4	Trotman	0 0 0
Hay	1 1 0	Mrs. Anster	1 1 0	Collected by Miss F. Las-	0 0 0	Mr. and Mrs. U.	0 0 0
Hay	1 1 0	The late Mr Bacon	2 2 0	combe.	0 0 0	Trotman	0 0 0
Hay	1 1 0	Mr. Gaudry	1 1 0	Mrs. Conchman	0 4 4	Coll. by Miss Stoughton.	0 0 0
Hay	1 1 0	Miss Hagger	0 10 0	Mr. & Mrs. Derry	1 5 0	Mrs. Blunderfield	2 2 0
Hay	1 1 0	Mrs. Hallows	1 1 0	Mr and Miss	0 5 0	3 years	2 2 0
Hay	1 1 0	Mr and Mrs.	0 10 0	Griffith	0 5 0	Mrs. Brunlee	1 1 0
Hay	1 1 0	Hungate	2 2 0	Mr Lucombe	0 5 0	Mrs. Bradford	1 0 0
Hay	1 1 0	Mr Jamboret	1 1 0	Misses Lucombe	0 5 0	Mr Budden	1 4 0
Hay	1 1 0	Mr Martin	2 0 0	Miss S. Middleton	0 4 4	Miss Budden	0 5 0
Hay	1 1 0	Hon and Rev B.	0 0 0	Master Middleton	0 4 4	Mrs. Bunc	1 0 0
Hay	1 1 0	W Noel	2 0 0	Mr. Padgett	0 10 0	Mrs. Eaton	0 10 0
Hay	1 1 0	Mr Payne	2 12 0	Miss Rogers	0 4 4	Mrs. Fletcher	0 10 0
Hay	1 1 0	Mr and Mrs.	1 0 0	Mr. Toms	0 10 0	Miss S. Jackson	1 1 0
Hay	1 1 0	Mr Kidler	1 0 0	Mr J. Toms	0 10 0	Mr Middleton	1 1 0
Hay	1 1 0	Mr. and Mrs.	0 10 0	Mrs. Tooke	0 5 0	Mrs. Morrison	1 0 0
Hay	1 1 0	Strangways	0 10 0	Mr. Walker	0 5 0	Mrs. Padgett	1 0 0
Hay	1 1 0	Mr. and Mrs.	0 10 0	Collected by Miss C. Miller.	0 0 0	Do., Madagascar	0 0 0
Hay	1 1 0	Trimmer	1 1 0	Mr. Aldridge	0 5 0	Churches	1 0 0
Hay	1 1 0	By Vote of the	0 2 2	Misses Ashley	0 13 0	Misses Perry	1 10 0
Hay	1 1 0	Church	0 2 2	Mrs. Barjuna	0 10 0	De. Box	1 0 0
Hay	1 1 0	John Street Chapel	0 2 2	Mrs. Bampton	0 4 4	Richd. Rotton, Esq.	2 2 0
Hay	1 1 0	Girls' School, per	0 2 2	Mr. Barlow	0 10 0	Mrs. Rotton, Esq.	7 2 0
Hay	1 1 0	Mrs. Harrison	0 2 2	Mrs. Brockman	0 5 0	J. P. Rotton, Esq.	3 2 0
Hay	1 1 0	Mrs. Harrison	0 2 2	Mrs. Deddow	1 1 0	Miss Stevens	10 0 0
Hay	1 1 0	Mrs. Harrison	0 2 2	Mr. Binas	1 1 0	Rev J. Stoughton	0 0 0
Hay	1 1 0	Mrs. Harrison	0 2 2	Mr. Baker	0 2 0	and Family	0 0 0
Hay	1 1 0	Mrs. Harrison	0 2 2	Mr. Biggs	0 10 0	Miss Strickland	0 10 0
Hay	1 1 0	Mrs. Harrison	0 2 2	Misses Carline	1 1 0	H. Wright, Esq.	10 0 0
Hay	1 1 0	Mrs. Harrison	0 2 2	Mrs. Corbould	0 5 0	Louise Miller, Esq.	0 15 0
Hay	1 1 0	Mrs. Harrison	0 2 2	J. E. Davies, Esq.	1 1 0	Missionary Boxes.	0 0 0
Hay	1 1 0	Mrs. Harrison	0 2 2	Miss Hagger	0 10 0	Miss Dew	1 1 1
Hay	1 1 0	Mrs. Harrison	0 2 2	Miss M. Hagger	0 10 0	Miss S. Middleton	0 1 0
Hay	1 1 0	Mrs. Harrison	0 2 2	Mr. Hild	0 10 0	Towards the support of	0 0 0
Hay	1 1 0	Mrs. Harrison	0 2 2	Mrs. Harris	0 4 4	'Isabell,' Native Teacher.	0 0 0
Hay	1 1 0	Mrs. Harrison	0 2 2	Mr. Miller	1 1 0	Collected by Miss Bayly.	0 0 0
Hay	1 1 0	Mrs. Harrison	0 2 2	Miss Miller	0 4 4	Mr. J. D. Bayly	1 0 0
Hay	1 1 0	Mrs. Harrison	0 2 2	Mrs. McCree	0 5 0	Miss Bayly	0 5 0
Hay	1 1 0	Mrs. Harrison	0 2 2	Mrs. MacIntosh	0 5 0	Miss M. Bayly	0 5 0
Hay	1 1 0	Mrs. Harrison	0 2 2	Mrs. MacKellar	0 5 0	Miss Boyd	0 5 0
Hay	1 1 0	Mrs. Harrison	0 2 2	Mrs. Morley	0 5 0	Mrs. Lambert	0 10 0
Hay	1 1 0	Mrs. Harrison	0 2 2	Miss Forbes	0 4 4	Mrs. Rotton	0 5 0

Mr. H. Lloyd .....	1 1 0	Mrs. Brodribb .....	0 2 0	Collected by Miss Hill.		Subscriptions.	
Mrs. H. Lloyd .....	0 10 0	Mrs. Burrows .....	0 10 0	Mr. Hill .....	2 0 0	W. E. Baillie, Esq. ....	1 0 0
Mrs. Mansdyk .....	0 10 0	Mrs. Henry Clarke ..	1 1 0	Same under 10s. ....	1 7 0	Mr. Barr .....	1 10 0
Mrs. Marshall .....	0 10 0	Mrs. Crook .....	0 7 0	Collected by Miss Adney.		Major Darroch .....	1 10 0
Mr. C. P. Mason .....	1 1 0	Mrs. Fiddie .....	0 8 0	Mr. H .....	1 4 0	Mr. T. A. Fisher .....	1 10 0
Mrs. Moore .....	0 10 0	Mrs. Cockedge .....	0 10 0	Mr. Ward .....	1 1 0	Alexander Hay, Esq. ....	0 10 0
Mr. K. More .....	1 1 0	Mr. Cross .....	1 0 0	Mr. T. Adney .....	0 10 0	Edward Potts, Esq. ....	1 10 0
Mr. D. W. Nell .....	0 3 0	Mr. Dunkley .....	0 4 0	S. per Mrs. Barnes ..	0 10 0	Mr. Seal .....	1 10 0
Mrs. Newling .....	0 10 0	Mr. Fuley .....	0 12 0	Collected by Mrs. Portey.		Mr. Sewell .....	0 10 0
Mrs. Pearce .....	0 10 0	Mrs. Frost .....	0 10 0	Mrs. Oldfield .....	0 10 0	Mr. Todd .....	0 10 0
Rev. J. Phillips .....	1 1 0	Mr. Fairbairn .....	1 1 0	Mrs. Porter .....	0 17 0		
Mrs. Potter .....	1 1 0	Mr. H. J. Gamble .....	1 1 0	Same under 10s. ....	0 12 0	Collected by—	
Mrs. Thos. Reid .....	0 10 0	Mrs. Garra .....	0 6 0	Missionary Bazaar ..	20 2 7	Mrs. Atkins .....	0 10 0
Mrs. Small .....	1 1 0	Mr. Gibbs & Family ..	2 10 0	For Widows' Fund ..	7 12 0	Miss Housell .....	0 10 0
Mrs. K. Smith .....	0 10 0	Mrs. Hawes .....	1 1 0	Sunday School, per		Miss Housell .....	0 10 0
Miss S. A. Smith .....	0 10 0	Mr. Hubbard .....	1 1 0	Mr. Drew .....	16 4 1	Miss Housell .....	0 10 0
Mr. Scott .....	0 10 0	Miss Hunt .....	0 10 0	Denmark Terrace		Miss Carter .....	0 10 0
Miss Thornley .....	1 0 0	Mr. Jackman .....	0 8 0	Sunday School .....	5 1 0	Mr. J. Chilton .....	0 10 0
Mrs. H. Travers .....	1 1 0	Mrs. Kingsbury .....	0 8 0	Wt. lbs. 10d.		Miss Dimes .....	0 10 0
Mr. Vetch .....	0 10 0	Mrs. Little .....	0 8 0	Overdale Chapel.		Miss Dimes .....	0 10 0
Mr. Wade .....	1 0 0	Mrs. Lowe .....	0 8 0	Rev. E. Price.		Miss Dimes .....	0 10 0
Miss M. Webb .....	0 10 0	Mr. Manton .....	1 1 0	Collected by Miss Wallis.		Miss Dimes .....	0 10 0
Miss Webb .....	0 10 0	Mrs. Marston .....	1 1 0	Mr. Bink .....	1 1 0	Miss Dimes .....	0 10 0
Rev. C. Williams .....	1 1 0	Miss Marston .....	0 10 0	Mr. J. Wallis .....	1 1 0	Miss Dimes .....	0 10 0
Mrs. Williams .....	0 10 0	Mr. J. Morley .....	0 8 0	Mr. Keith .....	0 10 0	Miss Dimes .....	0 10 0
Mr. Woodham .....	1 1 0	Mrs. J. Morley .....	0 8 0	Mrs. Tindale .....	0 10 0	Miss Dimes .....	0 10 0
Same under 10s. ....	0 8 0	Miss Morley .....	0 10 0	Same under 10s. ....	0 8 0	Miss Dimes .....	0 10 0
		Miss Augusta Morley ..	0 10 0	For Widows' Fund ..	2 10 0	Miss Dimes .....	0 10 0
For Madras School.		Mr. Nay .....	1 1 0	Sunday Schools .....	2 10 2	Miss Dimes .....	0 10 0
Miss E. E. Allport .....	0 10 0	S. Nunn .....	0 4 0	of 10s. 2d.		Miss Dimes .....	0 10 0
Mrs. D. S. Dymond .....	0 10 0	Mrs. Patterson .....	0 8 0	Crook Chapel.		Miss Dimes .....	0 10 0
Miss Dymond .....	0 10 0	Mrs. P. Dymond .....	0 8 0	Ladies' Auxiliary.		Miss Dimes .....	0 10 0
Mrs. Chevalier .....	0 10 0	Mrs. P. Dymond .....	0 8 0	Rev. J. Graham, President.		Miss Dimes .....	0 10 0
Misses Edwards .....	0 10 0	Mrs. P. Dymond .....	0 8 0	Mrs. Clapp, Treasurer.		Miss Dimes .....	0 10 0
A Friend .....	1 1 0	Mrs. P. Dymond .....	0 8 0	Mrs. Graham, Minute Secretary.		Miss Dimes .....	0 10 0
Sunday Afternoon		Mrs. P. Dymond .....	0 8 0	Miss A. L. Burn, Cash Secretary.		Miss Dimes .....	0 10 0
Bible Class .....	0 11 0	Mrs. P. Dymond .....	0 8 0	Collected by—		Miss Dimes .....	0 10 0
		Mrs. P. Dymond .....	0 8 0	Mrs. J. Bousfield .....	7 10 0	Miss Dimes .....	0 10 0
Donations.		Mrs. P. Dymond .....	0 8 0	Miss J. Burn .....	7 10 0	Miss Dimes .....	0 10 0
Young Ladies .....		Mrs. P. Dymond .....	0 8 0	Miss A. Burn .....	0 12 0	Miss Dimes .....	0 10 0
Mrs. Baynes .....	1 1 0	Mrs. P. Dymond .....	0 8 0	Mrs. Clapp .....	12 14 0	Miss Dimes .....	0 10 0
Miss Keen's Missionary Box ..	2 10 0	Mrs. P. Dymond .....	0 8 0	Mrs. Luffing .....	0 8 0	Miss Dimes .....	0 10 0
Miss Kennedy .....	0 10 0	Mrs. P. Dymond .....	0 8 0	Miss James .....	0 12 0	Miss Dimes .....	0 10 0
By Magazine .....	0 10 0	Mrs. P. Dymond .....	0 8 0	Miss Hanks .....	0 8 0	Miss Dimes .....	0 10 0
For Widows' Fund, 10 10 0		Mrs. P. Dymond .....	0 8 0	Miss Murray .....	1 0 0	Miss Dimes .....	0 10 0
		Mrs. P. Dymond .....	0 8 0	Miss Kelly .....	2 1 0	Miss Dimes .....	0 10 0
For Madagascari.		Mrs. P. Dymond .....	0 8 0	Miss Nell .....	1 2 0	Miss Dimes .....	0 10 0
Towards Church		Mrs. P. Dymond .....	0 8 0	Miss Reynolds .....	0 12 0	Miss Dimes .....	0 10 0
Bible .....	7 7 0	Mrs. P. Dymond .....	0 8 0			Miss Dimes .....	0 10 0
Juvenile Society.		Mrs. P. Dymond .....	0 8 0	Missionary Boxes.		Miss Dimes .....	0 10 0
For Hannah Green, Madras ..	0 10 0	Mrs. P. Dymond .....	0 8 0	Miss S. Edwards .....	0 10 0	Miss Dimes .....	0 10 0
For John Green, Fenton, South Africa ..	0 10 0	Mrs. P. Dymond .....	0 8 0	Miss Russell .....	0 10 0	Miss Dimes .....	0 10 0
For Native Teacher, Nagarrool, Travancore ..	10 0 0	Mrs. P. Dymond .....	0 8 0	Miss Woodford .....	0 7 0	Miss Dimes .....	0 10 0
Donation .....	0 10 0	Mrs. P. Dymond .....	0 8 0	Unpaid .....	0 6 11	Miss Dimes .....	0 10 0
Rev. J. S. D., 17th St. St.		Mrs. P. Dymond .....	0 8 0	For Memorial Church.		Miss Dimes .....	0 10 0
Oliphant Auxiliary.		Mrs. P. Dymond .....	0 8 0	Misses Burn .....	2 0 0	Miss Dimes .....	0 10 0
For O. Long, Esq.		Mrs. P. Dymond .....	0 8 0	Mr. Thomas Dent ..	1 1 0	Miss Dimes .....	0 10 0
Miss Bousfield .....	0 17 2	Mrs. P. Dymond .....	0 8 0	and Young Friends ..	1 1 0	Miss Dimes .....	0 10 0
Contributions .....	20 8 1	Mrs. P. Dymond .....	0 8 0	Mr. Glasier .....	0 8 0	Miss Dimes .....	0 10 0
Special, for Miss ..	10 8 0	Mrs. P. Dymond .....	0 8 0	Mr. K. Glasier, of Calcutta ..	0 0 0	Miss Dimes .....	0 10 0
2nd St. St.		Mrs. P. Dymond .....	0 8 0	For support of Native Child, India.		Miss Dimes .....	0 10 0
Collected by Misses		Mrs. P. Dymond .....	0 8 0	anonymous .....	0 0 0	Miss Dimes .....	0 10 0
Voyage and Miller, for the Native Girl, Maria Bette ..	0 0 0	Mrs. P. Dymond .....	0 8 0	Mrs. Rose .....	0 0 0	Miss Dimes .....	0 10 0
		Mrs. P. Dymond .....	0 8 0	Mr. Charles .....	0 0 0	Miss Dimes .....	0 10 0
Chapman.		Mrs. P. Dymond .....	0 8 0	Mrs. P. Parnell .....	0 0 0	Miss Dimes .....	0 10 0
Rev. H. J. Gamble.		Mrs. P. Dymond .....	0 8 0	For the Native Teacher John O'Connell ..	0 0 0	Miss Dimes .....	0 10 0
Ladies Auxiliary.		Mrs. P. Dymond .....	0 8 0	Barrow .....	0 13 0	Miss Dimes .....	0 10 0
Mrs. H. Bateman, Treas.		Mrs. P. Dymond .....	0 8 0	For Widows' Fund ..	0 0 0	Miss Dimes .....	0 10 0
Miss Marten, Secretary.		Mrs. P. Dymond .....	0 8 0	Young Men's Bazaar ..	10 12 0	Miss Dimes .....	0 10 0
Miss Cross, Miss Gamble, Miss Marten, Organists.		Mrs. P. Dymond .....	0 8 0	Juvenile Bazaar .....	0 10 0	Miss Dimes .....	0 10 0
Miss Atkins .....	1 1 0	Mrs. P. Dymond .....	0 8 0	Rev. Ss., 2nd St. St.		Miss Dimes .....	0 10 0
Mrs. Atkins .....	0 10 0	Mrs. P. Dymond .....	0 8 0	Crook Hill Chapel.		Miss Dimes .....	0 10 0
Mr. Atbrook .....	0 10 0	Mrs. P. Dymond .....	0 8 0	Rev. A. McMillan.		Miss Dimes .....	0 10 0
Mrs. Atbrook .....	0 10 0	Mrs. P. Dymond .....	0 8 0	Mr. T. A. Fisher, Treasurer.		Miss Dimes .....	0 10 0
Miss Atbrook .....	0 10 0	Mrs. P. Dymond .....	0 8 0	Mr. H. Matthews, Secretary.		Miss Dimes .....	0 10 0
Mr. Austin .....	1 1 0	Mrs. P. Dymond .....	0 8 0	Missionary Bazaar ..	0 10 0	Miss Dimes .....	0 10 0
Mrs. Baser .....	1 0 0	Mrs. P. Dymond .....	0 8 0	For Widows' Fund ..	11 0 0	Miss Dimes .....	0 10 0
Mrs. Bateman .....	1 1 0	Mrs. P. Dymond .....	0 8 0	Sunday School, per		Miss Dimes .....	0 10 0
Mrs. Bell .....	0 10 0	Mrs. P. Dymond .....	0 8 0	Mr. Kidney .....	7 2 0	Miss Dimes .....	0 10 0
Mrs. Bousfield .....	0 10 0	Mrs. P. Dymond .....	0 8 0	Mrs. Murnan's Bible Class .....	7 2 0	Miss Dimes .....	0 10 0
Mrs. Burton .....	0 10 0	Mrs. P. Dymond .....	0 8 0			Miss Dimes .....	0 10 0
Mrs. Burton .....	0 10 0	Mrs. P. Dymond .....	0 8 0			Miss Dimes .....	0 10 0



<p><b>Collected by Miss Palford.</b></p> <p>Mr. W. Smith 1 0 0 Mr. Richardson 1 0 0 Mr. Wilson 1 0 0 Mr. Joseph Palford 1 0 0 Mrs. H. H. H. 1 0 0 Mrs. H. H. H. 1 0 0</p> <p><b>Collected by Miss Carrall.</b></p> <p>Mr. E. G. Welsh 1 0 0 Mr. Matthews 1 0 0 Miss Carrall 1 0 0</p> <p><b>Teachers &amp; Children of Weymouth School, per Mr. Carrall.</b></p> <p>1 1 0</p> <p><b>Boxes.</b></p> <p>Mrs. Perkins 1 2 0 Mrs. Mather 1 2 0 Silver Street Sunday School, per Mr. Eke 1 0 0</p> <p><b>For the Native Teacher James Hennrich.</b></p> <p><b>Collected by Miss Bennett.</b></p> <p>Miss Bennett 1 0 0 Mrs. Gray 1 0 0 Mr. T. Bennett 1 0 0 Miss Mullock 1 1 0</p> <p><b>Collected by Mr. Haddock.</b></p> <p>Mr. Haddock 1 0 0 Mr. &amp; Mrs. Phillips 1 0 0 Mrs. V. H. H. 1 0 0 For Widows' Fund 1 0 0 Barnard's Charity 1 0 0 Society of F. H. H. 1 0 0 Goscar's Charity 1 0 0 Society of F. H. H. 1 0 0</p> <p><b>Wether Lane Welsh Chapel.</b></p> <p>Mag. orman 1 1 0 Contributions, per Mr. J. Davis 1 0 0 At 10s. 6d.</p> <p><b>Harvey Chapel, Peckham.</b></p> <p><b>Rev. R. W. Betts.</b></p> <p>Mar. Sec. 1 1 0 For Widows' Fund 1 1 0 Legacy of late Mr. Le Stord 1 0 0</p> <p><b>Ladies' Branch.</b></p> <p><b>Mrs. Betts, Treasurer.</b> <b>Miss Rich, Secretary.</b></p> <p><b>Subscribers.</b></p> <p><b>The late Mrs. Baylis.</b></p> <p>Mrs. Baylis 1 0 0 Mrs. Betts 1 0 0 Mrs. Barrett 1 0 0 Mrs. Bridges 1 0 0 Mrs. Bromley 1 0 0 Mrs. Bromhall 1 0 0 Mrs. &amp; the Misses Brooks 1 0 0 Mrs. Burgess 1 0 0 Mrs. Cullen 1 0 0 Mrs. Darn 1 0 0 Mrs. Green 1 0 0 Mrs. Grove 1 0 0 Mr. and Mrs. Haws 1 0 0 Mrs. Hammond 1 0 0 Mrs. A. Holton 1 0 0 Mrs. Stewart 1 0 0 Mrs. W. Jones 1 0 0 Mrs. A. Marshall 1 0 0 Mr. Mould 1 0 0 Mrs. Morris 1 0 0 Mrs. T. Powell 1 0 0 Mrs. J. T. Reed 1 0 0 Miss Reid 1 0 0 Miss Sears 1 0 0 Mrs. and Miss Stokes 1 0 0</p>	<p><b>Mr. R. Viney.</b></p> <p>Mrs. Wild 1 1 0 Miss Wood 1 1 0 Under Sec. 1 1 0</p> <p><b>Seabath School Children, per Mr. A. H. Collyer.</b></p> <p>Ditto, for Native Teacher John Reid 1 1 0 Mrs. H. H. H. 1 1 0</p> <p><b>Male Branch.</b></p> <p><b>Mr. Hammond, Treasurer.</b> <b>Mr. Marshall, Secretary.</b></p> <p>J. Brownhall, Sec. for Mr. Baylis's School Nags 1 0 0 For a Church ditto 1 0 0 For Mrs. H. H. H. Female Unitarian School, Madras 1 0 0</p> <p><b>Rev. R. W. Betts.</b></p> <p>Mr. Burt 1 1 0 Rev. H. Bromley 1 1 0 Mr. Baylis 1 1 0 Rev. S. A. Davis 1 1 0 Mr. Dare 1 1 0 Mr. Dix 1 1 0 Mr. Fairhead 1 1 0 Mr. J. Gandy 1 1 0 Mr. Harworth 1 1 0 Mr. Hammond 1 1 0 Mr. Harris 1 1 0 Mr. Jenner 1 1 0 Mr. Joy 1 1 0 Mr. W. Jones 1 1 0 Rev. P. Kent 1 1 0 Mr. McCutcheon 1 1 0 Mr. Northcott 1 1 0 Mr. T. Powell 1 1 0 Mr. T. Reid 1 1 0 Rev. T. Ray 1 1 0 Mr. I. Rogers 1 1 0 Mr. Simpson 1 1 0 Mr. Smith, Green-wich 1 1 0 Mr. Southern 1 1 0 Mr. Tomkins 1 1 0 Mr. True 1 1 0 Mr. Wainwright 1 1 0</p> <p><b>For Native Teacher Wm. Bengo Collyer.</b></p> <p>Mr. Batters 1 1 0 Mr. Bash 1 1 0 Mrs. Brown 1 1 0 Mr. Carter 1 1 0 Mr. Gray 1 1 0 Mr. Davis 1 1 0 Mr. Dare 1 1 0 Mr. Hammond 1 1 0 Mrs. Harland 1 1 0 Mrs. Hooper 1 1 0 Mr. Joy 1 1 0 Mr. Jackson 1 1 0 Mr. May 1 1 0 Mr. &amp; Marshall 1 1 0 Mrs. Mose 1 1 0 Mr. T. Powell 1 1 0 Mr. Prince 1 1 0 Mrs. Smith, Green-wich 1 1 0 Miss Searle 1 1 0 Mr. F. Smith 1 1 0</p> <p><b>Rev. R. W. Betts.</b></p> <p><b>Juvenile Branch.</b></p> <p><b>Miss Haws, Treasurer.</b> <b>Miss Eiler, Secretary.</b></p> <p><b>Collected by—</b></p> <p>Misses E. Haws, Maud and L. Hardy 1 1 0 Misses C. and A. Haws 1 1 0 Misses A. Haws and Hammond 1 1 0 Misses A. E. Rider and Prince 1 1 0</p>	<p><b>Boxes.</b></p> <p>Elizabeth Ayrie 1 0 0 Miss Betts 1 0 0 Mr. Cooksey 1 0 0 Miss Field 1 0 0 Young Ladies at Miss Graves' 1 0 0 Lydia German 1 0 0 Miss Hammond 1 0 0 Master and Miss Harvey 1 0 0 Miss E. Haws 1 0 0 Susan Haws 1 0 0 Miss Hunt 1 0 0 Miss E. Prince 1 0 0 Sarah Reeves 1 0 0 Miss E. Stokes 1 0 0 Miss C. Williams 1 0 0 Mr. Wilson, for Children's Memorial Church, Madagascar 1 1 0 The Young Ladies at Miss Steele's, for Mrs. Hall's Female Caste School, Madras 1 1 0 Exs. 5s., 16/ 1s. 6d. Total 134 11</p> <p><b>More Court Chapel, Canonbury.</b></p> <p><b>Rev. A. Raleigh.</b></p> <p>G. Cook, Esq., Treasurer. J. Harvey, Esq., Sec.</p> <p><b>For Memorial Church in Madagascar.</b></p> <p>R. Ouliffe, Esq. 10 0 0 Mr. and Mrs. 10 0 0 Mr. Burt 10 0 0 Anonymous 10 0 0</p> <p><b>General Fund.</b></p> <p>Annual Collection 75 3 7 Purkhouse's Fund 57 7 10 Mr. and Mrs. 1 10 0 McBain 1 10 0 Mr. J. Jones 1 10 0 Mr. Bell 1 10 0 Milton Rd Chapel 1 10 0 Ditto, Sunday 10 0 0</p> <p><b>Collected by Miss Burt.</b></p> <p>Mr. Bell 1 10 0 Mrs. Bell 1 10 0 Mr. E. Burt 1 10 0 Mrs. Edwards 1 10 0 Mr. Fox 1 10 0 Miss Pattison 1 10 0 Rev. A. Raleigh 1 10 0 Mrs. Rooke 1 10 0 Mr. Thompson 1 10 0</p> <p><b>Collected by Miss Castle.</b></p> <p>Miss Allen 1 10 0 Mr. Carley 1 10 0 Mr. Castle 1 10 0 Mrs. Carling 1 10 0 Mrs. Colbatch 1 10 0 Mrs. Dickinson 1 10 0 Mrs. Dixey 1 10 0 Mr. Fitch 1 10 0 Mr. Mackenzie 1 10 0 Mrs. Mullins 1 10 0 Mr. Petherly 1 10 0 Mrs. Phippard 1 10 0 Mrs. Nook 1 10 0 Mr. Weightman 1 10 0 Mr. E. M. Wilson 1 10 0</p> <p><b>Collected by Mrs. Dear.</b></p> <p>Mrs. Barclay 1 10 0 Mr. Black 1 10 0 Mrs. Burton 1 10 0 Mrs. Charter 1 10 0 Misses Culling 1 10 0 Mr. Dear 1 10 0 Mr. Fish 1 10 0 Mr. Fuller 1 10 0 Mrs. Masey 1 10 0 Mr. Pelling 1 10 0</p>
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Mr. Russell ..... 1 1 0	Collected by Miss Pollard.	For Widows' Fund \$ 25 0	Miss P. Clifton..... 2 5 0
Mrs. Sands ..... 0 10 0	Miss Cook ..... 0 5 0	Juvenile Association, per Mr. Hewlett ..... 2 11 7	Master M. B. Cooper..... 0 10 0
Mrs. Thompson .. 0 2 0	Mr. J. Good ..... 1 0 0	Oct. 24, 11d.	Mr. Crag ..... 7 10 0
Collected by Miss Dickinson.	Miss Gurney ..... 0 5 0		Mrs. Davis ..... 1 0 0
Maat. Harris ..... 0 1 1	Mr. Lobb ..... 1 1 0		Miss Dawson ..... 0 10 0
Miss Harris ..... 0 1 1	Mr. Mollett ..... 0 5 0		Mr. Evans ..... 1 0 0
Miss E. Harris .. 0 1 1	Miss C. Pollard .. 0 5 0		Miss Francis ..... 0 10 0
Maat. Hancock .. 0 1 1			A Friend ..... 0 10 0
Mrs. Pottinger .. 0 5 0	Collected by Miss Warton		Mrs. Geyther ..... 1 0 0
Collected by Mrs. Dodd.	Mr. G. Cook ..... 2 2 0		Mr. E. J. Harris .. 0 10 0
Mrs. Bishop ..... 0 5 0	Mr. J. Duncan .. 1 1 0		Mrs. Highason..... 0 10 0
Mrs. Churchyard .. 0 10 0	Mr. and Mrs. Greenhorn .. 5 0 0		Mrs. Hilton ..... 0 10 0
Mr. Curling ..... 1 0 0	Mr. J. Muir ..... 1 1 0		Miss Hinton ..... 0 10 0
Mrs. Dodd ..... 0 10 0	Mr. H. Muir ..... 0 5 0		Miss E. Hinton .. 0 10 0
Mr. Forsyth ..... 0 10 0	Mr. Renshaw ..... 5 0 0		Mr. Holmes ..... 2 0 0
Mr. Greig ..... 0 10 0	Mr. W. G. Spicer .. 2 2 0		Mr. Holmes's Class of Young Women, for Madagascar .. 1 0 0
Mr. Greenfield .. 0 10 0	Mr. W. H. Warton .. 2 2 0		Do., for Africa .. 1 0 0
Miss Henderson .. 0 5 0	Miss Warton's Box 0 15 0		Mr. Madgwick ..... 1 0 0
Miss P. Henderson 0 5 0	Collected by Miss A. Wells.		Mr. Merry ..... 1 0 0
Miss A. Henderson 0 5 0	Mr. Anderson ..... 1 0 0		Mr. M'Neil ..... 1 0 0
Mrs. T. Henderson 0 10 0	Mr. J. Brown ..... 1 1 0		Mrs. M'Neil ..... 1 0 0
Mrs. Hine ..... 0 5 0	Mrs. Burt ..... 0 10 0		Mr. and Mrs. M'Neil and Family, for a Boy in Mrs. Porter's School, Cuddeph ..... 2 0 0
Mrs. Lemon ..... 0 10 0	A Friend ..... 0 5 0		Mrs. Philip ..... 1 10 0
Miss Mark ..... 0 5 0	Mrs. Robertson .. 0 10 0		Mr. Randall ..... 0 10 0
Miss Mitchell .. 0 5 0	Mrs. Wells ..... 0 10 0		Mr. and Mrs. Koch .. 1 10 0
Mrs. Seaton ..... 0 5 0	Oct. 24, 11d.		Miss Koch's Missionary Box .. 0 10 0
Mrs. Southwood .. 0 5 0			Mrs. Kouch ..... 1 10 0
Miss Taylor ..... 0 10 0			Mr. Sewall ..... 1 10 0
Collected by Mrs. Harvey.	Harley Street, Bow.		Legacy of ditto .. 10 10 0
Mr. Budden ..... 2 2 0	Rev. W. Bevan.		Mrs. Sewall ..... 1 10 0
Miss J. Budden's Card ..... 0 10 0	Ladies' Auxiliary.		Mr. Geo. Simpson .. 0 10 0
Mrs. Crowe ..... 1 10 0	Mrs. Reid, Treasurer.		Mr. F. W. Simpson .. 0 10 0
Mr. Gritton ..... 1 10 0	Miss Saunders, Secretary.		Mr. Howard ..... 1 10 0
Mrs. Hall ..... 1 10 0	Collected by Mrs. Reid.		Sunday Schools, Warren's Road.
Mr. Harvey ..... 1 10 0	Rev. W. Bevan ..... 1 0 0		Girls ..... 0 10 0
Mrs. Harvey ..... 1 10 0	Mr. Rippen ..... 1 10 0		Boys ..... 0 10 0
Mr. Joshua Hoole .. 0 10 0	Mr. Kedham ..... 1 10 0		Mr. Sutton ..... 0 10 0
Mrs. Matthew ..... 0 10 0	Mrs. Reid ..... 0 2 0		Mr. Thomas ..... 0 10 0
Miss Powell ..... 1 10 0	Collected by the Misses Saunders and Maxton.		Mrs. Thomas ..... 0 10 0
Mr. Sinclair ..... 2 2 0	Mr. & Mrs. Hardie .. 1 0 0		Mr. B. S. Turner .. 1 0 0
Miss A. Witton .. 1 10 0	Mr. Whitaker ..... 1 10 0		Ditto, for India .. 1 0 0
Collected by Miss Lea.	Mr. Robson ..... 0 10 0		Ditto, for China .. 1 0 0
Mr. Bancher ..... 0 10 0	Mrs. Darke ..... 0 10 0		Mrs. B. S. Turner .. 1 0 0
Miss Bontown ..... 0 5 0	Mr. W. Bennett .. 0 10 0		Mr. Walters ..... 0 10 0
Mrs. Cox ..... 0 10 0	Mr. C. Bennett .. 0 10 0		Mr. J. West ..... 0 10 0
Mr. & Mrs. Davis .. 1 10 0	Miss Paton ..... 0 10 0		Mrs. J. West ..... 0 10 0
Mrs. and Miss Deedman ..... 0 5 0	Mrs. and Miss Saunders ..... 0 10 0		Rev. Mark Wilks .. 1 10 0
Mrs. Fyson ..... 0 5 0	Ladies at Miss Saunders's Seminary ..... 1 10 0		See 114, 111, 112.
Mrs. Gardiner ..... 0 10 0	Collected by Miss Mahey.		Herbert Chapel Auxiliary.
Mr. Haynes ..... 0 5 0	Mrs. Campbell ..... 0 10 0		Rev. W. Roberts, B.A.
Mrs. Howarth ..... 0 10 0	Miss Campbell .. 0 4 0		Mrs. Roberts, Treasurer.
Mr. Kitchenner .. 1 10 0	Mrs. B. M. Campbell ..... 0 4 0		Mrs. Monkhouse, Sec.
Mr. Lea ..... 0 10 0	Miss Jarvis ..... 0 5 0		Collected by Miss Bottom.
Mrs. Lea ..... 0 5 0	Miss Evison ..... 0 4 0		Mr. J. H. Bottom .. 1 10 0
Miss Mills ..... 0 5 0	Mrs. Whitfield .. 0 4 0		Mrs. Nash ..... 0 10 0
Mrs. Stanger ..... 0 10 0	Mrs. Catt ..... 0 4 0		Mrs. Plumley ..... 1 0 0
Mrs. Sutton ..... 0 5 0	Small sums ..... 0 8 10		Mr. Walton ..... 2 10 0
Mrs. White ..... 0 5 0			Mrs. Walton ..... 2 10 0
Mrs. Whitmore .. 0 5 0			Miss Walton's Box .. 1 10 0
Collected by Miss Madgwick.			Sums under lbs. .. 1 10 0
Miss Fielder ..... 0 5 0			Collected by Miss E. Longstaff.
Mr. Good ..... 1 10 0			Mrs. Longstaff ..... 0 10 0
Miss Good ..... 1 0 0			Mr. Atkinson ..... 0 10 0
Mr. Horsley ..... 0 10 0			Miss E. Longstaff .. 0 10 0
Miss Madgwick .. 0 5 0			Sums under lbs. .. 0 10 0
Mr. Sayer ..... 0 5 0			Collected by Miss Monkhouse.
Mrs. D. Smith ..... 1 0 0			Miss Anderson ..... 1 0 0
Mr. Spokes ..... 0 10 0			Mrs. Bonstead ..... 1 0 0
Collected by Miss M. McLann.			Mr. & Mrs. Costa .. 1 0 0
Mrs. W. Black ..... 0 5 0			Mrs. Clift ..... 0 10 0
Mrs. Bidlake ..... 0 5 0			Mrs. Gaidner ..... 0 10 0
Miss Bower ..... 0 5 0			Mrs. Holt ..... 0 10 0
Mrs. Dick ..... 0 5 0			Mr. J. Holt ..... 0 10 0
Mrs. Fowler ..... 1 10 0			Mrs. Monkhouse .. 2 10 0
Mrs. Griffin ..... 0 5 0			Miss Monkhouse .. 0 10 0
Mrs. J. Griffin .. 0 10 0			Miss J. Monkhouse .. 0 10 0
Misses McLann .. 1 10 0			Mr. G. Monkhouse .. 0 10 0
Mrs. Murphy ..... 0 10 0			Rev. W. Roberts .. 0 10 0
Mrs. Quinton (D.) .. 0 5 0			Mr. and Mrs. Robinson ..... 0 10 0
Mrs. Thompson .. 0 5 0			Mr. & Mrs. Satchell .. 2 10 0
Mrs. White ..... 1 0 0			
The Children of Hare Court Chapel Sunday Afternoon Chancel .. 2 5 0			
Collected by Miss Weynton.			
Mrs. Trill ..... 0 10 0			
Mr. Pavitt ..... 0 10 0			
Mr. D. Pavitt ..... 0 10 0			
Mrs. Pounder ..... 0 10 0			
Small sums ..... 2 2 0			
Collected by Miss Jones.			
Mrs. Adams ..... 0 4 0			
Mr. Durrant ..... 0 4 0			
Mr. Mead ..... 0 4 0			
Mrs. White ..... 0 4 0			
Mr. Hammond ..... 1 0 0			
Miss Jones ..... 0 4 0			
May Sermons ..... 14 2 0			
Collected by Miss Hartland.			
Juvenile Missionary Association, for Native Girl ..... 0 5 0			
Bible Class Box ..... 0 4 0			
May Sermons ..... 10 10 0			
For Widows' Fund ..... 7 10 0			
For Juvenile Church ..... 1 0 0			
Oct. 24, 11d.			
Holloway Congregational Church.			
Rev. Mark Wilks.			
Mr. M'Neil, Treasurer.			
Mr. B. S. Turner, Secretary.			
May Sermons ..... 75 10 0			
For Widows' Fund ..... 10 0 0			
Mr. Appleford ..... 1 10 0			
Mr. Hartman ..... 1 10 0			
Mr. Hawes ..... 0 10 0			
Mr. Josiah Bishop .. 0 5 0			
Miss Bishop ..... 0 5 0			
Mr. Crag ..... 0 10 0			
Miss Julia Clifton .. 1 10 0			
Miss M. A. Clifton .. 0 10 0			

[illegible]

Small Subscriptions  
and Missionary  
Boxes 2 11 6  
Sunday School Boxes 3 4 0  
For Widows' Fund 3 8 8  
1st. 14s. 6d.

Prothom Bye Congrega-  
tional Church.

Rev. J. H. Hitchens, F.R.S.L.

Mr. Attridge, Treasurer.  
Mr. Holder, Secretary.

Collected by Mrs. Hitchens.

H. Bachelier, Esq. 0 10 0  
— Bell, Esq. 0 10 0  
Miss Burwood 0 12 0  
Ed. Coumbe, Esq. 0 10 0  
— Courtnall, Esq. 0 10 0  
Mr. Gaskell 0 5 0  
Mr. Goudchild 0 5 0  
Miss Frost 0 12 0  
Mr. H. Hitchens 0 5 0  
Rev J. H. Hitchens 1 1 0  
Mr. Partridge 0 2 0  
Mr. Phillip 1 1 0  
Mrs. K. Reid 0 10 0  
Mr. Moore 0 5 0  
Mrs. Smith 0 5 0  
C. W. Straker, Esq. 1 1 0  
W. Tagg, Esq. 1 1 0  
Mr C. W. Tagg 0 10 0  
Mrs. Vought 0 10 0  
Mrs. Webber 0 10 0  
Mr. Willett 0 2 0  
Lower sum 0 7 0

Collected by Mr. Nutting.

H. Abell, Esq. 0 10 0  
— Attridge, Esq. 0 10 0  
— Bennett, Esq. 0 10 0  
Miss Chilling 0 5 0  
Mrs. Cook 0 5 0  
Miss Cook 0 5 0  
G. Garford Esq. 0 5 0  
W. Gardner, Esq. 0 10 0  
Miss Maguire 0 5 0  
Mr. Marshall 0 5 0  
T. S. Nutting, Esq. 0 5 0  
Mr. Nutting 0 10 0  
Mrs. Pacey 0 10 0  
Mrs. Pile 0 5 0  
Mrs. Straker 0 5 0  
A. Straker, Esq. 0 10 0  
W. Townley, Esq. 0 10 0  
— Thompson, Esq. 0 2 0  
— Wood Esq. 0 5 0  
Mrs. Wright 0 5 0  
Mr. Houghton 0 2 0

Missionary Boxes.

Mrs. Garford 0 5 0  
Master Hitchens 0 5 0  
Grace Mancarron 0 5 0  
Miss E. A. Reid 0 11 0  
Miss Eva Straker 0 5 0  
Master Ernest Straker 0 11 0  
Master Shaw 0 5 0  
Master Sutherland 0 5 0  
Mr. Smithers 0 11 0  
Mr. Tegg 0 10 0  
Master Wood 0 5 0  
Collections 10 11 0  
Sunday School 1 1 0  
For Widows' Fund 4 0 0  
Penny Trow's Card 1 0 0  
Eas. 51s., 57s. 17s. 6d.

Pembury Grove Chapel.

Rev. F. Boden.

Mr. H. R. Williams,  
Treasurer.

May Sermons 13 0 0  
Juvenile Society 10 10 0

Collected by Miss Wilson.

Mr. Crow 1 1 0  
Mr. F. Newell 2 2 0  
Miss Handall 0 5 0  
Miss Sockett 0 5 0  
Miss Tidmarsh 0 10 0  
Miss Corby 0 5 0

Collected by—

Mrs. D. French 4 2 7  
Miss Smith 2 5 0  
Mr. E. Newell 2 2 0  
Mrs. J. H. Brown 0 10 0  
For Widows' Fund 5 0 0  
411. 14s. 1d.

Poultry Chapel.

Rev. J. Spence, D.D.

Mr. Johnston, Treasurer.

Mr. Sewell, Secretary.

Mr. Adams 1 1 0  
Miss Atkinson 0 10 0  
Mr. Balster 2 1 0  
Misses Beaumont. 1 1 0  
Mrs. Bevan 0 7 0  
Mr. H. Brown 1 1 0  
Mrs. Campion 1 1 0  
Miss Clark 0 5 0  
Mr. R. Dixon 0 5 0  
Mr. East 50 0 0  
Mrs. Fisher 2 0 0  
Mr. Nutter Gray 1 1 0  
Mr. Greenless 1 1 0  
Mr. H. P. Garner 1 1 0  
Mr. Harrison 2 2 0  
Mr. Hartwright 0 10 0  
Miss Hunter 0 5 0  
Miss Jackson 0 10 0  
Mr. Johnston 2 2 0  
Mr. J. Johnston 1 1 0  
Mr. Lawson 0 10 0  
Miss Legg 0 2 0  
Mr. and Mrs. Longlake 5 5 0  
Mrs. Mapleton 0 10 0  
Miss Masters 0 5 0  
Missionary Offer- ings, per Mr. T. Smith 1 7 0  
Mr. Naylor 0 10 0  
Mr. Nell 0 10 0  
Mr. & Mrs. Nichols 1 1 0  
Miss Sarah Perry 0 10 0  
Mr. Plumbridge 2 0 0  
Mr. Ralley 5 0 0  
Mr. Randall 1 1 0  
Mrs. Raymond 0 5 0  
Dr. Ridge 1 1 0  
Mr. & Mrs. Sewell 2 2 0  
Miss Sharpe 0 5 0  
Mr. Slater 2 2 0  
Mr. H. Slater 0 10 0  
Mr. E. Smith 20 0 0  
Rev. J. Spence, D.D. 1 1 0  
Dr. Sparke 1 1 0  
Mrs. Staines 0 10 0  
Mrs. Stockham 0 10 0  
Mrs. Stockham 0 10 0  
Mr. and Mrs. Teversham 2 2 0  
Miss Toms 0 10 0  
Mrs. Waller 1 1 0  
Mr. Walters 1 1 0  
Mr. Warman 0 10 0  
Mr. Woodroff 1 1 0  
Mr. Worts 0 5 0  
Collections 100 2 0

Poultry and Pys

Foot Lane Sun-  
day School Chil-  
dren 5 5 1

Ditto, for School

at Bangalore 2 0 0

Ditto, for School

at Cuddapah. 2 0 0

Ditto, for Mrs.

Laage's School

at Hong Kong 2 10 0

Ditto, for Churches

at Madagascar 0 5 11

Milton Street Sun-  
day School Chil-  
dren for India 2 0 0

Ditto, for Churches

at Madagascar 5 0 0

Juvenile Association.

Master J. U. Spence,  
Secretary.

Collected by—

Miss Bates 1 8 0  
Miss A. Downing. 0 7 3  
Master G. Gillan. 0 1 0  
Masters J and S. Harrison 0 12 0  
Master W. Harri- son 0 5 0  
Mrs. Horsley 0 2 0  
Master S. Harren 1 12 4  
Master S. Lonsdale 1 12 0  
Miss Mather 0 17 0  
Miss Nichols 0 13 0  
Master S. Parker. 0 12 2  
Miss Randall 4 17 4  
Miss Smith 7 4 0  
Miss Waller 1 12 0  
Several Young Ladies, for Na- tive Scholar Samuel Bergue. 3 0 0  
251. 1s. 1d.

For Widows' Fund 21 2 2  
A Friend, for Madagascar 1 1 0  
Ex. 251. 11s. 10d.

Queen Street, Scotch St.

Rev. J. Henry.

Collection Cards 2 12 10  
Missionary Sermons, Public and Tra Meetings, less Ex- penses 2 0 0  
Sabbath Schools 1 0 0  
Missionary Boxes of Misses Edie, Souma, French, Lamb, and a Friend 1 0 0  
Queen Street Chapel Consolidated Fund 0 5 0  
51. 1s. 1d.

Regent's Park Chapel.

Rev W. B. Lonsdale.

Contributions, per J. Thompson, Esq. 4 14 2

Robert Street Chapel.

Rev. J. W. Goucher, Pres.

Mrs. Rutter, Treasurer.

Miss Dunning, Secretary.

May Sermons 0 15 0

For Widows' Fund 6 10 0

Sunday School, for Madagascar 4 4 0

W. Cullum, Esq., for Native Teacher.

W. Cullum 10 0 0

Mrs. Hanks 2 5 0

Collected by Miss Dunning.

Mrs. Woods 1 1 0

Mrs. Wilton 0 5 0

Mrs. Kilbey 0 2 0

Mrs. Rutter 0 10 0

Mrs. Atter 0 4 0

Mrs. Curtis 0 2 0

Mr. Brown 0 10 0

Mrs. Russell 0 5 0

Mrs. Steele 0 10 0

Miss Dunning 0 10 0

Mrs. Asford 0 2 0

Miss Lake 0 2 0

Boxes.

Miss Miller 0 12 0

Mrs. Claydon 0 2 0

Miss Asford 0 2 0

Mrs. Metcalf 0 10 0

Mr. Harding 0 5 0

Master Gunn 0 2 0

Sunday School... 5 10 0

Do. for Madagascar 2 1

Missionary Prayer

Meeting Box, per

Mr. J. Allen 2 1

681. 14s. 6d.

St. Paul's Church.

Young Men's Mis-  
sionary Associa-  
tion, at Meers.

G. H. Hitchens & Co. 2 0

St. John's Wood.

Rev. Dr. Ferguson.

Previously acknow-  
ledged

For Native Girl, H.

M. Watkins, half

year 1 11

251. 6s.

St. Thomas's Square

Missionary.

Rev. W. Kirkus, L.L.B.

1. Sheffield, Esq., Trans

Missionary Collec-  
tion at Chapel 11 3

Miss Bullock 0 5 0

Mr. Gardner 0 5 0

Mr. G. Powell 1 1 0

Miss Saunders 0 5 0

Mr. J. Tait 1 1 0

Mr. T. Tait 1 1 0

Mr. Sheffield 1 1 0

Miss Blomfield 0 2 0

Collected by Miss

Ingram 0 5 0

1st. 1s. 6d.

Surrey Chapel And

Rev. N. Hall, L.L.B.

Mr. E. Howard, Trans

Mr. W. H. Staines and

C. G. Saunders, Surm

Subscriptions 0 1

Ladies Auxiliary.

Collected by—

Mrs. C. Buck 17 4

Miss Pilling 10 4

Miss Longman 10 0

Miss Russell 2 0

Mrs. W. Williams 0 0

Miss Mendenhall 1 0

Mrs. Mendenhall 1 0

Mrs. Gould's Class 1 0

Schools.

Surrey Chapel 0 5 0

East Street 10 0

Monsfield Street 10 0

Chapel Court 10 0

Duckhead 10 0

Bond Street 10 0

Junston Street 10 0

Annual Collection 0 1

Collected for Mad-  
agascar 7 0

Kept Street School, ditto 1 0

Missionary Bazaar 1 0

Ladies' Maternal Association, per

Mrs. Harding, for the Native Teacher

Surrey 0 0

Young Ladies' Bible Class, per Mrs.

Butter, for the Native Teacher

James Sherman 10 0

For the Native girl at Paraychale.

St. Anna's Lodge

Harding, per Mrs. Butler 10 0

R. Chad, 101. 101.

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<p><b>Receipts.</b></p> <p>May 1 0 0</p> <p>May 2 0 0</p> <p>May 3 0 0</p> <p>May 4 0 0</p> <p>May 5 0 0</p> <p>May 6 0 0</p> <p>May 7 0 0</p> <p>May 8 0 0</p> <p>May 9 0 0</p> <p>May 10 0 0</p> <p>May 11 0 0</p> <p>May 12 0 0</p> <p>May 13 0 0</p> <p>May 14 0 0</p> <p>May 15 0 0</p> <p>May 16 0 0</p> <p>May 17 0 0</p> <p>May 18 0 0</p> <p>May 19 0 0</p> <p>May 20 0 0</p> <p>May 21 0 0</p> <p>May 22 0 0</p> <p>May 23 0 0</p> <p>May 24 0 0</p> <p>May 25 0 0</p> <p>May 26 0 0</p> <p>May 27 0 0</p> <p>May 28 0 0</p> <p>May 29 0 0</p> <p>May 30 0 0</p> <p>May 31 0 0</p> <p><b>Total</b> 0 0 0</p>	<p><b>Mr. Backhouse.</b> 1 0 0</p> <p><b>H. Pratt, Esq., M.P.</b> 0 10 0</p> <p><b>Mr. Pannoy</b> 0 2 0</p> <p>Collected by name for Bhowanigore Institution.</p> <p><b>Joseph Pease, Esq.</b> 1 0 0</p> <p>Collected by Miss Tate.</p> <p><b>Mr. Macfeggan</b> 1 0 0</p> <p><b>Mr. Dodds</b> 0 2 0</p> <p><b>Rev. H. Kendall</b> 0 2 0</p> <p><b>Mrs. Macquenn</b> 0 2 0</p> <p><b>Mrs. D. Graham</b> 0 2 0</p> <p><b>Mr. Harrison</b> 0 2 0</p> <p><b>Mrs. Lang</b> 0 2 0</p> <p><b>Mrs. Digney</b> 0 2 0</p> <p><b>Mrs. Glor</b> 0 2 0</p> <p><b>Miss Fawcett</b> 0 2 0</p> <p><b>Miss Wilson</b> 0 2 0</p> <p><b>Mrs. Rogers</b> 0 2 0</p> <p><b>Exa. etc.; 10d. 10s. 6d.</b></p> <p><b>Statedrop.</b></p> <p><b>Contributions</b> 7 5 2</p> <p><b>Galaford.</b></p> <p><b>Collection</b> 1 0 0</p> <p><b>Collected by Misses</b> 1 12 0</p> <p><b>Boorman</b> 1 12 0</p> <p><b>Donation</b> 3 0 0</p> <p><b>St. St. St.</b></p> <p><b>Stockton-on-Tees.</b></p> <p><b>Collections</b> 7 14 0</p> <p><b>Subscriptions.</b></p> <p><b>Rev. G. Allen</b> 0 10 0</p> <p><b>Mr. John Whalley</b> 0 10 0</p> <p><b>Mr. Edmund Mendall</b> 0 10 0</p> <p><b>Mr. G. Braithwaite</b> 0 10 0</p> <p><b>Mrs. Braithwaite</b> 0 10 0</p> <p><b>Mr. A. W. Robinson</b> 0 10 0</p> <p><b>Mr. T. Braithwaite</b> 0 10 0</p> <p><b>Sundry small sums</b> 0 10 0</p> <p><b>Sabbath School</b> 0 10 0</p> <p><b>Exa. etc.; 10d. 10s. 6d.</b></p> <p><b>West Hartlepool.</b></p> <p><b>Collections</b> 0 10 0</p> <p><b>Sabbath School</b> 1 4 0</p> <p><b>Missionary Boxes</b> 3 0 10</p> <p><b>Subscriptions.</b></p> <p><b>Mr. James Robinson</b> 3 0 0</p> <p><b>Mrs. Robinson</b> 3 0 0</p> <p><b>Mr. L. J. Robinson</b> 3 0 0</p> <p><b>Mr. J. J. Robinson</b> 3 0 0</p> <p><b>Rev. N. Thomas</b> 1 0 0</p> <p><b>Mr. C. Emerson</b> 0 2 0</p> <p><b>Exa. etc.; 10d. 10s. 6d.</b></p> <p><b>Total</b> 10 10 0</p> <p><b>Chester-le-Street.</b></p> <p><b>Annual Collection</b> 0 10 0</p> <p><b>Sunday School Box</b> 0 10 0</p> <p><b>Miss Elizabeth Owen</b> 3 4 0</p> <p><b>For Widows' Fund</b> 0 12 0</p> <p><b>St. St. St.</b></p> <p><b>Sunderland Auxiliary.</b></p> <p><b>W. Thackray, Esq., Treas.</b></p> <p><b>Public Meeting</b> 10 10 0</p> <p><b>Juvenile Service</b> 1 2 0</p> <p><b>Bethel Chapel.</b></p> <p><b>Collections</b> 12 0 0</p> <p><b>Widows and Orphans</b> 3 2 0</p> <p><b>Mrs. Abbey</b> 0 3 0</p> <p><b>John Day, Esq.</b> 1 2 0</p> <p><b>F. Davison, Esq.</b> 0 10 0</p> <p><b>J. Halsey, Esq.</b> 1 0 0</p> <p><b>John Forster, Esq.</b> 4 0 0</p> <p><b>John Pittman, Esq.</b> 1 10 0</p> <p><b>W. D. Pratt</b> 1 1 0</p> <p><b>W. Thackray, Esq.</b> 4 0 0</p> <p><b>W. Tuna, Esq.</b> 1 1 0</p>	<p><b>Collected by Mrs. Davison.</b></p> <p><b>Mr. Glaholm</b> 1 1 0</p> <p><b>Mr. Grey</b> 0 10 0</p> <p><b>Mr. Iodlin</b> 0 10 0</p> <p><b>Small sums</b> 3 10 0</p> <p><b>Collected by Miss Hudson</b> 1 10 0</p> <p><b>Collected by Miss Robinson</b> 1 5 0</p> <p><b>Sunday School</b> 0 10 0</p> <p><b>Exa. etc.; 10d. 10s. 6d.</b></p> <p><b>Pewett Street Chapel.</b></p> <p><b>Rev. W. Shilline.</b></p> <p><b>R. Atkinson, Esq.</b> 1 0 0</p> <p><b>Mrs. Atkinson</b> 0 10 0</p> <p><b>Fred. Anderson, Esq.</b> 1 1 0</p> <p><b>Mrs. Anderson</b> 0 10 0</p> <p><b>A. Common, Esq.</b> 1 1 0</p> <p><b>Mrs. Common</b> 1 1 0</p> <p><b>Mr. J. Davison</b> 1 0 0</p> <p><b>Mr. G. Donaghy</b> 1 1 0</p> <p><b>W. Douglas, Esq.</b> 0 10 0</p> <p><b>Mr. Davison</b> 0 10 0</p> <p><b>Mr. W. Paster</b> 0 10 0</p> <p><b>Y. Gourley, Esq.</b> 1 0 0</p> <p><b>Mrs. Gourley</b> 1 0 0</p> <p><b>Mrs. Gray (2 years)</b> 1 0 0</p> <p><b>Mr. J. Hunter</b> 0 10 0</p> <p><b>Mrs. J. Lumason</b> 1 0 0</p> <p><b>Mr. W. T. Moore</b> 1 1 0</p> <p><b>Mrs. Matfield</b> 0 10 0</p> <p><b>Mr. W. Meare</b> 0 10 0</p> <p><b>Mr. W. Miller</b> 0 10 0</p> <p><b>Miss Oram</b> 0 10 0</p> <p><b>Mrs. Prattman</b> 1 0 0</p> <p><b>Rev. W. Shilline</b> 0 10 0</p> <p><b>Mrs. Taylor</b> 0 10 0</p> <p><b>Mr. T. Thatcher</b> 0 10 0</p> <p><b>Sums under 10s. collected by—</b></p> <p><b>Mrs. Gaine</b> 1 0 10</p> <p><b>Mrs. Crofton</b> 3 4 0</p> <p><b>Mrs. M. Douglas</b> 0 5 0</p> <p><b>For Schools.</b></p> <p><b>Edward Backhouse, Esq.</b> 2 0 0</p> <p><b>Mrs. Backhouse</b> 0 10 0</p> <p><b>Mrs. T. J. Backhouse</b> 0 10 0</p> <p><b>Moors, Wilson</b> 3 0 0</p> <p><b>Brothers</b> 3 0 0</p> <p><b>E. J. Gourley, Esq., for Education of Native Girl at Parryshale</b> 2 10 0</p> <p><b>Homes.</b></p> <p><b>Mr. J. Davison</b> 0 7 0</p> <p><b>Mr. W. Miller</b> 0 2 0</p> <p><b>Miss Mayers</b> 0 10 0</p> <p><b>Mr. Moore's Young Men's Class</b> 1 10 0</p> <p><b>Sabbath School.</b></p> <p><b>Mr. Wright's Class</b> 1 10 0</p> <p><b>Miss Bartee's Class</b> 1 1 0</p> <p><b>Junior Class</b> 2 0 0</p> <p><b>For Widows and Orphans</b> 0 0 0</p> <p><b>Annual Collections</b> 17 0 0</p> <p><b>St. St. St.</b></p> <p><b>CHICHESTER.</b></p> <p><b>Chigwell.</b></p> <p><b>Miss Barham</b> 0 10 0</p> <p><b>Chigwell Row.</b></p> <p><b>Rev. F. Waller.</b></p> <p><b>Mr. Bates</b> 1 1 0</p> <p><b>Mr. W. Nathan</b> 1 0 0</p> <p><b>Rev. F. Waller</b> 1 1 0</p> <p><b>Collection and Missionary Box</b> 3 10 0</p> <p><b>St. St. St.</b></p>	<p><b>Woodford.</b></p> <p><b>Rev. E. T. Egg.</b></p> <p><b>J. Spicer, Esq., Treasurer.</b></p> <p><b>R. Searle, Esq., Secretary.</b></p> <p><b>Rev. E. T. Egg</b> 1 1 0</p> <p><b>Mr. W. Ellis</b> 1 1 0</p> <p><b>Mr. J. Hooper</b> 0 10 0</p> <p><b>Mr. Norman</b> 1 10 0</p> <p><b>Mr. T. Piper</b> 1 1 0</p> <p><b>Mr. R. Searle</b> 1 1 0</p> <p><b>Mr. J. Spicer</b> 3 5 0</p> <p><b>Mrs. J. Spicer</b> 3 5 0</p> <p><b>Mr. G. Umwin</b> 1 1 0</p> <p><b>Sunday Bible Class</b> 1 0 0</p> <p><b>Collected by—</b></p> <p><b>S. Browning</b> 0 14 0</p> <p><b>Miss Norman's Class</b> 0 5 0</p> <p><b>Miss Zimmerman</b> 2 10 0</p> <p><b>L. R. Box</b> 0 5 11</p> <p><b>Mrs. W. Box</b> 0 7 0</p> <p><b>Collections</b> 10 5 1</p> <p><b>Exa. etc.; 10d. 10s. 6d.</b></p> <p><b>GLOUCESTERSHIRE.</b></p> <p><b>Bristol.</b></p> <p><b>Gideon Chapel.</b></p> <p><b>Rev. W. Rose.</b></p> <p><b>Missionary Boxes</b> 24 5 5</p> <p><b>Offering in addition</b> 12 5 5</p> <p><b>Collected by Miss Chappell, for the Nat. vs. Children William and Mary Rose</b> 0 0 0</p> <p><b>Missionary Boxes</b> 0 15 4</p> <p><b>For Widows' Fund</b> 4 0 0</p> <p><b>Exa. etc.; 10d. 10s. 6d.</b></p> <p><b>Prompton-on-Swath.</b></p> <p><b>Rev. W. Lewis.</b></p> <p><b>Miss Bernard</b> 0 10 0</p> <p><b>Buses and sums under 10s.</b> 3 4 10</p> <p><b>St. St. St.</b></p> <p><b>Stread District.</b></p> <p><b>Chalford.</b></p> <p><b>Rev. E. W. Johns.</b></p> <p><b>Rev. E. W. Johns</b> 0 10 0</p> <p><b>Boxes</b> 1 5 0</p> <p><b>Mrs. Drew</b> 0 10 0</p> <p><b>Mr. Rowles</b> 0 10 0</p> <p><b>Mrs. J. Gardner</b> 0 10 0</p> <p><b>Collection</b> 0 10 0</p> <p><b>For Widows' Fund</b> 0 7 0</p> <p><b>St. St. St.</b></p> <p><b>Widow's.</b></p> <p><b>Forest Green.</b></p> <p><b>For Miss Norton.</b></p> <p><b>Boxes</b> 0 17 0</p> <p><b>For Widows' Fund</b> 1 7 0</p> <p><b>Sabbath School</b> 1 7 0</p> <p><b>Carda.</b></p> <p><b>Miss H. J. Burwell</b> 0 0 0</p> <p><b>Master Ellis</b> 0 0 0</p> <p><b>Miss E. Gibbons</b> 0 0 0</p> <p><b>Mrs. Norton</b> 0 10 0</p> <p><b>Mrs. Norton</b> 0 10 0</p> <p><b>H. &amp; S. B. Norton</b> 1 0 0</p> <p><b>St. St. St.</b></p> <p><b>Mrs. Smith</b> 1 0 0</p> <p><b>Ditto, for the Memorial Churches</b> 0 10 0</p> <p><b>St. St. St.</b></p> <p><b>Rodborough.</b></p> <p><b>Tabernacle.</b></p> <p><b>Collected by Miss M. C. Blasey.</b></p> <p><b>Mrs. Marling</b> 5 0 0</p> <p><b>Mr. W. George</b> 0 5 0</p> <p><b>Mrs. Harfield</b> 0 4 0</p> <p><b>Miss Williams</b> 0 4 0</p>
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Mr. W. Pitt .... 0 4 6	Mr. Pearce .. 0 10 0	Mr. Masthead .. 0 2 4	North
Smaller sums .... 0 7 6	Mrs. Woodwork .. 0 10 0	Sunday School .. 0 5 10	Collection
Collected by Miss E. H. Bixey.	Mrs. Gay .. 0 5 0	Collection .. 1 10 7	Miss Wood
Mr. Bixey .. 1 0 0	Mrs. Leach .. 0 5 0	41. 12s. 3d.	Box ..
Miss Pearce .. 0 4 0	Mrs. Chew .. 0 5 0	Cherfield Mills.	Thor
Miss F. Pearce .. 0 4 0	Miss Champion .. 0 5 0	The Workmen and	Rev. J. Morg
Smaller sums ... 0 15 6	Mrs. Sims .. 0 5 0	others at Messrs.	Missions
Collected by Miss Mary Hooper.	Mr. Fullaway .. 0 2 6	S. Long & Co.'s	Sunday Scho
Mrs. Hooper .. 0 2 9	Rev. W. W., for	Factory .. 17 10 7	dren
Mr. E. B. Hooper .. 0 4 6	Mrs. Wilkinson's	Cromhall.	Mrs. Olds ..
Miss Reid .. 0 10 0	School .. 1 1 0	O. Keeling, Esq. (A.)	Miss Lane ..
Mrs. B. Pitt .. 0 4 0	Sunday School	5 0 0	Miss Lester ..
Mrs. Flight .. 0 6 0	Boys .. 9 17 5	Falfield.	Collec
Mr. J. Daniels .. 0 4 0	Girls .. 4 8 8	Missionary Boxes and	For Widows'
Mrs. Bixey, sen. .. 0 4 4	Previously ac-	Collections.	After Sermon
Smaller sums .. 0 10 11	knowledge .. 11 9 0	Per Mrs. Dove.	Public Meeti
Collected by Miss Isaacks.	27. 2s. 10d.	Boxes.	Wic
Mr. W. Roberts .. 0 10 0	Old Chapel.	Mr. Sibley .. 0 1 3	Bo
Mr. J. Apperby .. 0 10 0	Rev. J. Whiting.	Henry Short .. 0 2 1	Emily White
Mr. J. King .. 0 6 0	Collected by Mrs. Coley.	Miss H. Howard .. 0 2 11	Charles Redd
Mr. A. Apperby .. 0 10 0	Mr. S. Marling .. 5 0 0	Mr. C. Bennett .. 1 2 2	Alban Powell
Mr. S. Sims, jun. .. 0 10 0	Mrs. Marling .. 3 0 0	Mr. Hudson .. 2 7 7	George Vowe
Mr. J. L. George .. 0 5 0	Joe. T. Fisher .. 1 1 0	Jane Vloah .. 0 15 0	Collection ..
Miss C. Isaacks .. 0 5 0	Richard Lacey .. 1 0 0	Mrs. Dove .. 1 0 0	Wotton-st
Miss Newbury .. 0 5 0	Samuel Clayfield .. 1 0 0	George Derrick .. 0 4 7	Taber
Donations .. 0 4 0	Mrs. Clayfield .. 1 0 0	George Barton .. 0 2 9	Rev. J.
Collected by Master J. E. Bixey.	Mrs. Whiting .. 0 10 0	Mrs. J. Bennett .. 1 12 0	Missionary &
Mr. O. Bird .. 1 0 0	Mrs. Parsons .. 0 10 0	Sunday Collections .. 0 15 8	Public M
Miss Hodges .. 0 10 0	Miss Hunt .. 0 5 0	Part of the proceeds	Miss Owen's
Miss Poole .. 0 5 0	Mrs. Knott .. 0 2 6	of Mrs. Dove's Mis-	Sunday
Mrs. Bixey, jun. .. 0 10 0	Mrs. Coley .. 0 4 0	sionary Basket .. 15 0 0	Girls ..
Mr. Brown .. 0 4 4	Collected by Miss M. P. Ball.	Tuesday's Collection .. 1 11 1	Boys ..
Mr. Philp .. 0 2 3	Mrs. Ball .. 0 10 0	1st. 12s.	Charles Wabl
Smaller sums .. 0 8 3	Miss Moffatt .. 0 10 0	Hambsbury Upton.	Miss Glas
Collected by	Miss White .. 0 10 0	Collection .. 0 10 4	Class ..
Maat. C. Restall .. 0 7 8	Mrs. Aldridge .. 0 4 2	Boxes.	Ho
Miss J. Hooper .. 0 2 8	Miss Smith .. 0 3 0	H. Meeting .. 0 5 9	Miss Lucy H
Miss A. Cloac .. 0 4 4	Mrs. Ayres .. 0 7 0	J. H. Rodmay .. 0 2 9	Mrs. Pater
Miss S. A. Jeffries .. 0 5 0	Collected by Miss Ferrabee.	12s. 10d.	Charlotte Ra
Miss Rotten .. 0 3 4	Mrs. Franklin .. 1 0 0	Kingwood.	Suban
Sabbath Schools .. 4 15 9	Mrs. J. W. Lewis .. 0 5 0	Rev J Andrews.	Mrs. Glauvill
Collection .. 5 7 10	Mrs. Bowyer .. 0 5 0	Subscriptions.	Miss Glauvill
28. 15s. 2d.	Mrs. Deane .. 0 2 6	J. Griffiths, Esq. .. 1 0 0	Miss Devere
Stonehouse.	Miss Ferrabee .. 0 2 0	W. A. Long, Esq. .. 0 10 0	Miss Devere
Rev. J. C. Ramsey.	Collected by Miss Baylis.	Kufus Long, Esq. .. 0 10 0	T. S. Child, E
Public Meeting .. 2 0 0	Joe. Parr .. 0 5 0	J. Stokes, Esq. .. 0 10 0	J. H. Lewis, I
For Widows' Fund .. 1 5 0	Mr. Strachan .. 0 3 8	Miss Mulman .. 0 10 0	Mr. Chapman
Missionary Box, Mr. Joseph Stephens .. 0 3 0	Miss Baylis .. 0 3 4	Collected by Mrs. Andrews.	22
Box at the Chapel .. 1 6 0	Sabbath School Col-	Rev. J. Andrews .. 0 10 0	Old Tow
Miss Pugh's Semi-	lection .. 0 5 11	Miss Andrews .. 0 5 0	Rev. G. E
nary .. 0 4 0	For Widows' Fund .. 3 0 0	A Friend .. 0 5 0	Collection ..
Sunday School.	Missionary Boxes.	Ditto .. 0 4 0	Sunday Scho
Mr. Trundle's Class .. 4 4 0	G. W. Ball .. 0 8 0	Ditto .. 0 4 0	Total ..
Mr. Parkhouse .. 0 2 0	Miss Coley .. 0 3 7	Bible Class .. 0 7 0	Don
Mr. Gwinpell .. 0 16 3	Previously acknow-	Collected by Mrs.	For Mr. F.
Mr. Beard .. 0 8 0	ledged .. 9 15 0	Bennett .. 0 15 0	Collected by
Mr. Wilcox .. 0 1 4	30. 7s. 9d.	Boxes.	Mr. Lang ..
Mr. Alder .. 0 1 11	Cheltenham District.	Rev. J. Andrews'	Mr. Davis ..
Rev. W. B. Woodman .. 0 10 8	Cheltenham.	Family and Pupils .. 0 10 0	Miss Jackson
Miss Millard .. 0 4 7	Collected by Miss Blunt.	The Misses & Me-	Miss Davis ..
Miss Gwinpell .. 0 2 11	Annual Subscriptions.	ters Griffiths .. 0 10 0	A Friend ..
Miss Shipton .. 0 2 8	Mrs. J. T. Graves .. 0 10 0	Miss Long .. 0 11 0	China and
Miss Palmer .. 0 2 7	Miss Wools .. 0 1 6	A Friend .. 0 4 0	Mr. Tyndall
Miss Hazeland .. 0 3 5	The Mission Blunt .. 3 0 0	Ditto .. 0 3 0	Mrs. Tyndall
Miss Parker .. 0 3 5	In Quarterly Sub-	Ditto .. 0 3 0	Miss Tyndall
Miss Smith .. 0 16 11	scriptions .. 0 12 8	Week-night Bible	Collected by
12s. 4s.	Missionary Box .. 0 5 0	Class .. 0 3 6	Miss Bennett
Stroud.	Profits of Work .. 0 5 0	Missionary Prayer	Miss Rolston
Bedford Street.	Widows' Fund .. 0 5 0	Meeting .. 0 2 10	Miss Stynes
Rev. W. Wheeler.	41. 1s. 6d.	Collections.	The Young
Mr. P. H. Fisher .. 1 0 0	Westbury-on-Severn.	Sermon and Public	at Miss Be
Mrs. Fisher .. 1 0 0	Rev. J. Taylor .. 0 5 0	Meeting .. 2 10 2	Establishe
Mrs. Wyatt .. 1 0 0	Wotton-under-Edge Dis-	For Widows' Fund,	Collected by
Mrs. Browning .. 1 0 0	trict.	including 10s. from	Miss Bennett
Mr. L. Winter-	Mr. Chapman, Treasurer.	J. Griffiths, Esq.	Miss Rolston
botham .. 1 0 0	Charfield Chapel.	Esq. 12s. 10d.	Miss Stynes
Mr. R. Winter-	Boxes.	Newport.	The Young
botham .. 1 0 0	Miss Trigg .. 1 2 4	Collection & Boxes .. 2 6 0	at Miss Be
Mr. L. W. Winter-	Mrs. Walker .. 1 1 1		Establishe
botham .. 0 10 0			Collected by
Dr. Paine .. 1 0 0			Miss Bennett
Miss Wyatt .. 0 10 0			Miss Rolston



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<b>Elipay.</b>		<b>Hitchcock.</b>		<b>Mr. Trembath.</b>		<b>Collected by Miss De Garis.</b>	
<b>Per W. Tice, Esq.</b>		<b>Rev. W. S. Harris.</b>		<b>Mr. Payne</b>		<b>Collected by Miss De Garis.</b>	
Congregation	7 8 5	Children's Cards	1 5 6	Miss Weymouth	0 1 5	Mrs. Berrisford	0 1 5
Sabbath School	3 9 7	Children's Boxes	0 19 9			Mrs. (Vapnell)	0 1 5
Missionary Box		<b>Boxes.</b>		Mrs. A. Brock	0 5 0	Mrs. T. Day	0 1 5
Miss E. Baron	0 16 9	Miss Loader	1 8 0	Mr. Chant	0 1 5	Miss Hanks	0 1 5
Kington School Box	0 10 8	Miss Butler	1 1 0	Mrs. Collins (Robins)	0 4 2	Mrs. Martin	0 1 5
127, 12, 3d.		Miss Wigg	0 4 0	Mr. De Bary	0 5 0	Mr. Mahy	0 1 5
		Mrs. Cassier	0 3 0	Miss De Garis	0 5 4	Rev. A. Hanvaut	0 1 5
<b>Rosary.</b>		<b>Subscriptions.</b>		Mrs. P. Mainey	0 4 2	Miss Robin	0 1 5
<b>Rev. W. Croshie, M.A., LL.B.</b>		Mr. Loader	1 0 0	Miss Le Massurier	0 1 5	Mr. Tostevin	0 1 5
Public Collections	0 15 4	Mr. Butler	0 10 0	Mrs. P. Martin	0 4 4	<b>Missionary Boxes</b>	
Sunday School	1 19 4	Mr. Wigg	0 10 0	Mrs. Pearce	0 6 0	Miss Grace	0 1 5
<b>Villages.</b>		Mr. Chappell	0 10 0	Mrs. N. Robin	0 2 0	Mrs. Nelson Townsend	0 1 5
Cadnam	1 7 5	Collection	2 12 0	Miss P. Robin	0 1 2	Miss Kate Martin	0 1 5
Awerbridge	0 5 0	107, 3d, 3d.		Mrs. Rouger	0 1 5	<b>By the Treasurer</b>	
Bransfield	0 10 0			Mrs. Le Patron	0 0 10	J. Blondel, Esq., For	
For Widows' Fund	2 10 4			Mrs. Thompson	0 1 5	Baton (D.)	
				Mrs. A. Nightingale	0 1 5	Mrs. (Sub.)	
				Mrs. De Vos	0 2 4	Mrs. Hartlett, Esq.	
<b>Boxes, &amp;c.</b>		<b>Witchester.</b>		<b>Collected by Mrs. Grace and</b>		Mrs. (D.)	
<b>Widow Newman's</b>		<b>Rev. W. Thorn.</b>		<b>Miss Grace.</b>		Mrs. (D.)	
<b>Mits saved in</b>		<b>Rev. W. H. Fuller.</b>		Mr. and Mrs. Grace	0 3 4	Mrs. (D.)	
<b>Parishings</b>		<b>Subscriptions.</b>		Miss Rankin	0 5 0	Mrs. (D.)	
Miss Holmwood	2 0 0	John Drew, Esq.	1 1 0	Mrs. Nelson Townsend	0 5 0	Rev. A. Crisp	
Miss Emily Purchase	1 3 11	Rev. W. H. Fuller	1 0 0	Mrs. James Vaudin	0 3 4	J. De Garis, Esq.	
Mrs. J. Williams	0 5 0	H. Hill, Esq.	1 1 0	Mrs. John Vaudin	0 4 4	Mr. De Jersey	
Family Buckell	0 2 0	Rev. W. and Mrs.		<b>Collected by Miss Manger.</b>		Mr. Le Corq	
Miss M. Drost	0 0 10	Thorn	10 0 0	Mr. T. H. Agnew	0 2 0	T. Lihon, Esq.	
Miss M. Bailey	0 9 0	Mr. N. Warren	1 0 0	Captain Collins	0 1 5	Miss H. Mainey	
Miss Emily Bailey	1 5 1	Annual Collections	0 0 0	Mr. Matthew Gal-		Miss B. Mainey	
Miss A. M. Bailey	0 5 5	For Widows' Fund	2 7 6	lance	0 4 2	Rev. L. B. Randall	
Miss Prince	0 3 3	Sabbath School	1 9 7	Mr. J. T. Gallienne	0 2 0	P. De Jersey, Esq.	
Fractions	0 0 3	Box	1 9 7	Captain Goodwin	0 4 2	James Rider, Esq.	
<b>Subscriptions.</b>		Mr. Reynolds and		Mr. H. D. Manger	0 5 0	Madame Le Neveu	
Mrs. J. Withers	0 10 0	Bible Class	1 1 6	Miss Manger (Mount	0 4 4	H. Forward, Esq.	
Mrs. F. Hobbs	0 5 0	By Miss Drew	0 4 4	Low)	0 4 4	Monthly Collections,	
Mr. W. O. Purchase	0 10 0	By Miss Barter	0 11 0	Miss E. Manger	0 4 4	New Street	
Mrs. W. O. Purchase	0 5 4	By Miss Warren	0 5 0	Miss L. Le Manger	0 2 2	(French	
Miss Godfrey	0 5 0	<b>Collected from Sabbath</b>		<b>Collected by Miss Lucretia</b>		Missionary Sermons,	
Mr. Bicombe	0 5 0	<b>School Children.</b>		<b>De Garis and Miss Lindsay</b>		Eldad	
Mr. W. B. Godfrey	0 10 0	Miss C. Andrews	0 4 4	Mr. Barrington	0 1 5	Ditto, New Street	
Mrs. H. Hobbs	0 5 0	Miss Ada Drew	0 1 7	Mrs. Captain Bar-		St. Saviour's Public	
Mr. S. Witt	0 4 0	Miss Caldwell	0 1 6	lett	0 4 10	Meeting	
Sunday Schools, for		Master J. Fletcher	0 0 8	Mrs. Burton	0 2 0	Missionary Sermons,	
Native Teacher	10 0 0	Miss S. Goddard	0 0 9	Mr. Thomas Carre	0 4 2	by Mr. P. Stam-	
Ms. 12, 12, 12, 12.		Master G. Lockford	0 5 4	Miss L. De Garis	0 8 4	pled	
		Miss I. Newson	0 1 0	Mr. De Vaux	0 4 10	St. Andrews	
		Miss E. Pease	0 1 0	Mrs. Fain	0 4 2	St. Peters-in-the-	
		Master E. R. Smith	0 1 7	A Friend	0 4 2	Wood	
		Master W. Wilkins	0 4 0	A Friend	0 1 5	Public Meeting at	
		37, 3d, 3d.		Mrs. Gardner	0 1 5	Eldad	
				Mrs. G. Ford	0 4 0	Ditto, St. Martin	
				Miss Lambie	0 1 0	Concord ex Sermon,	
				Mrs. Le Lachur	0 1 5	by Dr. Spence	
				Miss Lucy Messu-	0 5 10	Monthly Collections,	
				rier	0 5 10	New Street	
				Mrs. Le Pare	0 2 0	Widows and Or-	
				Miss Lindsay	0 4 2	phans, Eldad	
				Mr. Peter Lihon	0 4 2	Eldad Sunday School	
				Mr. Marquis	0 4 2		
				Mrs. Orenham	0 4 2		
				Mrs. Payne	0 1 5		
				Mrs. Phillips	0 4 2		
				Miss Hubbard	0 1 5		
				Captain Russell	0 5 0		
				Mrs. Thom	0 4 2		
				Mrs. Whiston	0 4 2		
				Mrs. Woodford	0 5 10		
				A Friend	0 5 0		
				<b>St. Saviours.</b>			
				<b>Collected by Miss Alexandre</b>			
				<b>and Miss E. De Garis.</b>			
				Misses Alexandra	0 3 0		
				Rev. P. Stampied	0 5 0		
				Mrs. J. Carey	0 1 5		
				Mrs. F. De Garis	0 5 10		
				Miss E. De Garis	0 5 4		
				Mrs. De La Mare	0 1 5		
				A Family	0 4 2		
				A Friend	0 0 10		
				Mrs. Ferris	0 0 10		
				Mrs. Galtbert	0 1 5		
				Mr. Lo Cheminant	0 1 5		
				Mrs. Le Cheminant	0 0 10		
				Mrs. Le Cras	0 0 10		
				Miss Reynolds	0 0 10		
				Mrs. Kohn	0 1 5		
				Mrs. Simon	0 2 0		
				Mrs. Simon	0 0 10		
				X Y Z	0 4 2		
				Yvonne under 10d	0 1 5		

<b>School, Sabbath-school.</b> 12 0 0 Anniversary Meeting in St. Helen's 7 14 10	<b>Miss de Pains in Mrs. Mullins's School</b> 3 0 0	<b>HARFORDSHIRE.</b> <b>Hereford.</b> <b>Eignbrook.</b> Rev. J. O. Hill.	Miss Roberts 6 10 0 Miss B. Roberts 6 10 0 Mrs. Shirley 1 0 0 Mrs. Stone 1 1 0 Sergt. Thompson 0 12 0 Mrs. Thimbleby 0 10 0 Mr. Baker 0 10 0 Mrs. Hadden 0 8 0 Mr. Peel 0 3 0
<b>St. Helen's.</b> Congregational Church, Victoria Street. Rev. A. E. Pearce.	<b>Missionary Boxes.</b> Esther Bandins 0 13 2 Henry Coutech 1 14 0 Ernest Kanouf 1 3 0 Frederick Kanouf 1 2 0 Maria Le Queens 0 12 7 Philip Noel 1 18 0 Walter P. Poot 1 3 10 Vol. 2d. 10d.	Sunday School Children 3 9 0 Missionary Boxes 4 18 2 Public Meeting 1 12 0 Missionary Box, Miss T. Smith 0 10 0	Collected by— Miss Cowling 0 12 7 Misses Allen and Latham 3 7 4 Miss Walker 1 9 1
<b>Subscriptions.</b> The Women's Nicklin 1 0 0 The Women's Pike 0 10 0 St. E. C. Williams 2 10 0 The Women 10 0 0 For Widows' Fund 2 0 0 Sunday School Missionary Box 0 14 0 Missionary Box 0 7 0	Also Boxes of Clothing for India at different times. <b>St. Clement's.</b> French Independent Chapel. After Public Meeting 2 4 6 Miss Le Clercq's Missionary Box 0 11 0 Vol. 10d.	Collected by Mrs. Archer. Miss Grey 0 5 0 Mrs. Fairlie 0 5 0 Under 2s. 4 4 0 Collected by Miss S. Smith Mr. T. Smith 0 10 0 Mr. J. H. Ing 0 10 0 Mrs. Ing 0 5 0 Under 2s. 1 0 0	Collected by— Miss Walker 0 5 4 Miss Latham 0 2 6 Sergt. Thompson 0 7 4 Miss Whites 0 2 12 Miss Wells 0 4 0 Master Allen 0 8 7 Sunday School 3 0 0 Missionary Sermons 4 3 8 For Widows' Fund 3 0 0 Annual Meeting 1 12 0 Ex. 10s. 24s. 4d.
<b>Collected by Mrs. Pearce.</b> Mrs. Burton 0 10 0 Mrs. John Coutech 0 3 0 Mrs. Jacobus Con- 0 5 0 Mrs. Carter 0 5 0 Friend to British Standard 1 4 0 Mr. Charles Le Gros 2 0 0 Mrs. Lange 0 8 0 Rev. A. E. Pearce 0 10 0	Collection from Congregation of Queen's Assembly Rooms, Rev. C. H. Bateman 2 10 0 Less expenses 5 0 0 116 15 7	Collected by Miss Wain. Mr. Abney 1 1 0 Misses Baines 0 12 0 Mrs. Jennings 0 3 0 Miss Trevelyan 0 8 0 Mrs. Winstan 0 10 0 Rev. J. J. Walle 7 2 0 A Bushel of Wheat 0 8 1 Under 2s. 0 8 0 Ex. 2s. 4s. 11d.	<b>Missionary Boxes.</b> Miss Walker 0 5 4 Miss Latham 0 2 6 Sergt. Thompson 0 7 4 Miss Whites 0 2 12 Miss Wells 0 4 0 Master Allen 0 8 7 Sunday School 3 0 0 Missionary Sermons 4 3 8 For Widows' Fund 3 0 0 Annual Meeting 1 12 0 Ex. 10s. 24s. 4d.
<b>Collected by Miss Pike.</b> Mrs. Proust 0 5 0 Mrs. Hale 0 7 0 Mrs. Bennett 0 3 0 Vol. 10d.	<b>Isle of Wight.</b> <b>Newport.</b> St. James Street Chapel. Mrs. Mollitt, Treasurer.	<b>Ledbury.</b> Rev. T. Young. Mr. Rorden, sen. 0 10 0 Mrs. Thackwell (the late) 0 5 0 Mr. C. Edwards 0 2 0 Mrs. Bakewell 0 0 0 Miss Grogan 0 5 0 Miss Burden 0 4 0 Miss K. J. Burden 0 2 0 Mr. J. Burden, jun. 0 2 0	<b>Berkhamstead.</b> Rev. T. Snell. <b>Subscriptions.</b> Mr. Bign 1 0 0 Friend 0 10 0 Mrs. Halifax 0 10 0 Mr. Healy 0 10 0 Mr. Martin 0 10 0 Mr. Miller 0 10 0 Rev. T. Snell 0 5 0 Mr. John Tompkins and Family 1 5 0
<b>Shapell Evangelical, Vauxhall.</b> Rev. George, Pastor. <b>Subscriptions.</b> Mr. P. Meeseroy 0 5 0 Mr. G. Norman 1 0 0 Missionary Sermons and Collections after Address to a United Meeting of Sunday Schools 11 12	Mr. R. Aldridge 0 10 0 Mr. B. Dyer 0 10 0 Mr. Gubbins 0 10 0 Mrs. Mitchell 12 0 0 Mr. Mollitt 1 0 0 Mr. Mowbray 0 10 0 Mr. Orchard 1 0 0 Miss Prior 0 10 0 Mr. White 1 1 0 Dr. Havell 0 10 0 Miss Young 1 0 0 Bums under 10s. 6 8 10 Missionary Sermons Public Meeting 4 0 3 For Widows' Fund 2 0 0 Mrs. Mitchell, for India 2 0 0 Ditto, for Vernacular Education in India 1 0 0 Ditto, for Chinese Medical Mission 3 0 0 Collected by Mrs. Mitchell, for ditto 1 8 0 Missionary Boxes 4 10 1 49s. 10s. 1d.	Weekly 1d. Subscriptions. Mrs. Playsted 0 4 0 Miss Phillips 0 4 0 Mrs. T. Ballard 0 4 0 <b>Boxes.</b> Miss Burden 0 5 0 Mrs. Edwards 0 2 0 Mrs. Scattergood (the late) 0 1 0 Mrs. Tustins 0 7 10 Mr. W. Brown 0 5 0 Miss Kermah 0 1 11 Mrs. J. Burden 0 2 7 Mr. Harding 0 0 0 Dr. Farwell, too late 0 8 0 Mrs. T. Webb 0 8 0 Public Meeting 2 0 0 Ex. 10d., 6s. 1d.	Collected by— Mrs. Bracy 0 5 0 Miss Chennell 0 11 0 Miss Cook 1 10 0 Mrs. Halifax 2 0 0 Mrs. Martin 1 4 0 Mrs. Sealdwell 1 4 0 Family Box 0 17 0 Girls' Sunday School 1 1 0 Boys' do 0 2 0 Boys' First Class 1 12 0 Missionary Sermon 3 10 0 Public Meeting 3 2 4 Memorial Offering 9 19 3 Ex. 14s. 8d., 24s. 10d.
<b>French Independent Chapel, Baitlett Place.</b> <b>Subscriptions.</b> John Le Bailly 3 0 0 Mr. La Galais 1 0 0 The Women Le Bailly and La Galais, for support of the Orphan Girl Group at Jersey, in Mrs. Mullins's School 2 0 0	<b>Exeter.</b> For Widows' Fund 8 10 0 <b>Exeter.</b> Rev. W. Warden, A.M. Collected by— Miss Edwards 0 10 0 Josh. Jewell, Esq. 1 0 0 Mr. W. Smith 0 10 0 Sunday School 1 0 0 Miss Warren and Young Ladies 3 0 0 Mr. Edward Warden 1 1 0 Rev. William Warden 4 0 0 Ex. 1s. 6d., 10s.	<b>Ross.</b> Rev. W. F. Buck. Collection 2 10 1 Sunday School, by Mr. Locke 1 2 0 Mrs. Hewitson, Hampton Lodge 5 0 0 Rev. W. F. Buck 0 0 0 Mrs. Pearce 0 0 0 Miss Wanchy 0 0 0 Mrs. Harris 0 0 0 Miss B. Jones 0 0 0 Mrs. Cotton 0 1 0 Mrs. Corbett 0 0 0 For Widows' Fund 1 10 0 Ex. 4s. 3d., 11s. 9d.	<b>Barnet Mill.</b> Received and expended for Clothing for Madagascars, by Mrs. Ellis. Mr. Death 5 0 0 From Mrs. Nicolls 2 0 0 7s.
<b>John's French Independent Chapel.</b> Messrs. P. Bisset, B.A., Pastors. <b>Subscriptions.</b> Mr. Henry Con- 2 0 0 Mrs. Gifford 0 0 0 Mr. Philip Nicolls 1 0 0 Miss Mout, Esq. 2 0 0 Mr. George Poot 1 0 0 Collection after Service 2 12 3 Public Meeting 0 12 11 Collected by Miss Con Nicolls, for support of Colthe-	<b>West Cove.</b> Rev. T. Monk. Collection 1 12 0	<b>HARTFORDSHIRE.</b> <b>Barnet.</b> Rev. S. Davis. Mrs. Baker, Secretary. <b>Annual Subscriptions.</b> Collected by Mrs. Baker Rev. S. Davis 0 10 0 Mrs. Allen 0 10 0 Mr. Byford 0 10 0 Mrs. Gregory 0 10 0 Mr. Nuttall 1 1 0	<b>Buntingford.</b> Rev. E. J. Bower. Collected by— Mrs. Norris 2 1 0 Mrs. Oliver 1 3 10 Annual Collection 4 7 0 Ex. 1s. 7d., 7s. 7d.
<b>Monthly Subscriptions.</b> O. Vince Esq. 1 5 4 Mrs. Buxton 0 10 0 Mrs. Buxton's Box 0 10 0 Mrs. Buxton's Box 0 10 0 Collections 7 10 10 For Widows' Fund 1 0 0 Sabbath School 0 2 0 Ex. 14s. 3d., 12s. 10s. 7d.	<b>Checkmate Auxiliary.</b> A. Morrison, Esq., Treas. Messrs. Chaffey and G. McAll, Secs.	<b>Previously known.</b> Ex. 14s. 3d., 12s. 10s. 7d.	<b>Previously known.</b> Ex. 14s. 3d., 12s. 10s. 7d.



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Dorset, do.</b> <b>Collected at—</b> <b>Crossbrook Church</b> <b>College Chapel</b> <b>Chestnut Street Chapel</b> <b>Hertford Heath</b> <b>Nasing</b> <b>Botany Bay</b> <b>Wormley</b> <b>Whitewebbs</b> <b>Crossbrook Church Tea and Public Meeting</b> <b>Wormley Sunday School</b> <b>Sundries</b> <b>Rev. H. R. Reynolds, for Madagascar Mission.</b> <b>To aid the Rev. G. O. Newport, in securing Native Agency.</b> <b>Rev. H. R. Reynolds</b> <b>Rev. C. E. Mayo</b> <b>Miss Aldridge</b> <b>Students</b> <b>Collected by—</b> <b>Misses Gocher</b> <b>Mr. A. Pegrum, Nasing</b> <b>Crossbrook Church United Communion Service</b> <b>Crossbrook Sunday School</b> <b>Crossbrook Church Sunday School, for two Orphans under the care of Rev. G. O. Newport, Poreychaley</b> <b>In addition to 17. 14s. 2d previously sent.</b> <b>For Rev. J. Foreman's New Chapel, Barbice.</b> <b>Crossbrook Church after Prayer Meeting</b> <b>Rev. 75s. 1d.</b> <b>104s. 3s. 4d.</b>	<b>Somerset.</b> <b>Rev. J. Wood.</b> <b>Rev. J. 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Public Meeting</b> <b>Sunday School</b> <b>Young Men's Missionary Society</b> <b>Exs. 8s. 6d., 19s. 9s. 1d.</b> <b>High Street</b> <b>Sunday School, for the Native Girl, Emily Ware</b> <b>2 0 0</b> <b>KENT.</b> <b>West Kent Auxiliary Society.</b> <b>Mr. G. Mullinger, Treasurer.</b> <b>Chatham.</b> <b>Rev. G. L. Herman.</b> <b>Collections</b> <b>For Widows' Fund</b> <b>Mission Chapel</b> <b>Higham Chapel</b> <b>Bredhurst Chapel</b> <b>Rainham Chapel</b> <b>Subscriptions.</b> <b>Rev. G. L. Herman</b> <b>Mrs. Herman</b> <b>R. Shrewsbury, Esq.</b> <b>G. R. Brock, Esq.</b> <b>Mrs. Shirley</b> <b>Mr. Vennell</b> <b>Mr. Young</b> <b>Mr. Graham</b> <b>Mr. Mullinger</b> <b>24s. 14s. 4d.</b> <b>Ladies' Association.</b> <b>Col. by Mrs. Shrewsbury.</b> <b>Mrs. Shrewsbury</b> <b>Small sums</b> <b>Col. by Miss Mullinger.</b> <b>Mrs. Ralph</b> <b>Small sums</b>	<b>Collected by Miss Young.</b> <b>Mrs. Mullinger</b> <b>Mrs. G. French</b> <b>Miss Meadows</b> <b>Col. by Mrs. Pemble.</b> <b>Small sums</b> <b>Collected by Mrs. Bull.</b> <b>Small sums</b> <b>Col. by Miss Dunstall.</b> <b>Small sums</b> <b>62. 4s.</b> <b>Juvenile Association.</b> <b>Anniversary</b> <b>Schools.</b> <b>Rhebenzer</b> <b>For Madagascar Oh.</b> <b>New Road</b> <b>High Street</b> <b>Brook</b> <b>Brompton</b> <b>Sly Kate's Hill</b> <b>Chatham</b> <b>Higham</b> <b>Collected by—</b> <b>Miss R. S. Mullinger</b> <b>Mr. Tonks, Jun.</b> <b>Subscriptions.</b> <b>Mr. D. French</b> <b>Mr. G. S. Mullinger</b> <b>Miss Simmonds, for a Child in Mrs. Lewis' School</b> <b>Less magazines, 80s. 4d.</b> <b>42s. 12s. 11d., including 2s. for Native Teachers.</b> <b>Chatham Total...</b> <b>81 2 8</b> <b>Marden.</b> <b>Robert Perry, Esq.</b> <b>Mr. Still</b> <b>Mrs. Beal's Pear Tree</b> <b>Miss French's Missionary Box</b> <b>Sunday School</b> <b>Missionary Sermons</b> <b>Weekly subscriptions</b> <b>For Widows' Fund</b> <b>11s. 10s. 9d.</b> <b>Staplehurst.</b> <b>Mr. W. Jull</b> <b>Mr. Hickmott</b> <b>Public Collection</b> <b>Col. by Mrs. Jull</b> <b>Missionary Boxes.</b> <b>Mrs. Brooks</b> <b>Mrs. Coley</b> <b>Mrs. S. Tolhurst</b> <b>Sunday School</b> <b>Do. for Madagascar</b> <b>For Widows' Fund</b> <b>15s. 4s. 6d.</b> <b>Stutton Valence.</b> <b>Rev. R. Laver.</b> <b>Collected by—</b> <b>Miss Herman</b> <b>Mr. Crispe, for Children's Fund</b> <b>Mr. Hooker</b> <b>Mrs. Fullagar</b> <b>Miss Buss</b> <b>Sabbath School</b> <b>Missionary Boxes.</b> <b>Mrs. Fuller</b> <b>Misses Buss</b> <b>Misses Harman</b> <b>Public Meeting</b> <b>For Widows' Fund</b> <b>12s. 6s.</b> <b>West Kent Auxiliary</b>	<b>Ask-hart-Sandwich.</b> <b>Rev. J. B. Dook.</b> <b>Public Meeting</b> <b>Missionary Boxes</b> <b>For Widows' Fund</b> <b>Exs. 4s., 12s. 4s.</b> <b>Beasley Heath.</b> <b>Rev. J. Adey.</b> <b>Collection</b> <b>Mrs. Adey's Box</b> <b>Mr. Wilson's Do.</b> <b>Sunday School</b> <b>Children</b> <b>C. J. Moore, Esq.</b> <b>James Tyrie, Esq.</b> <b>Mrs. Tyrie</b> <b>Miss Tyrie</b> <b>A Friend</b> <b>13s. 12s. 4d.</b> <b>Blackheath.</b> <b>Rev. J. Beasley, Pra.</b> <b>Alfred Smart, Esq. Trust</b> <b>Daniel Birt, Esq. Sec.</b> <b>Annual Meeting</b> <b>Annual Sermons</b> <b>January Sacramental Collection for Widows and Orphans</b> <b>B.</b> <b>Mrs. Barnes</b> <b>Rev. J. Beasley</b> <b>Mrs. Beasley</b> <b>Mrs. Bell</b> <b>Mrs. Bexer</b> <b>D. Birt, Esq.</b> <b>Mrs. Brocklebank</b> <b>A Friend, by Mrs. Bussell</b> <b>W. Capper, Esq.</b> <b>W. Champneys, Esq.</b> <b>A Cockburn, Esq.</b> <b>Mrs. Collingwood</b> <b>B. Cooke, Esq.</b> <b>Miss Dalworth</b> <b>Miss Eaton</b> <b>Miss A. Eaton</b> <b>Mrs. Edwards</b> <b>J. Field, Esq.</b> <b>Mrs. Fickl</b> <b>J. Franklin, Esq.</b> <b>Mrs. Franklin</b> <b>T. H. Fry, Esq.</b> <b>Mrs. Garrington</b> <b>W. S. Gover, Esq.</b> <b>N. Griffiths, Esq.</b> <b>Mrs. Hall</b> <b>Mr. E. Ham</b> <b>Mrs. Hartley</b> <b>Misses Hartley</b> <b>Miss Hallam</b> <b>H. Hills, Esq.</b> <b>C. Holmwood, Esq.</b> <b>Mrs. Holding</b> <b>Mrs. J. Hood</b> <b>Miss J. Hood</b> <b>Mrs. Hunt</b> <b>Mr. E. Hunter</b> <b>G. M. Jackson, Esq.</b> <b>Mr. Jobbins</b> <b>G. Johnston, Esq.</b> <b>Dr. Kidd</b> <b>Mrs. Laing</b> <b>Mrs. Leckie</b> <b>J. Leech, Esq.</b> <b>Mrs. Leech</b> <b>W. G. Lemon, Esq.</b> <b>W. B. Lewis, Esq.</b> <b>J. M. Little, Esq.</b> <b>Mrs. Marten</b> <b>G. Miller, Esq.</b> <b>J. A. Olding, Esq.</b> <b>Owen, Esq.</b> <b>S. Potter, Esq.</b> <b>Mrs. Potter</b> <b>J. Rix, Esq.</b> <b>Miss Rix</b>
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Mr. A. Hubbard.....	1 1 0
Mr. Moore.....	1 1 0
Mrs. Nicholson.....	1 1 0
George Street	1 1 0
Miss Parsons.....	1 1 0
Mr. G. Parsons.....	1 1 0
Miss Pimmett.....	1 1 0
Mr. Souter.....	1 1 0
Mr. Lister.....	1 1 0
Mr. Lowe.....	1 1 0
Mr. Brown, Ridgway ..	1 1 0
Mr. Shelly.....	1 1 0
Mr. Suter.....	1 1 0
Mr. Skarr.....	1 1 0
Mr. Stambled.....	1 1 0
Mr. Tubbs.....	1 1 0
Mr. C. Wilson.....	1 1 0
Mr. Wilson.....	1 1 0
Mr. J. Windham.....	1 1 0
Collected by—	
Rev. N. Ackland.....	1 1 0
Mr. Curll.....	1 1 0
Mr. Kinsman.....	1 1 0
Solar Mo.....	1 1 0
Missionary Boxes.....	1 1 0
Sunday School, Mr. F. A. Morrish.	
Mr. Thomas's Young Men's Class.....	1 1 0
Mr. Jasper's Bible Class.....	1 1 0
Boy's School.....	1 1 0
Girl's School.....	1 1 0
Infant School.....	1 1 0
Study of Collection for Widows' Fund.....	1 1 0
Mr. J. Pimmett, for Home Teacher.....	1 1 0
Thos. Pimmett.....	1 1 0
for Madagascar Church.....	1 1 0
Ramah Sunday School, Mount Street.	
Study of Collection.....	1 1 0
Rev. Subscription.....	1 1 0
Old Subscription.....	1 1 0
Mr. Pimmett's Donation.....	1 1 0
Total, 186. 6d.	
Jesse Street Chapel.	
Rev. R. Hipwood.	
Grand Collection.....	1 1 0
For Widows' and Orphan's Fund.....	1 1 0
Subscribers.	
Mr. V. W. Harris.....	1 1 0
Mr. E. Hipwood.....	1 1 0
Mr. W. Lamborne.....	1 1 0
V. Hills, Esq.,.....	1 1 0
Admiral Monday.....	1 1 0
Mr. Sparks.....	1 1 0
Mr. Sparks, for Mrs. Maria Sparks at South-Down.....	1 1 0
Collected by—	
Mr. Adams.....	1 1 0
Mr. Brooks.....	1 1 0
Mr. Dury.....	1 1 0
Mr. Dobson.....	1 1 0
Mr. Giddon.....	1 1 0
Mr. Haydon.....	1 1 0
Mr. Hawke.....	1 1 0
Mr. Starr.....	1 1 0
Mr. Stiles.....	1 1 0
Mr. Thomas.....	1 1 0
Mr. M. White.....	1 1 0
Missionary Boxes.....	1 1 0
Sabbath Schools.....	1 1 0
Total, 186. 6d.	
Union Chapel.	
Rev. C. B. Symes, B.A.	
Annual Collection.....	1 1 0
United Service Commercial Offering.....	1 1 0
For Widows' Fund.....	1 1 0
Sunday School, for Memorial Chapel, Kensington.....	1 1 0
Subscribers.	
Mr. and Mrs. Lavars.....	1 1 0
Mr. Peares.....	1 1 0
Mr. Polkinghorne.....	1 1 0
Mr. Rowse.....	1 1 0
Rev. C. B. Symes.....	1 1 0
Mr. J. Armstrong.....	1 1 0
Mr. W. Armstrong.....	1 1 0
Mr. N. Barter.....	1 1 0
Mr. Dawe.....	1 1 0
Mrs. Farley.....	1 1 0
Miss C. Lavars.....	1 1 0
Mr. Le Gayt.....	1 1 0
Mr. Lovelace.....	1 1 0
Mr. Moore.....	1 1 0
Miss Pope.....	1 1 0
Mrs. Service.....	1 1 0
Mr. Steward.....	1 1 0
Mr. Widger.....	1 1 0
Mr. Wilson.....	1 1 0
A Friend.....	1 1 0
Collected by Missionary Boxes.....	1 1 0
Total, 186. 6d.	
George Street Chapel.	
Mr. Greenway.....	1 1 0
Crabtree School Contributions.....	1 1 0
Hitchcock's.	
Emma Place Chapel.	
Collection.....	1 1 0
Icy Bridge.	
Collection.....	1 1 0
Deconfort.	
Princess Street Chapel.	
Rev. R. W. Carpenter.	
Annual Collections.....	1 1 0
For Widows' Fund.....	1 1 0
Sunday School.....	1 1 0
Collected after Lecture by Rev. T. Mann, for Memorial Churches, Madagascar.....	1 1 0
Subscribers.	
Mr. Bastard.....	1 1 0
Miss Berryman.....	1 1 0
Mr. Bourne.....	1 1 0
Rev. R. W. Carpenter.....	1 1 0
Mrs. M. F. Carpenter.....	1 1 0
Mr. P. C. Clarke.....	1 1 0
Mr. Colman.....	1 1 0
Mr. Crealock.....	1 1 0
Mr. Davies.....	1 1 0
Mrs. Egg.....	1 1 0
Miss Peak.....	1 1 0
Mr. Rawling.....	1 1 0
Mrs. Trant (Agnes).....	1 1 0
Mr. Trehana.....	1 1 0
Collected by—	
Miss Barnett.....	1 1 0
Miss Clarke.....	1 1 0
Miss Hall.....	1 1 0
Miss Head.....	1 1 0
Miss Head, for Union School at Santhapuram.....	1 1 0
Mrs. Rose.....	1 1 0
Miss Wood.....	1 1 0
Missionary Boxes.....	1 1 0
Total, 186. 6d.	
Wycliffe Chapel.	
Rev. H. F. Holmes.	
Missionary Sermons.....	1 1 0
Collection after Lecture by Rev. T. Mann.....	1 1 0
For Widows' Fund.....	1 1 0
Senior Female Bible Class.....	1 1 0
Sunday School.....	1 1 0
Little Alma Box.....	1 1 0
Collected by—	
Miss Cole.....	1 1 0
Miss A. Holmes.....	1 1 0
Miss E. Stewart.....	1 1 0
Total, 17s. 1d.	
Torpoint Chapel.	
Collections.....	1 1 0
For Widows' Fund.....	1 1 0
Mr. R. H. Down.....	1 1 0
A Friend.....	1 1 0
Missionary Boxes.....	1 1 0
Total, 1s.	
Kingsend and Cheseand.	
Monthly Contributions.....	1 1 0
Quarterly Collections.....	1 1 0
Sunday School Boxes.....	1 1 0
Annual Collections.....	1 1 0
Public Meeting.....	1 1 0
Total, 17s. 1d.	
Expenses.....	1 1 0
Total, 17s. 1d.	
Seaton and Seer.	
Rev. R. Penman.	
Seaton.	
Boxes.	
W. W.	

<b>Servant's Box</b> ..... 0 1 0 <b>Mrs. Wylie</b> ..... 0 5 0 <b>Mrs. Taylor</b> ..... 0 4 0 <b>Mrs. Castle</b> ..... 0 3 0 <b>The Sunday School</b> ..... 1 1 0 <b>Exs. Is., 107 12s. 6d.</b>	<b>Juvenile Association, for Mr. and Mrs. Crough's School, Maro...</b> ..... 0 0 0 <b>7th. Is. 6d.</b>	<b>Mrs. Galsland</b> ..... 0 3 0 <b>Miss Onay</b> ..... 0 5 0 <b>Smaller sums</b> ..... 1 12 4 <b>Collected after--</b> <b>Prayer Meetings</b> ..... 1 10 8 <b>Annual Sermons</b> ..... 15 7 8 <b>Annual Meeting</b> ..... 7 3 0 <b>Missionary Boxes</b> ..... 2 14 2 <b>Learner under will of late Mr. Hemper</b> ..... 10 0 0 <b>Juvenile Society, towards support of Native Teacher in India.</b> <b>Boxes and Cards</b> ..... 5 5 0 <b>Sunday Schoolers' Weekly Offerings</b> ..... 3 1 2 <b>Exs. 21s. 11d., 71d. 12s.</b>	<b>Classes.</b> <b>Miss Goddard</b> ..... 1 0 0 <b>Mr. Rathie</b> ..... 0 14 0 <b>Mr. Baste</b> ..... 0 12 0 <b>Mr. Anett</b> ..... 0 12 0 <b>M. A. Leigh</b> ..... 0 12 0 <b>Fractions</b> ..... 0 0 0 <b>Cheque by Messrs. Capliffe, Esq.</b> ..... 5 5 1 <b>Missionary Sermons</b> ..... 1 12 1 <b>Small sums</b> ..... 0 25 1 <b>Exs. 12s. 12d. 17s. 6d.</b> <b>Of which sum 10s. to 1 appropriated to Native Teacher Isaac Tonbridge, and the Rev. Dr. Mather, Miss Mura, and 2d. to the Miss Mary Gorman, in the Corbett's School, Madras.</b>
<b>Kewton.</b> <b>For Mr. T. C. Haslett.</b> <b>Contributions</b> ..... 1 10 0 <b>Exs. 12s. 6d.</b>	<b>Trinity Chapel.</b> <b>Rev. G. Gilbert.</b> <b>Sunday School</b> ..... 1 15 0 <b>B. M. Dryland</b> ..... 0 4 4 <b>A. J. Dryland</b> ..... 0 4 4 <b>27. 6s. 6d.</b>	<b>St. Mary Cray.</b> <b>Mr. E. Wells, Treasurer.</b> <b>Missionary Sermons</b> ..... 0 0 7 <b>Sunday School.</b> <b>Mrs. Wood's Box</b> ..... 0 1 11 <b>Mr. Taylor</b> ..... 0 0 8 <b>Miss Wells</b> ..... 0 3 2 <b>Miss C. Clarke</b> ..... 0 4 2 <b>Miss W. A. Clarke</b> ..... 0 5 2 <b>Miss Williams</b> ..... 0 4 7 <b>Mrs. White</b> ..... 0 11 2 <b>Miss Jarvis</b> ..... 0 3 7 <b>School</b> ..... 0 5 9 <b>Mr. Sparkes</b> ..... 0 1 0 <b>Miss Walsden</b> ..... 0 2 0 <b>Fractions</b> ..... 0 0 4 <b>112, 12s. 6d.</b>	<b>Tunbridge Wells.</b> <b>Mrs. Joshua Wilson, Treas.</b> <b>Collected by Mrs. Jane Wilson.</b> <b>Josh. Wilson, Esq.</b> ..... 20 8 <b>Mrs. Wilson</b> ..... 2 12 <b>Ditto, Family</b> ..... 1 14 <b>John Finch, Esq.</b> ..... 10 14 <b>Miss Kay</b> ..... 2 0 <b>Mrs. F. Thompson</b> ..... 1 1 <b>Mrs. Fokett</b> ..... 1 0 <b>Mr. A. Panther</b> ..... 0 15 <b>Mrs. Robert Nash</b> ..... 1 10 <b>Collected by Mrs. J. Schell</b> <b>Mrs. Rix</b> ..... 1 0 <b>Ditto, Family</b> ..... 1 0 <b>Mr. Dampier</b> ..... 1 0 <b>Rev. J. H. Thompson</b> ..... 0 15 <b>A Friend</b> ..... 0 15 <b>Miss Rutherford</b> ..... 0 10 <b>Mrs. J. Scholes</b> ..... 0 10 <b>Mr. and Mrs. Westall</b> ..... 0 10 <b>Sums under 10s.</b> ..... 0 15 <b>Miss Pinner</b> ..... 0 10
<b>Lee.</b> <b>Rev. R. H. Marten, B.A.</b> <b>Miss Aldridge</b> ..... 0 10 0 <b>Mr. Dodds</b> ..... 1 1 0 <b>Mrs. Eys</b> ..... 2 2 0 <b>The Mission Soc</b> ..... 1 1 0 <b>Mr. H. W. Eys</b> ..... 1 1 0 <b>Mr. C. T. Eys</b> ..... 0 10 0 <b>Mr. Foster</b> ..... 1 1 0 <b>Mrs. Hall</b> ..... 0 10 0 <b>Mr. Price</b> ..... 0 10 0 <b>Mrs. Thompson</b> ..... 0 10 0 <b>The Mission Soc</b> ..... 1 1 0 <b>Mr. Wilkinson</b> ..... 0 10 0 <b>A Friend</b> ..... 0 10 0 <b>Auxiliary Box</b> ..... 0 13 0 <b>184, 17s. 6d.</b>	<b>Milton-heat-Sittingbourne.</b> <b>Rev. W. E. Parrett.</b> <b>Collections</b> ..... 15 19 5 <b>Mrs. Barrow</b> ..... 0 10 0 <b>Mrs. Hildaway</b> ..... 0 13 0 <b>Mrs. Harnett</b> ..... 0 10 0 <b>Mr. A. Harnett</b> ..... 0 10 0 <b>Mr. F. Harnett</b> ..... 0 10 0 <b>Collected by Mrs. Bassett</b> ..... 3 2 2 <b>Sunday School and Missionary Boxes</b> ..... 5 19 5 <b>Exs. 6s. : 27d.</b>	<b>St. Mary Cray.</b> <b>Mr. E. Wells, Treasurer.</b> <b>Missionary Sermons</b> ..... 0 0 7 <b>Sunday School.</b> <b>Mrs. Wood's Box</b> ..... 0 1 11 <b>Mr. Taylor</b> ..... 0 0 8 <b>Miss Wells</b> ..... 0 3 2 <b>Miss C. Clarke</b> ..... 0 4 2 <b>Miss W. A. Clarke</b> ..... 0 5 2 <b>Miss Williams</b> ..... 0 4 7 <b>Mrs. White</b> ..... 0 11 2 <b>Miss Jarvis</b> ..... 0 3 7 <b>School</b> ..... 0 5 9 <b>Mr. Sparkes</b> ..... 0 1 0 <b>Miss Walsden</b> ..... 0 2 0 <b>Fractions</b> ..... 0 0 4 <b>112, 12s. 6d.</b>	<b>Tunbridge Wells.</b> <b>Mrs. Joshua Wilson, Treas.</b> <b>Collected by Mrs. Jane Wilson.</b> <b>Josh. Wilson, Esq.</b> ..... 20 8 <b>Mrs. Wilson</b> ..... 2 12 <b>Ditto, Family</b> ..... 1 14 <b>John Finch, Esq.</b> ..... 10 14 <b>Miss Kay</b> ..... 2 0 <b>Mrs. F. Thompson</b> ..... 1 1 <b>Mrs. Fokett</b> ..... 1 0 <b>Mr. A. Panther</b> ..... 0 15 <b>Mrs. Robert Nash</b> ..... 1 10 <b>Collected by Mrs. J. Schell</b> <b>Mrs. Rix</b> ..... 1 0 <b>Ditto, Family</b> ..... 1 0 <b>Mr. Dampier</b> ..... 1 0 <b>Rev. J. H. Thompson</b> ..... 0 15 <b>A Friend</b> ..... 0 15 <b>Miss Rutherford</b> ..... 0 10 <b>Mrs. J. Scholes</b> ..... 0 10 <b>Mr. and Mrs. Westall</b> ..... 0 10 <b>Sums under 10s.</b> ..... 0 15 <b>Miss Pinner</b> ..... 0 10
<b>Leitham.</b> <b>Rev. C. Chandler.</b> <b>Collection</b> ..... 4 0 7 <b>Missionary Boxes</b> ..... 2 4 0 <b>Exs. 7s. 6d., 21. 6s. 1d.</b>	<b>Northfleet.</b> <b>Rev. E. Corke.</b> <b>Annual Meeting</b> ..... 0 13 0 <b>Missionary Prayer Meeting</b> ..... 0 13 3 <b>Juvenile Society.</b> <b>Miss H. Hayes, card</b> ..... 1 14 0 <b>Boxes.</b> <b>Miss H. Hayes</b> ..... 0 1 7 <b>Miss R. Ryan</b> ..... 0 15 0 <b>Miss M. A. Wood</b> ..... 0 2 0 <b>Miss S. Corney</b> ..... 0 1 8 <b>Wm. H. Corley</b> ..... 0 2 7 <b>Wm. G. Card</b> ..... 0 1 7 <b>For Widows' Fund</b> ..... 1 2 7 <b>12s. 3d., 31. 7s. 7d.</b>	<b>Speldham.</b> <b>J. Rives, Esq., Treasurer.</b> <b>Subscriptions</b> ..... 20 8 3 <b>Previously acknowledged</b> ..... 34 12 0 <b>1st. Is.</b> <b>Juvenile Association, for a Day at Cuddapah, called Westbrooke</b> ..... 4 0 0	<b>Tunbridge Wells.</b> <b>Mrs. Joshua Wilson, Treas.</b> <b>Collected by Mrs. Jane Wilson.</b> <b>Josh. Wilson, Esq.</b> ..... 20 8 <b>Mrs. Wilson</b> ..... 2 12 <b>Ditto, Family</b> ..... 1 14 <b>John Finch, Esq.</b> ..... 10 14 <b>Miss Kay</b> ..... 2 0 <b>Mrs. F. Thompson</b> ..... 1 1 <b>Mrs. Fokett</b> ..... 1 0 <b>Mr. A. Panther</b> ..... 0 15 <b>Mrs. Robert Nash</b> ..... 1 10 <b>Collected by Mrs. J. Schell</b> <b>Mrs. Rix</b> ..... 1 0 <b>Ditto, Family</b> ..... 1 0 <b>Mr. Dampier</b> ..... 1 0 <b>Rev. J. H. Thompson</b> ..... 0 15 <b>A Friend</b> ..... 0 15 <b>Miss Rutherford</b> ..... 0 10 <b>Mrs. J. Scholes</b> ..... 0 10 <b>Mr. and Mrs. Westall</b> ..... 0 10 <b>Sums under 10s.</b> ..... 0 15 <b>Miss Pinner</b> ..... 0 10
<b>Leitham.</b> <b>Union Chapel.</b> <b>Rev. H. Baker.</b> <b>May Sermons</b> ..... 15 0 0 <b>For Widows' Fund</b> ..... 10 0 0 <b>W. H. Ropes, Esq., and Family</b> ..... 18 0 0 <b>Collected by Mrs. Baker.</b> <b>Rev. H. Baker</b> ..... 1 1 0 <b>Miss Cooper</b> ..... 1 0 0 <b>Mrs. Macardy</b> ..... 1 0 0 <b>Mr. Law</b> ..... 0 10 0 <b>Mrs. Taylor</b> ..... 0 8 0 <b>Mrs. Savage</b> ..... 0 8 0 <b>For Miss Sarah Johnstone</b> ..... 0 17 2 <b>Collected by Miss Duer.</b> <b>Mrs. Staley</b> ..... 1 0 0 <b>Mr. Moor</b> ..... 1 0 0 <b>Mrs. Selby</b> ..... 0 10 0 <b>Sundries</b> ..... 0 2 0 <b>Collected by Miss Eliza Wood.</b> <b>Henry Wood, Esq.</b> ..... 2 2 0 <b>James J. Joy, Esq.</b> ..... 1 1 0 <b>Mrs. Morgan</b> ..... 0 10 0 <b>Miss Wood</b> ..... 0 5 0 <b>Miss E. Wood</b> ..... 0 5 0 <b>Miss Ellen Lemon's Box</b> ..... 0 9 0 <b>Miss Emily Wood, for Child at Salem School</b> ..... 2 0 0 <b>Mrs. Baker's Bible Class</b> ..... 1 0 0 <b>Young Men's Bible Class</b> ..... 0 6 7 <b>Sunday School</b> ..... 3 0 3 <b>Ditto, for Memorial Chapel, Madras</b> ..... 3 8 0 <b>Collected by C. J. H. B. for ditto</b> ..... 0 7 0 <b>25. 9s.</b>	<b>Ramsgate.</b> <b>Rev. H. J. Bevis.</b> <b>Mr. G. M. Hinds, Treas.</b> <b>Mr. J. Fells, Secretary.</b> <b>Collected by Miss M. B. Sadler and Mrs. Spain.</b> <b>Mr. R. M. Hinds</b> ..... 1 1 0 <b>Mr. J. Fells</b> ..... 0 15 0 <b>Mr. Robinson</b> ..... 0 10 0 <b>Mr. Shobert</b> ..... 0 10 0 <b>Mr. Spain</b> ..... 0 10 0 <b>Mr. Gibbons</b> ..... 0 10 0 <b>Miss Baldock</b> ..... 0 10 0 <b>Miss Hayley</b> ..... 0 5 0 <b>Mr. Farrell</b> ..... 0 5 0 <b>Miss Day</b> ..... 0 5 0 <b>Mrs. Taylor</b> ..... 0 5 0 <b>Smaller sums</b> ..... 0 15 4 <b>Mrs. Atkinson, London.</b> ..... (D.) 1 0 0 <b>Collected by Miss Drayon.</b> <b>A Friend, per Rev. H. J. Bevis</b> ..... 5 0 0 <b>Mr. B. Young</b> ..... 1 1 0 <b>Mr. R. Blackburn</b> ..... 0 10 0 <b>Mr. Brann</b> ..... 0 10 0 <b>Smaller sums</b> ..... 1 2 0 <b>Collected by Miss Hurst and Mrs. Dennis.</b> <b>Rev. H. J. Bevis</b> ..... 1 0 0 <b>Mr. Turnbull</b> ..... 1 0 0 <b>Miss Small</b> ..... 0 10 0 <b>Miss Winn</b> ..... 0 10 0 <b>Mr. Pugh</b> ..... 0 10 0 <b>Smaller sums</b> ..... 1 2 0 <b>Collected by Miss Chapman.</b> <b>Dr. Henderson</b> ..... 1 1 0 <b>Mrs. Townley</b> ..... 0 10 0 <b>Miss Townley</b> ..... 0 10 0 <b>Miss West</b> ..... 0 10 0 <b>Mrs. Ought</b> ..... 0 5 0 <b>Mrs. Harnett</b> ..... 0 5 0	<b>Tunbridge Wells.</b> <b>Rev. W. M. Lennox.</b> <b>Miss Gorman, Treas.</b> <b>R. Baker, Esq.</b> ..... 1 1 0 <b>Mr. Cousins</b> ..... 0 4 4 <b>Mr. Read</b> ..... 0 4 4 <b>Mrs. Gorman</b> ..... 0 10 0 <b>Miss Gorman</b> ..... 0 5 0 <b>Mrs. J. Gorman</b> ..... 0 10 0 <b>Mrs. W. Gorman</b> ..... 0 10 0 <b>Miss E. Gorman</b> ..... 0 4 4 <b>Mrs. Featherstone</b> ..... 0 4 4 <b>Mrs. Collins</b> ..... 0 5 0 <b>Mrs. Annison</b> ..... 0 4 0 <b>Mrs. Muirhead</b> ..... 0 4 4 <b>Mrs. Snelling</b> ..... 0 4 4 <b>Mrs. Smith</b> ..... 0 5 0 <b>Mrs. Winter (2 qrs.)</b> ..... 0 2 8 <b>Mrs. Mercer</b> ..... 0 4 4 <b>Miss Harmer</b> ..... 0 2 0 <b>Mary Peel</b> ..... 0 7 0 <b>Miss Lower</b> ..... 0 2 0 <b>Mrs. Lower</b> ..... 0 2 0 <b>Mrs. P. Swain</b> ..... 0 2 0 <b>Mr. P. Swain</b> ..... 0 2 0 <b>Mrs. E. Sales</b> ..... 0 5 0 <b>Missionary Boxes.</b> <b>Mr. Harmer</b> ..... 0 2 0 <b>Mrs. Baker</b> ..... 0 4 2 <b>Mrs. Richardson</b> ..... 0 0 2 <b>School Children's.</b> <b>Mary Maynard</b> ..... 0 1 0 <b>Sarah King</b> ..... 0 4 0 <b>Jane Goddard</b> ..... 0 0 0 <b>A. Groombridge</b> ..... 0 0 0 <b>G. Denyer</b> ..... 0 1 1 <b>G. King</b> ..... 0 4 1 <b>M. A. Witham</b> ..... 0 1 2 <b>T. Walker</b> ..... 0 2 10	<b>Tunbridge Wells.</b> <b>Mrs. Joshua Wilson, Treas.</b> <b>Collected by Mrs. Jane Wilson.</b> <b>Josh. Wilson, Esq.</b> ..... 20 8 <b>Mrs. Wilson</b> ..... 2 12 <b>Ditto, Family</b> ..... 1 14 <b>John Finch, Esq.</b> ..... 10 14 <b>Miss Kay</b> ..... 2 0 <b>Mrs. F. Thompson</b> ..... 1 1 <b>Mrs. Fokett</b> ..... 1 0 <b>Mr. A. Panther</b> ..... 0 15 <b>Mrs. Robert Nash</b> ..... 1 10 <b>Collected by Mrs. J. Schell</b> <b>Mrs. Rix</b> ..... 1 0 <b>Ditto, Family</b> ..... 1 0 <b>Mr. Dampier</b> ..... 1 0 <b>Rev. J. H. Thompson</b> ..... 0 15 <b>A Friend</b> ..... 0 15 <b>Miss Rutherford</b> ..... 0 10 <b>Mrs. J. Scholes</b> ..... 0 10 <b>Mr. and Mrs. Westall</b> ..... 0 10 <b>Sums under 10s.</b> ..... 0 15 <b>Miss Pinner</b> ..... 0 10 <b>Collected by Mrs. A. Richardson.</b> <b>Mr. Maddock</b> ..... 1 0 0 <b>Mrs. Maddock</b> ..... 1 0 0 <b>Mr. E. M. Strang</b> ..... 2 4 1 <b>Mrs. Colls</b> ..... 0 10 0 <b>Miss Pinner</b> ..... 0 10 0 <b>Sums under 10s.</b> ..... 1 12 0 <b>Collected by Miss L. Martin.</b> <b>Mrs. Acton</b> ..... 1 0 0 <b>Mr. Brackett</b> ..... 1 0 0 <b>Mr. Heather</b> ..... 0 10 0 <b>Mr. Towson</b> ..... 1 10 <b>Mr. Stephens</b> ..... 1 0 0 <b>Mr. Stapley</b> ..... 0 10 0 <b>Mr. Tolson</b> ..... 0 10 0 <b>W. P. Jones, Esq., for China</b> ..... 0 10 0 <b>Sums under 10s.</b> ..... 1 12 0 <b>Collected by Miss E. Smith.</b> <b>Miss Roberts</b> ..... 2 10 0 <b>Miss Walsburn</b> ..... 2 10 0 <b>Rev. A. Bishop</b> ..... 0 10 0 <b>Collected by Mrs. Wells.</b> <b>Mr. E. Wells</b> ..... 1 0 0 <b>Sums under 10s.</b> ..... 0 10 0 <b>Cards and Boxes.</b> ..... 0 10 0 <b>Sunday School</b> ..... 2 10 0 <b>Anniversary Collections</b> ..... 2 10 0 <b>Juvenile Association, for Native Teacher Chokkan at So.</b> ..... 2 5

	Collected by Miss Thompson.	For Widows' Fund	1 0 0	Park Chapel.
Baker.	Mr. Taplin .. 1 0 0	A Lady, by Mr. Okeill	0 2 0	Rev. J. Brown, R.A.
	Mrs. Martin .. 0 10 0	A Friend, by Mr.	2 0 0	Collection .....
	Mrs. Richardson .. 0 10 0	Henslewood	7 10 3	40 4 0
1 1 0	Mr. Carpenter .. 0 5 0	Sacramental Collection		Pendleton Chapel.
0 10 0	Mrs. Phillips .. 0 5 0	for Widows' Fund	12 10 10	Rev. S. St. N. Dobson, R.A.
0 10 0	Mrs. Lawson .. 0 5 0	12s. 10s. 10d.		Collection .....
0 5 0	Mrs. Jones .. 0 5 0			For Mrs. Dobson .....
0 4 0	Mrs. Rowell .. 0 4 0	New Windsor Chapel.		4 2 0
0 14 7	Miss Pugsley .. 0 6 0	Rev. T. G. Lee.		Juvenile Missionary Society .....
0 3 0	Mr. Bithray .. 0 5 0	Collection .....	0 2 0	For Widows' Fund .....
	Mr. Blenken .. 0 4 0	For Widows' Fund .....	2 0 0	2 0 0
	Mrs. Atkins .. 0 4 0	Juvenile Association .....	12 10 10	4s. 10s. 2d.
	Mrs. Jeffery .. 0 3 0	12s. 10s. 10d.		
	Mrs. Friendship .. 0 2 0			Free Trade Hall.
	Mrs. Smith .. 0 6 0			Public Meeting, Collection .....
ke.	Collected by Mrs. Watts.	Eccles.		60 7 2
	Mr. J. Watts ? .. 0 10 0	Rev. G. H. Brown.		
0 9 0	Mrs. Watts .. 0 10 0	Collection .....	119 13 0	Hope Chapel.
0 3 0	Miss Watts .. 0 5 0	Congregational Society .....	17 14 3	Rev. G. B. Butler.
0 10 0	Mr. Jno. Smith .. 0 10 0	For Widows' Fund .....	19 0 0	Collection .....
0 7 0	Mr. Jas. Smith .. 0 10 0	1862. 12s. 10d.		121 14 11
0 10 0	Mrs. Bishop .. 0 5 0	Knot Mill Chapel.		
0 10 0	Ann Jones .. 0 5 0	Rev. J. Rawlinson.		N.B.—The sum of 121. was omitted in the Magazine of May, last year, but included in the Annual Report.
0 0 1	Sunday Schools .. 2 11 4	Collection, per T. Jackson, Esq. ..	6 17 3	Callyhurst Street.
0 17 0	A Friend's Special Thank Offering, for Mr and Mrs. Gill's Providential Escape. ....	Juvenile Society ..	8 10 8	Collection .....
0 4 0		For Widows' Fund ..	2 7 3	1 10 0
1 0 0		Sabbath School ..	10 0 0	
0 6 0		24. 1s. 10d.		
0 5 0				
	Missionary Boxes.	Grosvener Street Chapel.		
0 11 0	Mrs. Gill .. 0 14 2	Rev. Patrick Thomson.		
0 5 0	Mrs. Pearce .. 0 5 0	Collection .....	22 10 1	Richmond Chapel.
0 2 7	Miss Thompson .. 0 8 11	Memorial Church ..	1 0 0	Rev. D. Davies.
0 5 0	Miss Irwin .. 0 3 0	For Widows' Fund ..	18 10 0	Collection, per Mr. Cox .....
0 2 0	Master Horroath .. 0 0 0	Ladies' Association ..	20 0 0	120 0 0
0 0 0	Miss Rogers .. 0 5 0	Young Men's Society ..	20 0 0	For Widows' Fund .....
11 0 0	Miss Cox .. 0 0 0	20s. 10s. 10d.		104 0 1
4 0 0	Master Taylor .. 0 8 6			32s. 6d. 7d.
	Miss Luff .. 0 5 3	Rusholme Road.		
	Master Blacklee .. 0 0 0	Rev. A. Thomson.		
	Miss Walton .. 0 6 3	Collection .....	23 6 0	
	Miss Virgo .. 0 4 2	Ladies' Association ..	20 7 1	
	Miss Plasted's Box .. 0 3 11	Sunday School ..	4 3 10	
	Fractions .. 0 0 4	For Native Girl ..	2 0 0	
	E. 15s. 6d.; 57s. 2s. 10d.	Saville Street School ..	5 2 1	
		For Widows' Fund ..	10 0 0	
		20s. 10s.		
	LANCASHIRE.	Garendish Chapel.		
	Best Lancashire Auxiliary Society.	Rev. J. Parker, D.D.		
	J. Sidebottom, Esq., Treas.	Collection .....	127 11 0	
	Manchester.	Boxes, per Mr. Pope ..	3 15 3	
	Booth Street Welsh Independent.	For Widows' Fund ..	15 0 0	
	Collection .....	Congregational and Juvenile Society ..	15 0 0	
		For Native Teacher at Madras ..	10 0 0	
	Bosdon.	20s. 10s. 10d.		
	Rev. A. Morris.	Rusholme Chapel.		
	Collection .....	Collection .....	4 0 4	
	Memorial Church ..	Harpertrey Chapel.		
	For Mr. Rigby ..	Rev. H. H. Weeks.		
	Widows & Orphans ..	Collection .....	11 2 6	
	172s. 10s. 10d.	For Widows' Fund ..	5 4 0	
		12s. 7s. 2d.		
	Oldham Road.	Charlestown Chapel.		
	Rev. J. Redell.	Collection, per Mr. Wilcock ..	3 3 11	
	Juvenile Association ..	For Widows' Fund ..	0 3 0	
	Collection .....	3s. 11s. 11d.		
	For Mrs. Gordon's School, Lancaster ..	Cheetham Hill.		
	For Widows' Fund ..	Collection .....	28 2 0	
	4s. 10s. 2d.	Sabbath School ..		
		Madagascar Mission Church ..	5 0 0	
		Do., General Fund ..	20 7 4	
		For Widows' Fund ..	2 12 5	
		12s. 10s. 10d.		
	Zion Chapel.			
	Rev. James Gwyther.			
	Collection .....			
	Senior Girls' Sunday School ..			
	2 17 11			
	Young Men's Association ..			
	12 10 2			
	By Collectors ..			
	7 15 2			

<b>Beckdale.</b> [Milton Congregational Church. Rev. H. W. Parkinson. Collection ..... 13 0 0 Sunday School, for the Native Girl, Jane Graham Millard ..... 2 0 0	<b>Stretford.</b> Congregational Church. For Widows' Fund, per Mr. Baker ..... 1 10 0 School ..... 1 15 0 at 14s. 6d. Brycesmith, Esq., for Mission Churches, Madagascar ..... 20 0 0	Miss M. Thorburn ..... 1 19 0 Mrs. Woodcock ..... 0 10 0 Mrs. Ward ..... 0 11 0 Classes in Sabbath School. Mrs. Thorburn ..... 1 3 0 Miss Grundy ..... 0 15 7 Miss M. Thorburn ..... 0 2 0	Mr. R. M. Heap ..... 1 0 0 Miss F. Job ..... 0 10 0 Mrs. H. Heap ..... 1 0 0 Per Mrs. Henry ..... 1 1 0 Collected by Miss James. Mrs. Howell ..... 1 0 0 Mrs. Harpaves ..... 0 5 0 Mrs. W. W. Ruffin ..... 1 0 0 Mrs. Rogerson ..... 0 5 0 Mrs. Cooke ..... 0 5 0 Mrs. Bartlett ..... 0 5 0 Mrs. Knipe ..... 0 5 0 Mrs. Stanley ..... 0 5 0 Mrs. Luce ..... 0 2 0 Mrs. James ..... 1 1 0 Mrs. Caldwell ..... 0 10 0 Mrs. Holmes ..... 0 10 0 Mr. Dale ..... 0 10 0 Miss James ..... 1 1 0
Ladies' Association. Mrs. Ormerod, Secretary. Collected by Miss Ashworth. Mrs. Ashworth ..... 1 0 0 Mr. Jas. Ashworth ..... 0 10 0 Mr. E. Ashworth ..... 1 0 0 Mrs. Ormerod ..... 0 10 0 Sums under 10s. .... 0 5 0	<b>Middleton.</b> Rev. B. Shaw. Collection ..... 10 0 0 Burnage School. Collection ..... 7 7 0	Boxes. Mrs. Cocker ..... 1 0 0 Mr. Hampton ..... 0 10 0 Miss Grundy ..... 0 14 0 Mr. T. Whitehead, Rock Street ..... 0 6 0 For Widows' Fund ..... 1 0 0 Missionary Sermon ..... 3 10 10 21s. 6d. 6d.	Collected by Miss Marylin. Mrs. E. N. Wood ..... 0 5 0 Mrs. Ogden ..... 0 10 0 Mrs. Stour ..... 0 5 0 A Friend ..... 0 5 0 Mrs. Lewis ..... 1 0 0
Collected by Mrs. Curtis and Miss Gairdne. Sums under 10s. .... 1 9 0 Collected by Mrs. R. Kelsall. Mr. Davenport ..... 1 0 0 Mr. Duncan ..... 1 0 0 Mr. R. Kelsall ..... 5 0 0 Mr. J. Kelsall ..... 5 0 0 Mr. Owen Marsh ..... 1 0 0 Mr. Nason ..... 0 10 0 Mrs. Pagan ..... 1 0 0 Mr. J. T. Pagan ..... 0 10 0 Mrs. J. T. Pagan ..... 0 10 0 Mr. Shaw ..... 2 2 0 Mr. Staley ..... 1 0 0 Mrs. Staley ..... 0 10 0 Mr. Williams ..... 1 0 0 Sums under 10s. .... 1 1 0	Chapel Street Chapel. Rev. S. Chisholm. Collection ..... 14 4 0 Juvenile Society, per Mr. Tattersall ..... 10 0 0 For Widows' Fund ..... 2 0 0 20s. 4s. Droyliden Chapel. Rev. A. Cran. Collection ..... 5 10 11 Patricroft Chapel. Rev. G. Shaw. Collected at Annual Sermons ..... 5 5 5 Missionary Boxes ..... 2 5 10 21s. 11s. 6d.	Castlecroft Chapel. Rev. W. Roseman. Collection, Subscriptions, &c. .... 20 5 1 New Road Chapel. Rev. J. H. Ouston. Collection ..... 4 5 4 John Young, Esq. .... 2 2 0 New Road Sunday School ..... 4 5 4 A Boy's Missionary Box ..... 0 5 3 Coll. from Districts by— Miss Shaw ..... 2 5 0 Miss Holt ..... 5 1 10 Miss Hodgson ..... 4 10 10 For Widows' Fund ..... 1 10 1 27s. 11s. 6d.	Collected by Miss Ogden. Mr. Drinkwater ..... 0 10 0 Mr. Brooks ..... 0 10 0 Mrs. Gillham ..... 0 5 0 Mrs. D. Bell ..... 0 5 0 Mrs. Wille ..... 0 5 0 Mrs. Ropes ..... 0 5 0 Mrs. Brookes ..... 0 5 0 Miss Dalling ..... 0 5 0 Mrs. Ellis ..... 0 5 0
Collected by Miss Craven. Mr. Craven ..... 1 0 0 Mrs. Craven ..... 0 12 0 Mrs. John Irving ..... 0 10 0 Miss Sugden ..... 0 10 0 Sums under 10s. .... 2 1 10	Tipping Street Chapel. Rev. J. Lowin. Collection ..... 5 10 0	Less Expenses ..... 27 5 0 Bury District ..... 78 10 6 Less Expenses ..... 29 5 3 Total ..... 48 1 3 East Auxiliary Total ..... 200 1 0	Collected by Miss H. Pritchard. Mrs. Kirkus ..... 1 1 0 Mrs. B. Woodward ..... 1 1 0 Mrs. J. S. Blease ..... 1 1 0 Mrs. R. J. Horton ..... 0 10 0 Mr. Thomas Wood ..... 0 10 0 Miss Morley ..... 0 10 0 Mr. Samuel Vey ..... 0 10 0 The Misses Pritchard ..... 0 10 0 Mrs. E. Hughes ..... 0 10 0 A Friend ..... 0 10 0 Mr. W. J. Mason ..... 0 10 0 Mrs. Cook ..... 0 10 0 Mrs. Pope ..... 0 10 0 Mrs. Sutton ..... 0 10 0 Mrs. J. G. Whyte ..... 0 10 0 Miss Morris ..... 0 10 0 Mr. Geo. Mason ..... 0 10 0 Miss Ann Evans ..... 0 10 0 Mrs. Hepburn ..... 0 10 0 Mrs. Dunlop ..... 0 10 0
Col. by Mrs. & Miss Leach. Rev. W. March ..... 1 0 0 Mr. Leach ..... 1 0 0 Mr. H. T. Ratliff ..... 1 1 0 Mr. Robinson ..... 0 10 0 Sums under 10s. .... 0 19 0	<b>Broughton.</b> Congregational Church. Rev. J. Munster. Juvenile Association 25 0 0	<b>Manchester.</b> C. Potter, Esq. .... 25 0 0 S. and W. O., for Widows' Fund ..... 0 2 0	West Lancashire Auxiliary. Samuel Job, Esq., Treas. <b>Liverpool.</b> Collections. Public Meeting ..... 29 5 7 Juvenile Meeting ..... 11 13 9 At Hope Hall ..... 6 15 11 The late Mr. Matthew Roberts, per Mr. T. O. Jones, less the duty ..... 200 0 0 W. Croftfield, Esq. .... 10 0 0 Samuel Job, Esq. .... 10 0 0
Collected by Miss Moore. Mr. Jas. Moore ..... 1 1 0 Mr. J. H. Moore ..... 1 1 0 Mr. J. E. Moore ..... 1 1 0 Miss Moore ..... 1 1 0 Miss M. Moore ..... 1 1 0 Messrs. Adams and Holden ..... 1 0 0 Mrs. Arundel ..... 0 10 0 Mrs. J. Ashworth ..... 0 10 0 Mr. Jas. Hamilton ..... 0 10 0 Sums under 10s. .... 1 5 7 For Widows' Fund ..... 5 5 5 Exa. 4s. 6d. 14s. 12d.	<b>Fendlebury.</b> Rev. A. Bell. For Widows' Fund ..... 5 10 0 <b>Bury.</b> J. Young, Esq., Secretary. Collection, Public Meeting ..... 5 15 5 <b>Bethel Chapel.</b> For 1898-9. Rev. W. E. Thorburn, M.A. Subscribers. W. E. Woodcock, Esq. .... 2 0 0 Rev. W. E. Thorburn, M.A. .... 1 0 0 Mrs. Thorburn ..... 1 0 0 The Misses Thorburn ..... 1 0 0 Mr. J. Trimble ..... 1 0 0 Mr. H. Trimble ..... 0 10 0 Mr. J. Maxwell ..... 0 10 0 Mrs. Maxwell ..... 0 5 0 Mr. Jas. Holt ..... 0 5 0	Great George Street Chapel. Rev. E. Mellor. Collections ..... 124 16 10 Ladies Auxiliary. Miss James, Treasurer. Collected by Miss Howell, for Miss F. E. Job. Mrs. Job ..... 0 10 0 Mrs. Croftfield ..... 1 0 0 Mrs. Hughes ..... 0 10 0 Mrs. Harris ..... 0 5 0 Mrs. Moore ..... 0 10 0 Mrs. Rafter ..... 0 5 0	Juvenile Society. Per Mr. Geo. Mansell 15 11 A Friend, per Mr. J. B. Blackaller, for the Madagascar Fund ..... 5 0 0 Bedford Street Schools ..... 0 11 5 207s. 11s. 6d.
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<b>Haywood.</b> Congregational Chapel. Collection, per Mr. T. Knight ..... 5 18 5 Juvenile Missionary Meeting ..... 1 8 1 Madagascar ..... 5 10 1 Knight and Mason, T. Hodgkinson, for Samuel Bethel ..... 5 0 0 Exa. 10s., 10s. 6d. W. S. Job, for India ..... 5 0 0	W. S. Job, for India ..... 5 0 0 Miss Grundy ..... 10 1 1	W. S. Job, for India ..... 5 0 0 Miss Grundy ..... 10 1 1	W. S. Job, for India ..... 5 0 0 Miss Grundy ..... 10 1 1

Wm. Ha-Ann Larim at 8 0 0 d'n In- traas 15 0 0 ole, r's ry- 10 0 0 ola 5 0 0 r es 12 6 2 rial fa- 7 5 8 lay 3 8 5 A ) 1 1 0 A 1 1 0 1 13 8 ja- 0 14 8 mr 3 7 7 ms 0 12 8 Ed.	<b>Bethel Chapel (Welsh Independent).</b> Juvenile Association 10 10 0 Burlington Street School 4 3 0 Wapping Sunday School 4 0 0 Green Lane ditto 0 13 0 Exs. 17l. 4s. 2d.; 1863l. 7s. 2d.  <b>Liverpool.</b> Welsh Chapels. Great Crosshall Street. Rev. J. Thomas. Collection 29 13 0 For Widows' Fund 2 0 0 31l. 13s. Great Mersey Street. Rev. W. Roberts. Contributions .... 3 16 0  <b>Bolton.</b> St. George's Road. For Widows' Fund 4 0 0  <b>Hornwich.</b> Rev. M. Hardaker. Contributions . . 7 15 7  <b>Oldham.</b> Rev. E. M. Davies, Treas. Rev. J. Hodgson, Secretary. 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The late Miss Walker 0 5 8 Mrs. Ellis Knowles 3 2 7 Grimebaw Street Chapel, Congrega- tional and Juvenile Society, by Mr. Tomlinson 5 0 32	<b>Cannon Street Chapel</b> Juvenile Society, by Mr. Teale 10 2 9 Lancaster Road Chapel Juvenile Society, by Mr. Parnaby 4 4 10 Pleestwood, Collec- tion for Widows and Orphans, by Rev. Henry Lings 4 0 0 Exs. 2s. 6d.; 61l. 10s.  <b>Rockdale.</b> Providence Chapel. Per Mr. B. Clegg. Missionary Sermons 11 0 7 United Public Meeting 6 12 10 Juvenile Association 0 14 0 For Widows' Fund 2 5 0 Juvenile Collections 3 8 10  <b>Subscriptions.</b> Mr. G. Whittaker 1 0 0 Mr. W. B. Hill 1 0 0 Rev. G. Marshall 0 10 0 Mr. J. W. Bamford 0 10 0 Mr. E. Norris 0 10 0 Mr. B. Clegg 0 10 0 Mr. J. Butterworth 0 10 0 Mr. J. Ogden 0 10 0 Mr. J. Turley 0 10 0 Mr. W. Wallace 0 10 0 Mr. W. Walker 0 10 0 Mr. J. Barrow 0 10 0 Mr. G. Walker 0 5 0 Mr. W. Hill, jun. 0 2 0 Mr. Scott 0 2 0 Mr. Kerr 0 2 0  <b>Ladies' Association.</b> Miss Parker 0 5 0 Miss Watson 0 5 0 Mrs. Ogden 0 5 0 Mrs. G. Whittaker 0 5 0 Mrs. S. Barker 0 5 0 Mrs. J. Williamson 0 4 0 Mrs. Robinson 0 3 0 Miss Russell 0 3 0 Mrs. Howorth 0 3 0 Mrs. Lord 0 3 0 Mrs. Clow 0 4 0 Mrs. Bamford 0 4 0 Mrs. J. Butterworth 0 4 0 Miss Clegg 0 4 0 Miss Williamson 0 4 0 Ex. 12s. 2d.; 20l. 12s. 2d.  <b>St. Helen's District Aux- iliary.</b> W. W. Pilkington, Esq., Treasurer. Rev. E. Giles, Secretary.  <b>Huyton.</b> Rev. E. Giles.  <b>Mrs. Allison 0 5 0</b> Mrs. A. Barker 0 10 0 Miss Birch 0 1 8 M. A. Briskow 0 4 0 Mrs. Brown 0 5 0 Rev. E. Giles and Family 5 0 0 Mrs. Greenwood 0 5 0 Mrs. Grimshaw 0 5 0 Mrs. Gore 0 5 0 Mr. Howard Horsley 2 0 0 Mrs. Howorth 0 10 0 Mr. Johnson 0 5 0 Mr. Lightfoot 0 5 0 Miss J. Lancaster 0 5 0 Miss Lonsdale 1 1 0 Mrs. Charles Peck 0 10 0 Miss Rigby 0 10 0 Mrs. Rigby 0 10 0 Mr. Roberts 1 0 0 Mr. H. Roberts 1 0 0 Mr. Morton Sparke 1 1 0 Mrs. Morton Sparke 0 3 0 Miss L. C. Sparke 0 3 0 Miss Small 0 2 0 Mr. J. M. Stewart 1 0 0 S. A. Titawell 0 7 0 Miss Williams 0 1 0	<b>Special, for Chinese</b> Medical Mission, Miss Lonsdale 1 0 0 Grant for Sacra- mental Fund, for Widows and Or- phans of Mission- aries 5 0 0 Annual Sermons 14 9 1 Annual Meeting 3 14 8 Sunday School 4 10 10 A Lady, Donation for Orphan Family of Mr. Helmore 0 10 0 Exs. 14s. 6d.; 47l. 14s. 6d.  <b>Golbourn.</b> Congregational Church 3 7 0  <b>Newton-le-Willows.</b> Rev. J. Allath. Annual Sermons and Meeting 21 9 8 Sunday School 1 7 0 For Widows' Fund 4 3 8 Exs. 2s.; 26l. 10s.  <b>Ratford.</b> Rev. J. Widdows. Annual Sermons 2 17 3  <b>Runcorn.</b> Rev. A. Howson. Annual Sermons 14 2 8 Annual Meeting 7 12 0 Juvenile Offerings 1 10 0 Missionary Boxes 2 0 8 Exs. 4s.; 21l. 8s. 11d.  <b>St. Helen's.</b> For Widows' Fund 8 4 0 Annual Sermons 27 1 4 Annual Meeting 2 11 7 Sunday School 9 1 8 Missionary Boxes 4 0 8 Ex. 2s. 2d.; 25l. 11s. 11d.  <b>Warrington.</b> Rev. E. Jessop. Annual Sermons 21 1 8 Annual Meeting 26 11 2 Mr. J. Andrews's Box 0 3 2 Exs. 4s. 6d.; 44l. 11s. 7d. Total 204 6 8  <b>Southport.</b> East Bank Street Chapel, additional. Smith Hall, Esq. 1 1 0  <b>Tattington.</b> For Widows' Fund 1 1 6  <b>Tintwistle.</b> Rev. E. G. Milne, M.A. Mrs. Rhodes, Treasurer. Rev. E. G. Milne 1 0 0 Mr. W. Platt 1 1 0 Mr. T. Platt 1 1 0 Mrs. E. Platt 1 1 0 Mr. T. Rhodes 1 1 0 Mrs. James Rhodes 1 1 0 Miss Garlick 0 10 0 Mr. Barber 0 10 0 Missionary Sermon 7 9 2  <b>Collected by—</b> Miss Garlick 1 17 2 Mrs. Rhodes 0 10 2 Miss Catherine Milne's Missionary Box, for Rev. J. F. Ashlon's School, Madras 0 11 8 Mrs. Moor's Mis- sionary Box 0 1 8
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<p><b>Mrs. Senior's do.</b> 0 6 1  <b>From Sunday School</b> 1 10 0  <b>Miss Jane Robinson</b> 0 1 0  <b>Mrs. Turton</b> 0 4 4  <b>Mr. W. Rhodes</b> 0 3 0  <b>For Widows' Fund</b> 1 14 4  <b>Rev. do., 22/2, 23/2.</b></p> <p><b>Utterston.</b>  <b>Mrs. F. Evans</b> 0 10 0  <b>Mr. W. Briggs</b> 0 2 0  <b>Mr. W. Ralph</b> 0 3 0  <b>W. Wilson, Esq.</b> 0 3 0</p> <p><b>Collected by—</b>  <b>Miss Sillery and</b>  <b>Mrs. Hughes</b> 1 2 0  <b>Miss Roe and a</b>  <b>Friend</b> 0 9 3  <b>Swatgate School</b> 1 4 3  <b>Swatgate ditto</b> 0 2 0  <b>For J. J. Steinitz, in</b>  <b>Mr. Blee's School</b> 3 0 0  <b>For Widows' Fund</b> 0 13 0  <b>24/2, 25/2.</b></p> <p><b>LINCOLNSHIRE.</b>  <b>Barton-on-Humber.</b>  <b>Rev. J. Hoyle, Secretary.</b>  <b>Mr. H. W. Alcock, Treas.</b>  <b>Collected by Mrs. Hoyle.</b>  <b>Mrs. Tomblinson</b> 1 1 0  <b>E. Brown, Esq.</b> 1 0 0  <b>Mr. G. W. Robinson</b> 1 0 0  <b>Mr. Tomblinson</b> 0 18 0  <b>Mr. Morley</b> 0 10 0  <b>Mr. Craddock</b> 0 3 0  <b>Rev. J. Hoyle</b> 0 3 0  <b>Mr. Mason</b> 0 3 0  <b>Mr. Nowell</b> 0 3 0  <b>Smaller sums</b> 0 3 11  <b>Miss England, Mis-</b>  <b>sionary Box</b> 0 8 7</p> <p><b>Collected by Mrs. Hall.</b>  <b>Mrs. Harker</b> 0 10 0  <b>Mrs. Woodall</b> 0 10 0  <b>Mrs. Baby</b> 0 6 0  <b>Mr. J. Gibson</b> 0 2 0  <b>Small sums</b> 0 5 0  <b>Collections</b> 5 0 0  <b>Barrow, Collections</b> 1 14 0  <b>14/2.</b></p> <p><b>Boston.</b>  <b>End Lion Street.</b>  <b>Rev. J. Shaw.</b>  <b>For Two Years.</b>  <b>For Widows' Fund</b> 3 14 4  <b>Collection</b> 5 8 4  <b>J. Oldrid, Esq.</b> 4 4 0</p> <p><b>Collected by Mrs. Shaw.</b>  <b>Rev. J. Shaw</b> 1 1 0  <b>Edith</b> 0 2 0  <b>Mrs. Stevens</b> 0 4 0  <b>Mrs. Dickens</b> 0 8 0  <b>Miss Veal</b> 0 10 0  <b>Mrs. W. H. Hall</b> 0 8 0  <b>Mrs. Aiken</b> 0 0 0  <b>Mrs. Dickenson</b> 0 4 0</p> <p><b>Collected by Miss F. Oldrid.</b>  <b>Mrs. Oldrid</b> 0 12 0  <b>Mrs. Pearson</b> 0 3 0  <b>Mrs. Parker</b> 0 8 0  <b>Mr. Norton</b> 0 8 0  <b>Mrs. Wilkinson</b> 0 4 0  <b>Mrs. Dawson, for</b>  <b>Colonies</b> 0 3 0  <b>Small sums</b> 1 10 11  <b>Box</b> 1 0 0  <b>Mrs. Hall's Box</b> 0 12 0  <b>Mrs. E. Smith's do.</b> 0 7 1  <b>Rev. do., 26/2, 27/2.</b></p> <p><b>Grimsby.</b>  <b>For Mr. G. Miller.</b>  <b>Contributions</b> 6 15 11</p>	<p><b>Lincoln.</b>  <b>Rev. O. Scott, LL.B.</b>  <b>Contributions</b> 95 15 9  <b>For Widows' Fund</b> 0 1 0  <b>Rev. do., 26/2, 27/2.</b></p> <p><b>Louth.</b>  <b>Mrs. Marshall, for</b>  <b>Mrs. Sewell</b> 1 0 0</p> <p><b>Sheffield.</b>  <b>Collected by a Lady</b> 1 0 0</p> <p><b>MIDDLESEX.</b>  <b>Edgway.</b>  <b>Rev. W. Isaacs.</b>  <b>Collection for Wi-</b>  <b>dows, &amp;c.</b> 5 0 0  <b>D. Radford, Esq.</b> 5 5 0  <b>Rev. W. Isaacs</b> 1 1 0  <b>Mrs. Strudwick</b> 1 1 0  <b>Mr. Trull</b> 1 1 0  <b>Mr. Fountain</b> 1 1 0  <b>Missionary Sermons</b> 14 0 0  <b>Special, to Rev. W.</b>  <b>H. Hall, for Mission</b> 5 0 0  <b>Juvenile Missionary</b>  <b>Society, including</b>  <b>Master Ken-</b>  <b>worthy's Box,</b>  <b>&amp;c. &amp;c.</b> 4 0 0  <b>Miss Home's Box</b> 0 2 4  <b>Miss Boyle's Box</b> 0 2 3  <b>Rev. do., 28/2, 29/2, 30/2.</b></p> <p><b>Edmonton and Tottenham.</b>  <b>Rev. A. Hall.</b>  <b>Mr. J. F. Murry, Treasurer.</b>  <b>Collected by Miss Allard.</b>  <b>Mr. Grainger</b> 0 10 0  <b>Mr. Coventry</b> 0 10 0  <b>Mrs. Sykes</b> 0 10 0  <b>Mrs. Thurgood</b> 0 10 0  <b>Mrs. Kitchy</b> 0 4 4  <b>Jessie Babay</b> 0 3 0</p> <p><b>Collected by Miss Bunnell.</b>  <b>Mr. and Mrs. Hufham</b> 1 0 0  <b>Mr. Bunnell</b> 1 1 0  <b>Mrs. Bunnell</b> 0 5 0  <b>Mrs. Cowne</b> 0 10 0  <b>Miss Rower</b> 0 5 0  <b>Miss Tilley</b> 0 1 0  <b>Lucy Smith</b> 0 1 0  <b>Mrs. Cox (D.)</b> 0 2 0</p> <p><b>Collected by Miss Wilkinson.</b>  <b>Mrs. Smith</b> 0 6 0  <b>Mrs. Hinchley</b> 0 2 0  <b>Mrs. Roberts</b> 0 3 0  <b>Mrs. Topha</b> 0 3 0  <b>Ann Wood</b> 0 4 0</p> <p><b>Collected by Miss Gittens.</b>  <b>The Misses Addis</b> 0 10 0  <b>Miss Gittens</b> 0 10 0  <b>Mrs. Woodcock</b> 0 10 0  <b>Ann Linsell</b> 0 2 0</p> <p><b>Collected by Miss Clarke</b>  <b>and Miss Murry.</b>  <b>Mrs. Berry</b> 0 10 0  <b>Mrs. Barclay</b> 0 5 0  <b>Mrs. Kyles</b> 1 1 0  <b>Mrs. Lowe</b> 0 5 0  <b>Mrs. Murry</b> 0 5 0  <b>The Misses Murry</b> 0 10 0  <b>Mr. J. F. Murry</b> 0 10 0  <b>Mr. Pennell, sen.</b> 0 0 0  <b>Mr. H. Pennell</b> 0 4 0  <b>Mr. G. Pennell</b> 0 4 0  <b>Mrs. Wilson</b> 0 10 0  <b>Mr. Blad Jones</b> 0 10 0</p> <p><b>Donations.</b>  <b>Mrs. Clarke</b> 0 10 0  <b>Mr. Chapman</b> 0 2 0  <b>Mr. J. F. Murry</b> 0 10 0  <b>Mr. Peck</b> 0 10 0</p>	<p><b>Miss Nichol.</b> 0 3 0  <b>Mrs. Stanger</b> 0 10 0  <b>Collected at Eagle</b>  <b>House Academy</b> 1 12 1</p> <p><b>Barnes.</b>  <b>Miss Pouget</b> 0 12 11  <b>Miss Grimsley</b> 0 5 0  <b>Mrs. Hall</b> 0 1 0  <b>Miss Emily Grimsley</b> 0 7 0  <b>Mrs. M. A. Murry</b> 0 12 0  <b>Mrs. Pennell</b> 0 17 0  <b>Ernest and Maria</b>  <b>Mauchas</b> 0 4 11  <b>Master A. Mason</b> 0 5 0  <b>Master Brooker</b> 0 4 2  <b>Maria Seymour</b> 0 1 0  <b>Nelly Woodcock</b> 0 5 0  <b>Sarah Cotteridge</b> 0 5 0  <b>Miss Baker (at the</b>  <b>Mission Murry's</b>  <b>Establishment)</b> 0 7 7  <b>Fractions</b> 0 0 0  <b>Master Wm. Reed</b>  <b>Hill's Box, for the</b>  <b>Station at Knock-</b>  <b>ahur</b> 1 12 10  <b>Henry Offord's Col-</b>  <b>lecting Book</b> 0 8 7  <b>Miss Gray</b> 0 5 0  <b>Mr. A. Gray</b> 0 10 0  <b>A Friend to India</b> 0 0 0  <b>Missionary Sermons</b> 12 8 7  <b>Public Meeting</b> 4 15 5  <b>Proceeds of Fancy</b>  <b>Goods, presented</b>  <b>by Miss Clarkson</b> 0 15 0  <b>Rev. A. Hall</b> 0 5 0  <b>T. F. M.</b> 0 12 3</p> <p><b>Juvenile Association</b>  <b>amongst the Sunday</b>  <b>School Children.</b>  <b>For Native Youths in Mr.</b>  <b>Duthie's School, Nagrook.</b>  <b>Balance from year</b>  <b>1893</b> 2 17 1  <b>Boxes, January</b> 1 11 0  <b>Boxes, February</b> 2 3 0  <b>Collecting Books</b>  <b>January and</b>  <b>February</b> 0 14 11  <b>27/2, 1st lid.</b></p> <p><b>Enfield.</b>  <b>Chase Side Chapel.</b>  <b>Rev. W. Slater</b>  <b>Miss C. Olive, Treasurer.</b>  <b>Collected by Miss Slater.</b>  <b>J. O. Olive, Esq.</b> 5 0 0  <b>Rev. W. Slater</b> 2 2 0  <b>Mrs. Bondfield</b> 1 1 0  <b>Mrs. Hunter</b> 1 1 0  <b>Mr. Le Mare</b> 1 1 0  <b>Dr. Godfrey</b> 1 1 0  <b>Mrs. Godfrey</b> 1 1 0  <b>Master Godfrey's</b>  <b>Box</b> 0 17 0  <b>Mr. Bower</b> 1 1 0  <b>Mrs. Ashby</b> 0 10 0  <b>Mr. Riches</b> 0 10 0  <b>Mr. Ridgley</b> 0 10 0  <b>Mrs. Leggett</b> 0 10 0  <b>Mr. Gibbons</b> 0 5 0  <b>Mr. E. Gibbons</b> 0 3 0  <b>Mr. A. Lyde</b> 0 5 0</p> <p><b>Collected by Miss Adams.</b>  <b>Mrs. Thompson</b> 0 10 0  <b>Miss Adams</b> 0 10 0  <b>Mrs. Postans</b> 0 10 0  <b>Mr. Knowstun</b> 0 10 0  <b>Mrs. Wakeley</b> 0 5 0  <b>Miss Alcock</b> 0 5 0  <b>Mrs. J. Biscoe</b> 0 5 0  <b>Mr. Harvey</b> 0 5 0  <b>Mrs. Port</b> 0 5 0  <b>Mrs. B. Nutt</b> 0 5 0  <b>Mr. Parr</b> 0 5 0  <b>Mrs. Clarke</b> 0 5 0  <b>Mrs. Ambrose</b> 0 5 0  <b>Mrs. Seale</b> 0 5 0</p> <p><b>Collected by Mrs. Grant.</b>  <b>Mrs. Grant</b> 2 5 5  <b>Mr. Stowell</b> 0 4 4</p>	<p><b>Mr. G. McDermott</b> 0 11 0  <b>Miss Winch</b> 0 11 0  <b>Miss Hobbs</b> 0 11 0  <b>A Friend</b> 0 11 0  <b>Sunday School</b> 1 20 0  <b>Map Sermons</b> 14 10 0  <b>For Widows' Fund</b> 1 12 0  <b>22/2, 23/2.</b></p> <p><b>Old Independent Chapel.</b>  <b>Rev. John Stribling</b>  <b>Previously acknow-</b>  <b>ledged</b> 75 2 0  <b>Rev. John Stribling</b> 0 10 0  <b>F. W. Smith, Esq.</b> 1 10 0  <b>Wm. Jackson, Esq.</b> 1 10 0  <b>M. H. Monro, Esq.</b> 1 10 0  <b>Mrs. Barber</b> 0 10 0  <b>Mr. John S. Stribling</b> 0 10 0  <b>Mr. Edwin H. Strib-</b>  <b>ling</b> 0 10 0</p> <p><b>Collected by—</b>  <b>Mrs. Stribling</b> 1 10 0  <b>Narah Newman</b> 1 10 0  <b>Edwin H. Stribling</b> 2 10 0</p> <p><b>Barnes.</b>  <b>Sunday School</b> 0 11 0  <b>Ann Jude</b> 0 10 0  <b>Elizabeth Whitbread</b> 0 10 0  <b>Proceeds of Juvenile</b>  <b>Missionary Meet-</b>  <b>ing</b> 1 10 0  <b>Juvenile Mission-</b>  <b>ary Society for a</b>  <b>Native Girl under</b>  <b>the care of Rev.</b>  <b>J. J. Dennis,</b>  <b>Nagrook, to be</b>  <b>named Ann Strib-</b>  <b>ling</b> 1 10 0  <b>23/2, 24/2.</b></p> <p><b>Finsbury.</b>  <b>Miss Taylor, Treasurer.</b>  <b>May Collection</b> 3 10 0  <b>Miss Taylor (A.)</b> 1 10 0  <b>Collected by R.</b>  <b>Harris</b> 0 10 0</p> <p><b>Collected by Mr. Fiddell.</b>  <b>Mr. Fiddell</b> 0 10 0  <b>Mr. Bush</b> 0 10 0  <b>Mrs. Moore</b> 0 10 0  <b>Mrs. Sheppard</b> 0 10 0  <b>Miss Piddiford</b> 0 10 0  <b>Mrs. Mansbridge</b> 0 10 0  <b>Mr. Birdsey</b> 0 10 0</p> <p><b>Collected by Miss Murphy.</b>  <b>Mrs. T. Plowman</b> 0 10 0  <b>Mr. Murphy</b> 0 10 0  <b>Mrs. Murphy</b> 0 10 0  <b>Miss M. A. Murphy</b> 0 10 0  <b>Mrs. Clifford</b> 0 10 0  <b>Mrs. Walters</b> 0 10 0  <b>Mrs. Cooper</b> 0 10 0  <b>Mr. Kiney</b> 0 10 0  <b>Miss Plowman</b> 0 10 0  <b>Mrs. Buerne</b> 0 10 0  <b>Mrs. Hollier</b> 0 10 0  <b>Miss Hollier</b> 0 10 0  <b>Miss B. Hollier</b> 0 10 0</p> <p><b>Collected by Miss A.</b>  <b>M. Gubitt</b> 0 10 0</p> <p><b>Collected by Miss Ford.</b>  <b>Mr. Ford</b> 1 10 0  <b>Mrs. Ford</b> 1 10 0  <b>Miss Ford</b> 1 10 0  <b>Miss Jones</b> 1 10 0</p> <p><b>Collected by Miss Lam.</b>  <b>Miss Hubbard</b> 0 10 0  <b>C. Hickson</b> 0 10 0  <b>A Friend</b> 0 10 0  <b>Mrs. Bondfield</b> 0 10 0  <b>Miss Bondfield</b> 0 10 0  <b>Miss A. Bondfield</b> 0 10 0  <b>Box</b> 0 10 0  <b>School Room ditto</b> 0 10 0</p>
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Rev. W. N. Bishop, M.A.	1 2 0	For Native Girl Eleanor Allen, Bangalore	1 0 0	Wells.		North.	
John Wright, Esq.	1 0 0	For General Purposes	5 2 1	Rev. H. B. Hickman.		Mrs. J. H. Palm Jun.	
Chapel in the Field.		Exa. 18s. 6d., 60s. 1s. 9d.		Contributions..	5 0 0	Mrs. Milligan	
Rev. F. Colborne.		Princess Street.		For Widows and Orphans	0 15 0	Mrs. Clifton	
W. P. Jarrold, Esq. Sec.		Rev. John Alexander.		St. 15s.		Emma and Al Palmer	
Mr. James Middleton, Treas.		Rev. J. W. Blora.		Worwell.		Martha Burling	
Annual Collection, 17 15 4		J. Butcher, Esq., Treasurer.		Rev. John Winter.		Mrs. Bullock	67s. 1s
Subscribers.		Mr. Harmer, Secretary.		Collection	1 11 8	NORTHAMPTON	
Rev. F. Colborne	1 1 0	Annual Collections 35 2 0		Collected by Oliver	0 18 4	Credits	
Mr. J. P. Cadge	0 10 0	Sacramental Collection, for Mission	5 0 0	Winter	0 18 4	Rev. T. E. Noyes	
Mr. Edward Bennett	1 0 0	Schools	7 1 0	Expenses	0 12 0	Missionary Serv	
J. Bugg, Esq.	1 1 0	Ditto, Widows' Fund	0 9 0	ST 16 4		Public Meeting	
Mr. J. Copeman, Junr.	0 10 0	Ditto, King Street	0 9 0	Harleston.		For Widows' F.	
Mrs. T. M. Ellis	1 1 0	Sunday School	0 9 0	Rev. B. Laidler.		Miss Blunt	
Mr. Fuller	0 10 0	Thorne Working Party	4 12 7	Collection	1 12 1	Mr. E. Lantaber	
C. M. Gibson, Esq.	1 1 0	For Education of Tamil Boy Henry	2 10 0	For Widows' Fund	1 0 0	Mr. W. Lantaber	
William Hall, Esq.	1 0 0	Parrants, per Mr. F. Sutton	2 10 0	Rev. S. Laidler	3 0 0	Mr. J. Lantaber	
Mr. Hicklinton and Family	0 12 0	For Native Teacher Elizabeth Russell, raised by Sunday School	5 0 0	Mr. Hart	0 10 0	Rev. T. E. Noyes	
W. P. Jarrold, Esq.	3 2 0	Subscribers.		Mr. Coleby	0 10 0	Miss Palmer	
Mr. S. King	1 0 0	Rev. John Alexander	3 3 0	Thank-offering	0 10 0	Collected	
Mr. J. Middleton	0 10 0	Mr. Abbe	0 10 0	Sums under 10s.	1 2 0	Mr. J. Ferrin	
T. R. Etheredge, Esq.	1 1 0	Mr. Banks	1 1 0	From Sunday School, for Indian Orphan	3 0 0	Mr. F. Tarry	
W. P. Paul, Esq.	1 1 0	Mr. Beales	0 10 0	Helen Laidler	3 0 0	Banco	
John Keene, Esq.	1 0 0	Mr. Belding	0 10 0	Ditto, general purposes	1 1 5	Mrs. Batts	
H. Spelman, Esq.	1 0 0	Mr. T. Brooks	1 1 0	11s. 17s. 3d.		Misses F. and Dunkley	
W. H. Tillet, Esq.	1 0 0	J. Butcher, Esq.	3 0 0	Lynn.		Mrs. Green	
W. Wakeford, Cawston (3 years)	0 15 0	School	1 0 0	Union Chapel.		Miss King	
Collected by—		Ditto, Widows' Fund	1 0 0	Subscriptions	6 4 0	Misses M. and Lantaber	
Mrs. Copeman	3 0 0	R. Butcher, Esq.	1 1 0	Sabbath School	1 4 10	Mrs. Moore	
Mrs. E. S. Copeman	0 10 1	Mr. Bream	1 0 0	7s. 10d.		Mrs. Mortimer	
Miss E. J. Copeman	0 10 1	Mr. Corbitt	1 0 0	Wymondham.		Miss K. and Ma T. E. W. Noyes	
Mr. Dack	1 2 11	Mrs. Cullington	0 4 0	Rev. J. Anderson.		Mrs. Powers	
Miss Dyball	1 4 0	F. Clowes, Esq.	3 0 0	Collected by Miss Anderson	1 12 0	Prayer Meeting	
Miss Gayler	1 12 0	Mr. English	3 0 0	Master Taylor's Box	0 0 0	Master J. Short	
Miss Hall	1 5 0	Mrs. Flowers	1 0 0	St.		Sarah Smith	
Miss Middleton	1 4 0	T. Harmer, Esq.	3 0 0	St.		Exa. 7s. 1d., 12s. 3d.	
Miss Spelman	1 5 0	F. W. Harmer	3 0 0	Parmentis.		Darcent	
Mr. W. P. Jarrold, Bible Class	0 8 1	Henry Miller, Esq.	1 1 0	Rev. W. Tritton and Rev. W. Griffith, M.A.		Ashby St. Lodge Station	
For Widows' Fund	5 0 0	H. B. Miller, Esq.	3 2 0	Mr. S. C. Burton, Treasurer.		Letter	
St. 11s. 9d.		Miss Musgrove	1 1 0	Collections, less expenses, acknowledged in January to 11 10		Rev. T. T	
Old Meeting House.		Mrs. Nettleton	0 10 0	Subscriptions, Ad.		Mr. W. Toller.	
Rev. John Hallett.		Samuel Pigg	1 1 0	Collected by Miss H. Roberts.		Annual Subs	
Mr. Edward Balls, Treasurer.		Fred Pigg	1 1 0	Mrs. Shelly	3 2 0	Mr. Gibbon	
Mr. Thomas Hancock, Secretary		Mr. Powell	0 10 0	Mr. Shelly	1 1 0	Mr. and Mrs. H. Horn	
Offering Boxes after Sermons	5 1 5	Mrs. Stebbings	1 0 0	Mr. J. Clowes	1 1 0	Rev. T. Toller	
Society of Profits from Lecture by Rev. J. Hallett	1 5 0	Mr. Sutton	0 10 0	Mr. G. W. Clowes	1 0 0	Mrs. Toller and Mr. W. Toller	
Sacramental Collection, for Widows and Orphans	2 0 0	Mr. Simpson	0 10 0	Mr. T. W. Fisher	0 10 0	Mr. Stockburn	
H. Hirkbeck, Esq. for Madagascar (D.)	5 0 0	Mrs. Tolson	0 10 0	Miss Roberts	0 4 0	Mr. J. T. Stock	
Subscribers.		Anonymous	0 4 0	Miss G. Roberts' Class	0 0 0	Mr. John Wallis	
T. Brightwell, Esq.	5 5 0	Collected by Miss Boardman.		Collected by Treasurer.		Mr. T. Wallis	
Mr. Buckingham	1 0 0	Mrs. Boardman	1 0 0	Misses Anna	3 0 0	Mrs. Sharpe	
E. Coake, Esq.	1 1 0	Mr. J. T. Boardman	1 0 0	Mr. S. W. Spelman	1 0 0	Mr. Sharpe	
E. Cullington, Esq.	1 1 0	Miss Boardman	1 0 0	Rev. W. Griffiths	1 0 0	Mr. Brimley	
Rev. John Hallett.	1 1 0	Maria Hayes	0 4 4	Collected by Miss Boardman.		Mr. Cocker	
Mrs. Hallett	0 10 0	Mrs. Cullington	0 5 0	J. Brightwell, Esq.	1 1 0	Mr. Hygrave	
A Friend, per ditto	0 14 0	Mrs. Edwards	0 5 0	W. P. Brown	1 1 0	Mrs. Hobbs	
Mr. Hancock	0 10 0	Mrs. Womack	0 10 0	Misses Boardman	1 0 0	Mr. Hodges	
T. Jarrold, Esq.	1 1 0	Miss Lincoln	0 4 0	Mrs. Burton	0 10 0	Mrs. Smith (wid)	
Ladies' Society.		Miss Banks	0 2 0	Mr. W. Brown	0 5 0	Mr. Kye	
Collected by—		Miss De Cade	1 2 7	Mr. S. T. Brown	0 5 0	Mr. Horn	
Mrs. Bateman	0 15 0	Miss Grinter	3 5 0	Mrs. Creak	1 1 0	Mr. Manning	
Mrs. Buckingham	0 10 10	Martha Lovewell	0 12 7	Mrs. H. Fellows	1 0 0	Collection and Q	
Mrs. Gaze	5 0 0	Mrs. Bird	0 7 0	Mrs. Fulcher	0 5 0	teriv Subscrip	
Mrs. Hancock	1 13 0	Miss Cooney	1 0 0	Mr. Humphrey	0 10 0	Widows' Fund	
Mrs. E. Hill	0 10 0	Miss Higgins	0 12 0	Mrs. J. B. Palmer	0 10 0	Female Bible C	
Mrs. A. Piper	1 1 0	Collected by—		Mr. G. B. Palmer	1 0 0	Infant School	
Miss Sothorn	0 14 0	Sarah Bunting	0 5 0	Mrs. N. Palmer	1 0 0	Exa. 12s. 6d., 12s.	
Miss Shrimpton	0 12 0	John Henderson	0 2 11	Miss Palmer	0 10 0	Market Haw	
Miss Thobald	1 11 0	Agnes Parker	0 0 0	Mr. D. B. Palmer	0 10 0	Rev. W. Chad	
Juvenile Society.		John Hys	0 10 0	For Girl at Nagerool	3 5 0	Mr. Nunneley.	
For Native Teachers		Jane Reid	0 1 3	Collected by Miss G. E. Follows.		Missionary Serv	
W. Bridge and Wife, Poreyhalley 15 0 0		Donald Reid	0 1 0	Mr. Sewell	0 10 0	Missionary Serv	
		Edwin Boardman	3 5 0	Mr. Martin	0 5 0	Sunday School	
		Mrs. Dawson	0 10 0	Mrs. Summeron	0 5 0	For Widows' F.	
		Miss Pigg	0 15 0			Mr. W. Capel Bro	
		112s. 9s. 10d.				Hart, (3 years)	
		Onion	1 4 0			J. Chater, Esq.	
						Do.	
						R. E. Haydon,	
						Do.	

1870. 0 0 0	The late Mrs. Hilda- beth Habburn, of Polto, Yorkshire, per her Brother, E. Midley, Esq., of Haslem...	100 0 0	Mr. John Lott, ..... 0 5 0 Mr. Benjamin Evans 0 2 0 Mr. Thomas Thomas 0 2 0 Mr. Gabriel Williams 0 2 0 Mr. Robert Mee 0 2 0 Collections... 1 21 7 Exs. Ed., 2d. 2d. 7d.	OXFORDSHIRE.
1870. 2 0 0				Chinchor.
1870. 2 2 9				Rev. E. Green.
1870. 2 0 0				Collections... 1 19 0
1870. 2 0 0				Mr. J. Humphreys 2 3 0
1870. 2 0 0				Messrs. J. & R. White 1 1 0
1870. 2 0 0				Mr. T. B. Allnutt 0 70 0
1870. 2 0 0				Mr. Keane... 0 10 0
1870. 2 0 0				Bones.
1870. 2 0 0				Mrs. Humphreys... 1 0 0
1870. 2 0 0				Miss Saw... 0 10 0
1870. 2 0 0				For Widows' Fund 1 1 0
1870. 2 0 0				St. St.
1870. 2 0 0				Henley.
1870. 2 0 0				Rev. James Howland, Sec.
1870. 2 0 0				Mr. J. Maynard, Treasurer.
1870. 2 0 0				Subscriptions.
1870. 2 0 0				Mrs. Allen... 1 1 0
1870. 2 0 0				T. E. Barker, Esq. 1 0 0
1870. 2 0 0				Mr. Ruggie... 0 10 0
1870. 2 0 0				Mr. Copeland... 1 0 0
1870. 2 0 0				Mrs. Cripps... 0 10 0
1870. 2 0 0				Mr. F. Dodd... 1 1 0
1870. 2 0 0				Mr. T. H. Fuller... 1 0 0
1870. 2 0 0				Mr. Fuller... 0 10 0
1870. 2 0 0				Mr. Henly... 1 0 0
1870. 2 0 0				Mr. Jervie... 2 2 0
1870. 2 0 0				Mrs. Fuller Maitland 2 0 0
1870. 2 0 0				Mr. Maynard... 2 2 0
1870. 2 0 0				J. H. Michlem, Esq., for Native Teacher
1870. 2 0 0				Onesimus Michlem 10 0 0
1870. 2 0 0				Mr. Molk... 1 1 0
1870. 2 0 0				Mr. Prowse... 1 1 0
1870. 2 0 0				Rev. Jas. Howland... 1 1 0
1870. 2 0 0				Mr. Scott... 1 1 0
1870. 2 0 0				Mr. Waggett... 1 0 0
1870. 2 0 0				Miss White... 0 10 0
1870. 2 0 0				Rev. W. C. Yonge... 1 1 0
1870. 2 0 0				Mrs. Yonge... 1 1 0
1870. 2 0 0				Mrs. Young (2 years) 2 0 0
1870. 2 0 0				Missionary Boxes 2 14 5
1870. 2 0 0				Missionary Sermons 12 0 0
1870. 2 0 0				Public Meetings 25 10 0
1870. 2 0 0				Collected by Miss White, for two Or- phans in Mrs. Mault's School, Emily Howland and Manabell Howard 0 0 0
1870. 2 0 0				Boys' Sunday Sch., for Native Teacher, per Mr. Fuller 2 0 0
1870. 2 0 0				Girls' Sunday Sch., for Native Teacher James Henley... 2 0 0
1870. 2 0 0				Collected by Martha Trutman, for Na- tive Teacher under Mr. Newport 0 10 0
1870. 2 0 0				For Widows' Fund 4 0 0
1870. 2 0 0				Collected by C. A. Grayson, for Me- morial Churches, Madagascar 0 0 0
1870. 2 0 0				Col. by Mrs. Cripps 0 0 0
1870. 2 0 0				Donations.
1870. 2 0 0				A Widow's Mite, by Miss Boyce... 0 0 0
1870. 2 0 0				Mrs. F. Maitland 10 0 0
1870. 2 0 0				A Friend... 10 0 0
1870. 2 0 0				Contributions from Stoke Row, by Geo. Deane, Esq. 1 1 1
1870. 2 0 0				Phosphate Hill, Hemelston.
1870. 2 0 0				Rev. John Brown.
1870. 2 0 0				Public Collection... 0 11 7
1870. 2 0 0				A Friend... 1 1 0
1870. 2 0 0				Col. by Mrs. Brown 1 0 0
1870. 2 0 0				Missionary Boxes.
1870. 2 0 0				Mrs. Brown... 0 10 0
1870. 2 0 0				Mrs. Tranter... 0 0 0
1870. 2 0 0				Mrs. Denham... 0 0 0
1870. 2 0 0				Mary Mason... 1 0 0
1870. 2 0 0				Maidon Dudwall... 0 0 0
1870. 2 0 0				Ellen Allnutt... 0 7 1
1870. 2 0 0				Philip Keane... 0 11 0
1870. 2 0 0				Lacy Keane... 0 0 0
1870. 2 0 0				Henry Head... 0 0 0
1870. 2 0 0				Bartram Leake... 0 0 0
1870. 2 0 0				Thomas Timberlake... 0 0 0
1870. 2 0 0				Mary Ann Cooper... 0 0 0
1870. 2 0 0				Mrs. Lonsdale, 1870. 1870. 1870. 1870.









<p><b>Miss Lucas</b> ..... 0 10 0  <b>Miss Pinn</b> ..... 1 1 0  <b>Miss Hankin</b> ..... 0 4 4  <b>Rev J Shadlock</b> ..... 1 1 0  <b>Mrs. S. Stone</b> ..... 0 6 0  <b>Miss Stone</b> ..... 0 2 0  <b>Miss M Stone</b> ..... 0 0 0  <b>Mrs. Yates</b> ..... 0 2 2</p> <p>Collected by Juvenile  Auxiliary, for  Madras Schools 12 4 0</p> <p>For Young People's Memo-  rial Church, Madagascar.  Collected by—</p> <p><b>Master Mackley</b> ..... 0 10 10  <b>Master Clark</b> ..... 0 5 0</p> <p><b>Missionary Sermons</b> 14 4 0  <b>For Widows' Fund</b> 5 5 7  <b>Exs. No. 10d., 7d., 5d., 3d.</b></p>	<p><b>Boxes.</b></p> <p><b>Miss Grey</b> ..... 1 0 0  <b>Mrs Harrington</b> ..... 0 5 11  <b>Mrs. Taylor</b> ..... 0 4 2</p> <p><b>Sunday Schools,</b>  <b>Girls</b> ..... 0 15 3  <b>Do, Boys</b> ..... 0 4 9</p> <p>Collected by Sun-  day Sch Children  <b>Exs. 6d., 4d., 1s. 9d.</b></p> <p><b>Boxes.</b></p> <p><b>Rev. Thomas Sainsbury.</b></p> <p><b>Mrs W. Apps</b> ..... 0 5 0  <b>Mr Cooper</b> ..... 0 5 0  <b>Mrs Gentry</b> ..... 0 5 0  <b>Mr Heather</b> ..... 0 5 0  <b>Miss Reynolds</b> ..... 0 5 0  <b>Mrs Trevett</b> ..... 0 5 0  <b>Rev T Sainsbury</b> ..... 1 1 0  <b>Mr. Woods</b> ..... 0 5 0  <b>Mr. Young</b> ..... 0 5 0  <b>Sunday School</b> ..... 1 15 8  <b>Collection</b> ..... 0 11 6  <b>For Widows' Fund</b> 0 12 2  <b>6d. 0s. 4d.</b></p> <p><b>Brighton.</b></p> <p><b>London Road Chapel.</b>  <b>Rev. Robert Hamilton.</b></p> <p><b>Mr. W. Stevens</b> ..... 1 1 0  <b>Mr. Jenner</b> ..... 1 1 0  <b>Mr Hallow</b> ..... 1 0 0  <b>Mr. Hart</b> ..... 1 0 0  <b>Mr. Dancer</b> ..... 1 0 0  <b>Mr. Peirson</b> ..... 0 10 0  <b>Rev R Hamilton</b> ..... 0 10 0  <b>Mr. Astill</b> ..... 0 10 0</p> <p>Collected by—</p> <p><b>Miss Rogers</b> ..... 1 3 2  <b>Mrs. Mann</b> ..... 3 0 9  <b>Mrs. Trowbridge</b> ..... 1 3 5</p> <p><b>Juvenile Collectors.</b></p> <p><b>Miss Bush</b> ..... 2 0 2  <b>K. Ellis</b> ..... 1 0 3  <b>Master Fenwick</b> ..... 1 4 10  <b>Misses E. &amp; F. Friend</b> ..... 1 9 11  <b>Miss Frost</b> ..... 0 10 0  <b>Mrs. Gaston</b> ..... 2 9 8  <b>Miss Goyne</b> ..... 0 6 6  <b>Miss Habens</b> ..... 0 14 4  <b>Mr. Hallow</b> ..... 1 0 0  <b>Mr. Holkham</b> ..... 0 5 4  <b>Miss Hamilton</b> ..... 1 12 11  <b>Miss Martin</b> ..... 0 18 9  <b>Miss Matthews</b> ..... 0 10 10  <b>Miss Potter</b> ..... 0 5 3  <b>Miss Radley</b> ..... 0 6 6  <b>Miss Ritz</b> ..... 0 17 3  <b>Miss Sharpe</b> ..... 0 5 1  <b>Master South</b> ..... 1 15 3  <b>Master Stevens</b> ..... 0 12 4  <b>Miss Travis</b> ..... 0 7 2  <b>Miss Waller</b> ..... 0 16 1  <b>Sums under 5s.</b> ..... 1 3 3  <b>Exs. 10s. 6d., 20s. 15s. 3d.</b></p> <p><b>Union Street Chapel.</b>  <b>Rev. Robert V. Pryce,</b>  <b>M.A., LL.B.</b>  <b>W. Penfold, Esq., Treas.</b></p> <p><b>Annual Collection</b> 22 12 3  <b>For Widows' Fund</b> 7 8 7  <b>For J. Rasmussen</b> 2 16 0  <b>Mrs. Allen</b> ..... 1 1 0  <b>Mrs. Beaumont</b> ..... 0 10 4  <b>Miss Bell</b> ..... 0 10 0  <b>Mr. Cornish</b> ..... 0 10 0  <b>Miss Foster</b> ..... 1 0 0  <b>Mr. &amp; Mrs. Falton</b> ..... 0 10 0  <b>Miss Gouly</b> ..... 1 1 0  <b>Mr. H. N. Gouly</b> ..... 1 1 0  <b>Mr. Hounsom</b> ..... 1 1 0  <b>Mrs. Miall</b> ..... 0 10 0  <b>Mr. A. Martin</b> ..... 1 0 0</p>	<p><b>Mr. Butler</b> ..... 1 1 0</p> <p><b>Do. in Remem-  brance of Miss  Good</b> ..... 1 1 0</p> <p><b>Do. do. of Miss  Gainsborough</b> ..... 1 1 0  <b>Mr. &amp; Mrs. Savage</b> ..... 1 0 0  <b>Mrs. Sackelmore</b> ..... 0 10 0  <b>Mr. Penfold</b> ..... 3 2 0  <b>Mr. Portlock</b> ..... 5 0 0  <b>Rev R. V. Pryce</b> ..... 1 1 0  <b>Mr. Unwin</b> ..... 1 1 0  <b>Mrs. Tippetts</b> ..... 1 1 0  <b>Mr. Jas Vallance</b> ..... 5 5 0  <b>Miss Vallance</b> ..... 1 0 0</p> <p><b>Boxes.</b></p> <p><b>Anonymous</b> ..... 0 7 10  <b>Mrs. Beaumont</b> ..... 0 11 0  <b>Mrs. Miall</b> ..... 0 5 6  <b>Mrs. Nyren South</b> ..... 0 12 7  <b>Africa</b> ..... 0 12 7  <b>W &amp; T Pullinger</b> ..... 0 4 6  <b>South Africa</b> ..... 0 4 6  <b>Mrs. Sackelmore</b> ..... 0 5 4  <b>Small sums</b> ..... 0 2 6  <b>Mrs. Savage</b> ..... 0 15 7  <b>67s. 3s. 4d.</b></p> <p><b>Countess of Huntingdon's  Chapel.</b>  <b>Rev. J. B. Figgis, A.B.</b>  <b>Mr. J. Sayer, Treasurer.</b></p> <p><b>Annual Collection</b> 20 14 0  <b>Special Collection,  for Madagascar.</b> ..... 21 0 0  <b>For Native Teacher</b>  <b>Joseph Sortain,</b>  <b>Cuddapah, India</b> ..... 10 0 0  <b>Mr G. D Sawyer,</b>  <b>for his Teacher</b>  <b>in the South Sea</b>  <b>Islands</b> ..... 3 0 0  <b>Ditto, for Samoan</b>  <b>College</b> ..... 3 0 0  <b>Collected by Chil-  dren in Rev. J.</b>  <b>B Figgis' Bible</b>  <b>Class</b> ..... 16 1 0  <b>Collected by the</b>  <b>Sunday School</b>  <b>Children</b> ..... 10 10 2</p> <p><b>Annual Subscriptions.</b></p> <p><b>Mr. Aylen</b> ..... 1 0 0  <b>Miss Barrup</b> ..... 1 1 0  <b>Miss M. A. Barrup</b> ..... 1 0 0  <b>Mr. H. Bayly</b> ..... 1 1 0  <b>Mr. Dempster</b> ..... 1 1 0  <b>Rev J B Figgis</b> ..... 1 0 0  <b>Mrs. Mallott</b> ..... 1 0 0  <b>Misses Huskisson</b> ..... 1 10 0  <b>Mr. and Mrs. F.</b>  <b>Tooth</b> ..... 5 0 0  <b>Mr. T. B. Winter</b> ..... 1 1 0</p> <p>Collected by—</p> <p><b>Miss Aylinmore</b> ..... 1 5 0  <b>Miss M. A. Barrup</b> ..... 2 16 0  <b>Miss Pace</b> ..... 2 17 7  <b>Mrs. G. D. Sawyer</b> ..... 5 1 0  <b>A Friend, per Rev.</b>  <b>J. B Figgis D.</b> ..... 0 10 0  <b>Mrs. Mitchell's Box</b> ..... 0 14 0  <b>Exs. 10s.;</b>  <b>137s. 11s. 10d.</b></p> <p><b>Queen Square Chapel.</b>  <b>Rev. E. Paxton Hood.</b>  <b>Mr. H. Hooper, Treas.</b>  <b>Mr J. Large, Secretary.</b></p> <p><b>For Widows' Fund</b> 6 0 0  <b>Annual Collection</b> 31 8 9  <b>Chapel Boxes</b> ..... 4 2 9  <b>Sunday School</b>  <b>Contributions, M.</b>  <b>to be appropriated</b>  <b>to the Support of</b>  <b>Female Teacher</b>  <b>Emmal, at Tra-</b>  <b>namore</b> ..... 7 12 7</p>
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10 0	Missionary Boxes Sabbath	Mr. Hancock .	0 5 0	Mr. Wright	0 2 7
0 1 0	School..	Mrs. Wampenny	0 5 0	Messrs. Tunstall	0 2 0
0 10 0	Girls	Mrs. G. Curtis	0 4 4	and Matthews	0 2 0
1 3 0	Boys.	Mrs. Topham	0 4 4	Messrs. Muschamp	0 1 5
	1864. 6s. 1d.	Mrs. Thompson	0 4 4	and Davidson	0 1 5
		Mrs. Pollard	0 4 0	Mr. Collins	0 1 5
		Mrs. Hudson	0 2 0	Messrs. Campbell	0 1 5
	Queen Street Chapel.			and Meredith	0 1 5
10 15 0	Rev. W. Thomas.	Col. by Miss Blackburn.		Messrs. Turner and	0 1 0
	Anniversary Collec.	Mr. Robert Slade.	0 10 0	Holgate	0 1 0
0 0 0	Don	Miss A. Fletcher	0 5 0	Three Others	0 1 5
0 0 0	For Widows' Fund	Miss Warkington	0 5 0		
	Collected by Mrs. Haigh	Mr. Malins	0 5 0	Missionary Boxes.	
	and Miss Campbell.	A Friend	0 4 0	Hunslet Moor-side	1 7 9
				Fractions	0 0 11
				25d. 4s. 2d.	
20 15 0	Mrs. H. M. Sykes	Juvenile Collections, per			
0 0 0	Mr. & Mrs. Haigh	Miss F. Campbell.			
0 0 0	Mr. & Mrs. Linsley	Mr. W. Scholefield	0 6 0	Marshall Street Chapel.	
0 0 0	A Friend	Mr. I. Dodgshun's		Rev. J. H. Morgan.	
0 0 0	Mr. D. J. Roebuck	Children	0 10 0	Anniversary	11 0 0
0 0 0	Mr. Redman	Mr. Robert Slade.	0 4 0	Messrs. Briggs & Co.	0 0 0
0 0 0	Mr. Broadbent	Mr. Skpwith	0 2 0	Mr. John Pollard	0 10 0
0 0 0	Mr. Jos. Whitely	Mr. E. Conyers	0 2 0	Mr. J. Whitehead	0 0 0
0 0 0	Mr. Wm. Wright	Mr. Redman's Chil-	0 2 0	Mr. Jos. Longfield	0 0 0
0 0 0	Mr. Geo. Williams	dren	0 2 0	Sums under 5s.	0 10 0
0 0 0	Mr. Davidson	Per Miss F. Scotson.		Miss Teator's M	0 15 0
0 0 0	Mr. John Brook	Rev. W. Thomas	0 2 0	issionary Box	0 15 0
0 0 0	Mr. Mirin	Miss Alderson	0 1 0	For Widows' Fund	0 0 0
0 0 0	Mrs. Salt	Mr. Scotson	0 2 0	18. 12s. 6d.	
0 0 0	Mr. Wild				
0 0 0	Mrs. Mackie	Missionary Boxes.		Salem Chapel.	
0 0 0	Mr. Dodds	Congregation.		Rev. W. Hudswell.	
0 0 0	Mr. Whitting				
0 0 0	Mr. Joseph Snow				
2 0 0	Collected by Mrs. J. Dodg-	Master M. Yates	2 17 0	Collected by Mrs. Toothill.	
1 0 0	shun and Mrs. Little	Miss M. Stubbs	1 2 0	Mrs. Clark	0 0 0
0 0 0	Mr. W. Scholefield	Miss L. Shackleton	1 2 0	Mrs. Boyne	0 0 0
0 0 0	Mrs. Scholefield	Miss F. Scotson &		Mrs. Carvill	0 4 0
0 0 0	Mr. J. Dodgshun	Wooler	0 19 10	Mrs. Hill	0 4 0
0 0 0	Mrs. J. Dodgshun	Mrs. Curtis	0 17 3	Mrs. Barstow	0 4 0
0 0 0	Mr. Little	Miss E. Dodgshun	0 19 7	Mrs. G. Graham	0 0 0
0 0 0	Mrs. Little	Mr. Geo. Haigh	0 10 1	Mrs. Toothill	0 4 0
0 0 0	Mrs. Asquith	Mrs. Hall	0 9 5	Mr. Annale	0 10 0
0 0 0	Mrs. Masters	Master H. M. Har-	0 5 10	Mrs. Whitaker	0 2 0
0 0 0	Mrs. Miller	ison	0 5 0	Mrs. Tidwell	0 4 0
0 0 0	Mr. Galloway	Miss M. Beaumont	0 5 0	Mr. J. Jowett	0 10 0
0 0 0	Mrs. Gaunt	Mrs. Burras	0 5 4	Mrs. Wade	0 1 0
0 0 0		Miss Hannah Clay	0 4 6		
0 0 0	Col. by Mrs. W. H. Conyers.	Master T. Hawks-	0 4 1	Collected by Miss Foster.	
0 0 0	Mr. W. H. Conyers	worth	0 4 1	Mrs. Graham	0 0 0
0 0 0	Mrs. W. H. Conyers	Masters A. and E.	0 2 1	Mrs. Woolley	0 0 0
0 0 0	Mr. J. Conyers	Naylor	0 1 0	Mrs. Hew	0 4 0
0 0 0	Mrs. W. Hall	Miss McCulloch	0 1 0	Mrs. Clark	0 0 0
0 0 0	Mrs. Thompson	Miss E. Naylor	0 1 0	Mrs. Foster	0 4 0
0 0 0	Mrs. Hanson			Mr. Goodyear	0 4 0
0 0 0		Schools, Classes.		Mr. Wood	0 4 0
0 0 0	Collected by Mrs. Weath-	Mrs. Dodgshun	2 9 11	Mr. Minikin	0 5 0
0 0 0	erley and Miss Scotson	Miss Holford	1 17 2		
0 0 0	Mr. Isaac Dodgshun	Miss Hawksworth	0 16 7	Collected by Miss Smith.	
0 0 0	Mr. Scotson	Miss Nichols	0 12 7	Mr. Hanson	0 10 0
0 0 0	Mrs. Scotson	Messrs. Campbell	0 10 4	Mr. Hobson	0 0 0
0 0 0	Mr. Shepherd	and North	0 10 0	Mrs. Hudswell	0 0 0
0 0 0	Mrs. Campbell	Miss Curtis	0 10 0	Messrs. Smith	0 0 0
0 0 0	Mr. Ripley	Messrs. Shackleton	0 9 8	Children's Mis-	0 4 0
0 0 0	Mr. Moore	and Marshall	0 9 8	ionary Box	
0 0 0	Mr. Glover	Messrs. Booth and	0 5 3		
0 0 0	Mrs. Walker	Atkinson	0 5 3	Col. by Mrs. Thompson.	
0 0 0	Mr. Booth	Messrs. Snowden	0 4 0	Miss Armitage.	0 1 0
0 0 0	Mrs. Birdsell	and Atkinson	0 4 0	Mrs. Bailey	0 4 0
0 0 0	Mr. Skerrow	Messrs. Habcock	0 3 4	Miss Fitchett	0 4 0
0 0 0	Mr. Weatherley	and Pawcett	0 3 4	Mrs. Thompson	0 2 0
0 0 0	Miss Scotson	Miss G. Turner	0 2 10		
0 0 0	Mr. Wilson	Messrs. Dixon and	0 2 7	Collected by Mrs. Hudswell	
0 0 0		Blackburn	0 2 7	and Miss Lambert.	
0 0 0	Collected by Mrs. Asquith.	Messrs. Milnes and	0 2 0	Mrs. Hudswell	0 10 0
0 0 0	Rev. W. Thomas	Carvill	0 1 5	Mrs. Beacock	0 10 0
0 0 0	Rev. E. Harris	Messrs. Haigh and	0 1 5	Mrs. Cross	0 0 0
0 0 0	Miss Heaton	Carvill	0 1 1	Mrs. Keay	0 4 0
0 0 0	Mr. T. D. Yates	Messrs. Beaumont	0 1 1	Mrs. Smith	0 4 0
0 0 0	Mr. Williamson	and Cooper	0 1 1	Mrs. Windle	0 4 0
0 0 0	Mr. George	Messrs. Northcliff and	0 1 1	Mrs. Good	0 4 0
0 0 0	Mrs. Barker	Curtis	0 1 1	Mr. Whiteley	0 10 0
0 0 0	Miss Bingley	Mr. Conyers and	1 12 2	Mrs. Watson	0 2 0
0 0 0	Mrs. W. Haigh	Davidson	1 12 2	Mrs. Demaine	0 2 0
0 0 0	Miss Lister	Mr. J. Snow	0 12 11	Mrs. Midgley	0 2 0
0 0 0	Collected by Mrs. Brown.	Messrs. Dowd and	0 12 5	Mrs. Winteringham	0 2 0
0 0 0	Mr. J. O. March	Carvill	0 12 5	Mrs. Dawson	0 0 0
0 0 0	Mr. Curtis	Messrs. McGeorge	0 12 7	Mr. Stead	0 10 0
0 0 0	Mrs. Brown	and Shipwith	0 12 7	Mr. Horsfall	0 10 0
0 0 0	Mrs. Bennett	Messrs. Whiteley	0 9 5	Miss Lambert	0 10 0
0 0 0	Mrs. Woodcock	and Lancaster	0 9 5	Missionary Box	0 2 0
0 0 0	Mrs. Shackleton	Messrs. Wilson	0 9 5		
0 0 0		and Tattersall	0 9 5		
0 0 0		Messrs. Reed and	0 9 5		
0 0 0		Thompson	0 9 5		



<p>W. Cannon, Esq. 1 0 0          Rev. H. Greenwell 1 0 0          Mrs. Greenwell 1 0 0</p> <p>Collected by—          Miss Taylor 2 4 0          Miss Jarman 0 18 8          Mr. Adams 0 14 4          Mr. W. Sanders 1 2 0          Sunday School 3 0 0          A Friend 0 10 0          A Friend 0 0 0          Friends 0 0 0</p> <p>21. 12.</p> <p>Deal.          Rev. J. T. Bartram.          Mr. E. Brown, Treasurer.</p> <p>Collected by—          Mrs. Brown 1 8 0          Miss Christian 0 18 8          Mrs. Vincent 2 3 7          Miss Vincent 1 8 4          Annual Collections 7 10 6          Juvenile Missionary Service 0 4 2          For Widows' Fund 1 0 0          Missionary Boxes 5 13 6</p> <p>Annual Subscribers.          Mr. E. Brown 1 1 0          Mr. T. Hayward 1 1 0          Mr. Lush 1 1 0          Mrs. Stead 1 1 0</p> <p>22. 12., 23. 12., 24. 12.</p> <p>Dover.          Russell Street Chapel.          Rev. S. Spink.          Mr. C. Williams, Treasurer.</p> <p>Collections 10 9 4          Rev. S. Spink 1 1 0          Mr. Beck 1 1 0          Mr. Knight 1 1 0          Mr. Adams 1 0 0          Mr. C. Williams 0 10 0          Master Penny's Box 0 9 6          Mrs. Warden's Box 0 7 9</p> <p>Collected by Miss McCallam 0 13 3          Sunday School 0 13 10</p> <p>25. 12., 26. 12., 27. 12.</p> <p>Eton Chapel.          Rev. T. B. Hart.          Mr. S. Hearnby, Treasurer.</p> <p>Mr. Beaufy 0 10 0          Mr. Broad 0 10 0          Mr. C. Broad 0 10 0          Mr. T. V. Brown 1 1 0          Mr. Gange 2 3 0          Mr. Gange 2 3 0          Mr. Gould 1 1 0          Rev. T. B. Hart 0 10 0          Mr. A. Kingsford 0 10 0          Mr. Masters 1 1 0          Mr. W. R. Mummery 2 3 0          Mrs. Mummery 1 1 0          Mr. W. G. Mummery 0 10 0          Miss A. P. Mummery 0 10 0          Miss E. M. Mummery 0 10 0          Miss A. V. Mummery 0 10 0          Miss E. G. Mummery 0 10 0          Mr. Pain 1 1 0          Rev. Dr. Martin Hood 1 0 0          Mr. Walker 1 0 0          Mr. John Walker 0 10 0          Col. by Miss Walker 1 10 0          Zion Sunday School 2 10 10          Missionary Bazaar 4 13 4          Col. at Whitfield 1 7 0</p> <p>28. 12., 29. 12., 30. 12.</p> <p>Farveham.          Rev. H. J. Cook.</p> <p>Mr. Dane 0 10 0          Mr. Monk 0 10 0          Sermons and Public Meeting 19 9 8          Sunday School 2 4 4          Weekly contributions 1 0 0</p> <p>31. 12., 1. 1., 2. 1.</p> <p>Greenwich.          Rev. R. H. Kluht.          Mr. Hatten, Treasurer.</p> <p>Rev. B. H. Kluht 1 3 0          Mrs. H. Ditchburn 2 0 0          Do. for Widows and Orphans 1 10 0          James Munns, Esq. 1 1 0          Jos. Gregory, Esq. 1 0 0          John Savage, Esq. 1 1 0          Mr. Thomas Martin 1 0 0          Mr. C. S. H. 0 2 0          Mr. J. B. Hatten 1 0 0          Mr. Winnett 1 0 0          Mr. Grover 1 0 0          Mr. J. Gould 1 1 0          Mr. G. Spain 0 10 0          Mr. James Mathews 1 0 0          Mr. J. B. H. 1 1 0          Miss Humpage 0 2 0          Mrs. W. Gould 0 10 0          Mrs. Bovey 0 10 0          Mrs. Gibbs 0 10 0          W. H. Davison, Esq. 1 1 0</p> <p>Missionary Boxes.          Miss Hatten 1 10 0          Miss Humpage 0 2 0          Miss C. Martin 0 4 0          Miss Chapman 1 2 2          Miss Chapman's Servant 0 0 0          Mrs. Nelson 0 10 0          A. H. 0 10 0          Master W. Martin 0 4 0          Master M. Bevan 0 7 3          Mr. George Spain 0 10 1          Princess St. Chapel Sunday School 5 1 10</p> <p>Col. by Miss C. Hatten.          Miss Langton 0 10 0          Mrs. Chronk 0 4 0          Mrs. Everfield 0 4 0          Mrs. Grear 0 4 0          Mrs. Holton 0 4 0          Mrs. M. Martin 0 0 0          Mrs. J. Martin 0 4 0          Mrs. Nishett 0 0 0          Master N. Nishett 0 0 0          Mrs. Powell 0 4 0          Mrs. Rookstraw 0 4 0          Mrs. Stallworthy 0 0 0          Mrs. Stocks 0 4 0</p> <p>Collected by Miss Cooper.          J. Steel, Esq. 0 10 0          Mr. Willis 0 4 0          Mr. Boorman 0 4 0          Miss Humpage 0 4 0          Mr. John Cooper 0 4 0          For Widows' Fund 11 0 0          Previously acknowledged 50 10 0</p> <p>77. 7s. 2d.</p> <p>Greenwich.          Matre Hill Chapel.          Rev. G. C. Ballewen.</p> <p>Collections 28 5 2          Sunday School 4 15 0          Mr. Butcher 3 0 0          Mr. Bonnard 1 1 0          Mr. Brackets 1 1 0          Mr. Chambers 1 1 0          Mr. W. C. Chambers 1 1 0          Mr. Dunnatt 1 1 0          Mrs. Upward 1 0 0          Miss Hume 1 4 0          Miss Holding 0 17 0          Mr. Prestons 0 13 0          Mrs. Symons 0 13 0          Miss Sturton 0 10 0          Miss Ruddle 0 0 11          Miss Baxley 0 10 0          Mrs. Baynes 0 10 0          Mr. Bigham 0 10 0          Mrs. Higham 0 10 0          Miss Pail 0 10 0          Miss M. Pollard 0 10 0          Mr. Stalain 0 10 0          Bazaar under 10s. 2 14 11</p> <p>41. 17s. 2d.</p> <p>Greenwich Rd. Taternack.          Rev. W. R. Noble.          Mrs. Noble, Treasurer.          Miss C. Bieble, Secretary.</p> <p>1882.          Annual Collections 0 3 6          For Widows' Fund 4 0 0          Public Meeting 2 15 4</p> <p>Collected by—          Mrs. Freeman 1 17 0          Miss C. Bieble 1 11 0          Mrs. Hubble 0 12 0          Mrs. Hemans 0 5 0</p> <p>Collected by Mrs. Morgan.          Mr. Atkins 1 1 0          Mr. Major 1 1 0          Mrs. Major 1 1 0          Mr. Harris 1 1 0          Mr. Morgan 1 1 0          Mr. Paine 0 10 0          Mrs. Burton 0 10 0          Smaller sums 1 1 0          Late Miss Eoon 0 25 7</p> <p>Sunday Schools.          Senior Girls 0 17 2          Senior Boys 0 0 0          General 2 0 11</p> <p>Exa. 20s. 2d., 21. 12.</p> <p>1884.          Annual Collections 7 11 10          For Widows' Fund 3 9 2          Sabbath Morning Collection 4 4 1          Late Mr. Marshall 1 1 0          Mr. Major 1 1 0          Mrs. Major 1 1 0</p> <p>Collected by Mrs. Freeman.          Mr. Wood 0 10 0          Smaller sums 1 5 2</p> <p>Collected by—          Miss C. Bieble 1 5 4          Mrs. Hubble 0 13 1</p> <p>Collected by Mrs. Stone.          Mr. Atkins 1 1 0          Mr. Harris 1 1 0          Mr. Paine 0 10 0          Mrs. Burton 0 10 0          Mrs. Stone 0 10 0          Mr. D. B. Lewis 0 10 0          A Friend 0 10 0          Smaller sums 0 5 0</p> <p>Collected by Master Noble 1 5 0</p> <p>Collected by Mr. Brooker.          Mrs. Briggs 1 1 0          Miss E. Briggs 0 10 0          Miss A. Briggs 0 10 0</p> <p>Boxes.          Mr. Prestige 2 17 4          Mr. Vane, Jun. 4 10 10</p> <p>Sunday Schools.          Senior Girls 0 15 4          Senior Boys 1 0 0          General Girls 1 0 0          General Boys 0 14 5</p> <p>Exa. 20s. 2d., 21. 12., 22. 12.</p> <p>Herne Bay.          Rev. T. Blandford.</p> <p>Annual Collection 1 15 0          Mr. William Rutt 2 0 0          Mr. Hayward 1 0 0          Rev. T. Blandford 0 10 0          Mrs. Blandford 0 10 0          Mr. Thomas Brown 0 10 0          Mr. Howland Taylor 0 10 0          Mr. Joseph Greaves 0 10 0          A Friend 0 10 0          Mr. Bowes 0 10 0</p> <p>Collected by Mrs. J. Gore 0 7 2          Mrs. Lawrence's Missionary Box 0 0 0</p>	<p>Greenwich.          Rev. R. H. Kluht.          Mr. Hatten, Treasurer.</p> <p>Rev. B. H. Kluht 1 3 0          Mrs. H. Ditchburn 2 0 0          Do. for Widows and Orphans 1 10 0          James Munns, Esq. 1 1 0          Jos. Gregory, Esq. 1 0 0          John Savage, Esq. 1 1 0          Mr. Thomas Martin 1 0 0          Mr. C. S. H. 0 2 0          Mr. J. B. Hatten 1 0 0          Mr. Winnett 1 0 0          Mr. Grover 1 0 0          Mr. J. Gould 1 1 0          Mr. G. Spain 0 10 0          Mr. James Mathews 1 0 0          Mr. J. B. H. 1 1 0          Miss Humpage 0 2 0          Mrs. W. Gould 0 10 0          Mrs. Bovey 0 10 0          Mrs. Gibbs 0 10 0          W. H. Davison, Esq. 1 1 0</p> <p>Missionary Boxes.          Miss Hatten 1 10 0          Miss Humpage 0 2 0          Miss C. Martin 0 4 0          Miss Chapman 1 2 2          Miss Chapman's Servant 0 0 0          Mrs. Nelson 0 10 0          A. H. 0 10 0          Master W. Martin 0 4 0          Master M. Bevan 0 7 3          Mr. George Spain 0 10 1          Princess St.</p>
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Mr. Dawson .....	1 1 0	Mrs. H. Crossley .....	0 10 0	Mr. John Moore .....	0 7 0	Collected by M	
Mrs. Dawson .....	1 1 0	Mrs. J. Crossley .....	1 1 0	Mr. Corke .....	0 10 0	and Mrs. G	
Mr. Thos. Duncan .....	1 1 0	Miss Crossley .....	0 10 0	Mrs. J. T. Haigh .....	0 5 0	Mrs. Wood	
Rev. J. S. Hastie .....	0 10 0	Miss A. Crossley .....	0 10 0	Miss Haigh .....	0 1 0	Mr. Thomas R	
Mr. John Duncan .....	0 10 0	Mrs. L. J. Crossley .....	0 10 0	Mrs. Staines .....	0 1 0	Miss Williams	
Mr. James Dawson .....	0 1 0	Lady Crossley .....	1 1 0	Mrs. Harbour .....	0 6 0	Mrs. T. Gask	
Mr. John Fowler .....	0 1 0	Mr. E. Crossley .....	0 10 0	Mrs. Tyne .....	0 4 0	Mrs. Benj. Fret	
Mrs. McCormick .....	0 2 0	Mr. Hoyle .....	0 10 0	Mr. Wilson .....	0 1 0	Mr. James Des	
Sums under 1s. ....	4 17 3	Mrs. E. Hanson .....	0 6 0	Mrs. Bartley .....	0 1 0		
Dr. Kerr .....	0 2 0	Mrs. S. Hirst .....	0 6 0	Mrs. Greenwood .....	0 3 0	Collected by M	
For Widows' Fund .....	5 0 0	Miss Moorhouse .....	0 10 0	Mr. Carter .....	0 2 0	and Miss	
Annual Collection .....	7 12 9	Miss Napier (3 years) .....	1 0 0				
171. 12s. 3d.		Mrs. Ordish .....	0 1 0	Collected by Mrs. and Miss		Mr. Hanson .....	
Settle.		Mr. Pige .....	0 10 0	Farrar.		Mrs. Hanson .....	
Collections .....	3 16 0	Rev. W. Roberts .....	1 1 0	Miss Halliwell .....	0 1 0	Mrs. Jennings	
Collected by—		Mrs. Staines .....	0 10 0	Mrs. Gaskroger .....	0 1 0	Mrs. Moore .....	
Miss Harvey .....	2 0 0	Mr. J. Souden (3 yrs.) .....	2 0 0	Mrs. J. Gaskroger .....	0 1 0	Miss Shore .....	
Miss Charley .....	1 2 0	Mr. Wavell .....	2 0 0	Mrs. Wayman .....	0 10 0	Mrs. McBurney	
Girls' Class .....	0 4 0	Mrs. Watell .....	0 10 0	Mrs. Scarborough .....	0 10 0	Miss Thompson	
47. 0s. 8d.		Mrs. Whitley, for		Mrs. Smith .....	0 1 0	Mr. P. Smith .....	
Shipton.		Orphan School at		Mrs. J. Farrar .....	0 10 0	Miss Pollard .....	
Collections, &c. ....	21 0 0	Vinayapatnam .....	5 0 0	Miss Priestley .....	0 7 0	Mrs. Wm. Kohn	
For the 2 Orphans		Collected by Miss Davis.		Mrs. Morley .....	0 10 0	Miss Simpson	
in India, R.		Miss Kate Crossley .....	0 10 0	Mrs. Thompson .....	0 10 0	1841. 2	
Gibbs and Jane		Miss Child .....	0 10 0	Mrs. Thompson's			
Dewhurst .....	6 0 0	Mrs. Davis .....	0 6 0	Servant .....	0 1 0	Luddende	
271.		Mrs. J. Priestley .....	0 6 0	Mrs. John Haigh .....	1 10 0	Rev. Samuel I	
Horton in Craven	1 9 0	Mrs. J. Priestley .....	0 6 0	Rev. Jas. Fridge .....	0 10 0	Annual Collect	
Wilsden.		Mrs. Ward .....	1 1 0	Miss Corke .....	0 3 0	W. Whitworth.	
Collections .....	5 3 2	Miss Ward .....	0 10 0	Mrs. Henry Walker .....	1 0 0	Miss Whitworth	
Young People's		Mrs. J. W. Ward .....	0 6 0	Mrs. Martin .....	0 4 0	Boxes	
Subscriptions .....	7 0 0	Miss Whitley .....	0 3 0	Miss Holmes .....	0 6 0	For Widows' P	
Subscriptions.		Sunday School Juvenile		Collected by Misses Nicholl.		Miss Whitworth	
Mr. Anderson .....	0 10 0	Society.		Mr. Hargreaves .....	1 0 0	Two Youths	
Mr. Scott .....	0 10 0	Miss Chud, Treasurer.		Mrs. Hargreaves .....	1 0 0	Travancore	
Mr. Ambler .....	0 10 0	Mr. Grayston, Secretary.		Mr. Bowman .....	1 1 0	A Friend, per di	
Various sums .....	1 2 0	For the Native Boy		Mr. Appleyard .....	1 1 0	For Two Youth	
141. 16s. 2d.		"Nathaniel," in		Miss Bracken .....	1 0 0	Miss M. Whitw	
Windhill.		Mr. Duthie's Semi-		Mr. Nicholl .....	2 2 0	for One ditto	
Collections .....	8 10 0	nary, Nagerooli .....	0 6 0	Mrs. Nicholl .....	1 0 0	Sunday School.	
Expenses .....	90 9 0	For the Native Girl		Miss Whiteley .....	0 6 0	Two ditto.	
224 11 0		"Sanchale," in		Mrs. Tillotson .....	0 1 0	Miss Whitworth	
		Mrs. Dennis' Sch.,		Mrs. Sheard .....	0 1 0	Bible Fund On	
		Nagerooli .....	0 6 0	Mr. Hoiler .....	0 1 0	bution at Tru	
		From the 1st Female		Mrs. Taylor .....	0 4 0	coore	
		Vestry Class, for		Mrs. McMaster .....	0 1 0	Ditto, for Print	
		an Orphan Girl,		Mr. Paine .....	0 1 0	and Circulat	
		"Anna Maria Child"		Col. by Misses Greenwood.		the "Sinn	
		From the 2nd and		Mrs. Greenwood .....	0 3 0	Friend" & "On	
		3rd Female Vestry		Mrs. Walker .....	0 3 0	to Jesus," by E	
		Classes for an Or-		Mrs. Robinson .....	0 4 0	J. Duthie, at B	
		phan Girl, "Fanny		Mrs. William Barry .....	0 10 0	vancore	
		Crossley," .....	0 6 0	Mrs. Ellis .....	0 4 0	col. &	
		Collected by Miss		Miss Ellis .....	0 4 0		
		Crossley, for China	0 9 2	Mr. Percy .....	0 4 0	Mitcomb	
		Collected by Miss				Rev. I. Bm	
		Wavell, for China	0 15 0	Collected by Misses E.		Collections .....	
				Porter and M. Crossley.		Subscrip	
		Collected by Mrs. Davis.		Miss Birtwhistle .....	0 1 0	Rev. I. Brierley	
		John Crossley, Esq.	0 5 0	Mrs. Clough .....	0 4 0	A Friend .....	
		Jos. Crossley, Esq.	0 5 0	Mrs. Priestley .....	0 3 0	Collected by—	
		Mr. P. Crossley, Bart.	0 5 0	Mrs. Robinson .....	0 1 0	Miss Foster .....	
		M. P.	0 5 0	Mr. Swingle .....	0 1 0	Miss Mothers .....	
		Mr. John Whitley .....	0 5 0	Mrs. Wayman .....	0 4 0	Mitcomb	
		Mr. Nathan Whitley .....	0 10 0	Mrs. Halliday .....	0 4 0	Rev. I. Bm	
		Mr. Bagbrough .....	0 10 0			Collections .....	
		Mr. Richard Holt .....	0 10 0	Collected by Misses Porter		Subscrip	
		Mr. Richard Blakey .....	0 10 0	Mrs. T. Crossley .....	0 10 0	Rev. I. Brierley	
		Bowerby Bridge .....	0 10 0	Mrs. Dickenson .....	0 2 0	A Friend .....	
		Mr. Philbrick .....	0 10 0	Mrs. Foster .....	0 10 0	Collected by—	
		1842. 2s. 2d.		Miss Whiteley .....	10 0 0	Miss Foster .....	
		Ston Chapel.				Miss Mothers .....	
		Rev. Bryan Dale, M.A.		Col. by Misses Tillotson.		Mitcomb	
		Annual Collections 2s. 5d.		Mr. Farrar .....	1 1 0	Rev. William	
		For Widows' Fund 5s. 12d.		Mrs. Whitworth .....	1 0 0	Collection .....	
		Juvenile Society 1s. 11d.		Mr. H. Wright .....	0 1 0		
		Ladies' Association.		Mrs. Whitley .....	0 1 0		
		Mrs. Haigh, Treasurer.		Miss Nelson .....	0 3 0		
		Mrs. Hargreaves, Secretary		Col. by Mrs. & Miss Walker.			
		Col. by Misses Tillotson.		Mr. Scarborough .....	0 10 0		
		Mrs. Denham .....	0 5 0	Mrs. Widdop .....	0 1 0		
		Mrs. Walton .....	0 5 0	Mr. Craven .....	0 1 0		
		Small sums .....	0 0 0	Mrs. Mollen .....	0 4 0		
		Col. by Mrs. E. Priestley		Mrs. Halliwell .....	0 2 0		
		and Mrs. McKenna.		Col. by Misses Morley.			
		Mrs. E. Priestley .....	0 10 0	Mrs. Sheard .....	1 0 0		
		Mrs. McKenna .....	0 10 0	Miss Smith .....	0 5 0		
		Mrs. Malinson .....	0 4 0	Mrs. Commons .....	0 10 0		
		Miss Grey .....	0 4 0	Mrs. Garforth .....	0 10 0		
		Mrs. Mortimer .....	0 4 0	Mrs. J. Crossley, jun. .....	0 7 0		
		Mrs. Holdsworth .....	0 5 0	Mr. Baldwin, Clay	0 1 0		
		Collected by Miss Haigh.		Rosse .....	0 1 0		
		Mr. J. T. Haigh .....	0 1 0	Mrs. Baldwin, do. ....	0 10 0		
		Mr. Thompson .....	0 10 0	Mrs. Crossley .....	0 1 0		
				Mr. Hadden .....	0 4 0		
				Mrs. Sheard .....	0 1 0		



<b>Pembury.</b> <b>Rev. C. S. Baber.</b> 1 1 0 0 10 0 0 10 0 0 10 0 0 5 0 0 4 0 0 14 7 0 3 0 1 16 7	<b>Collected by Miss Thompson.</b> Mr. Taplin 1 0 0 Mrs. Martin 0 10 0 Mrs. Richardson 0 10 0 Mr. Carpenter 0 8 0 Mrs. Phillips 0 8 0 Mrs. Lawson 0 5 0 Mrs. Jones 0 5 0 Mrs. Hanwell 0 4 0 Miss Fugate 0 4 0 Mr. Bithray 0 5 0 Mr. Blenkins 0 4 0 Mrs. Atkins 0 4 0 Mrs. Jeffery 0 3 0 Mrs. Friendship 0 8 0 Mrs. Smith 0 6 0	<b>For Widows' Fund</b> 1 0 0 A Lady, by Mr. Ostell 0 8 0 A Friend, by Mr. Henslow 3 0 0 Sacramental Collection for Widows' Fund 7 10 5 1864, 2d. 10d. <b>New Windsor Chapel.</b> <b>Rev. T. G. Lee.</b> Collection 6 8 0 For Widows' Fund 2 0 0 Juvenile Association 4 12 10 1864, 2d. 10d.	<b>Park Chapel.</b> <b>Rev. J. Brown, B.A.</b> Collection 20 4 0 <b>Pendleton Chapel.</b> <b>Rev. S. St. N. Dobson, B.A.</b> Collection 20 4 2 For Mrs. Dobson 4 2 0 Juvenile Missionary Society 8 8 0 For Widows' Fund 3 0 0 1864, 2d. 10d.
<b>J. Clarke.</b> 0 9 0 0 5 2 0 10 0 0 7 0 0 10 0 0 10 0 0 0 1 0 0 0 0 17 0 0 4 0 1 8 0 0 8 0 0 4 0 0 5 0	<b>Collected by Mrs. Watts.</b> Mr. J. Watts 0 10 0 Mrs. Watts 0 10 0 Miss Watts 0 5 0 Mr. Jno. Smith 0 10 0 Mr. Jas. Smith 0 10 0 Mrs. Bishop 0 4 0 Ann Jones 0 5 0 Sunday Schools 0 8 4 A Friend's Special Thank Offering for Mr. and Mrs. Gill's Providential Escape 0 10 0	<b>Eccles.</b> <b>Rev. G. H. Brown.</b> Collection 110 18 0 Congregational Society 17 14 8 For Widows' Fund 10 0 0 1864, 12d. 2d. <b>Knot Mill Chapel.</b> <b>Rev. J. Rawlinson.</b> Collection, per T. Jackson, Esq. 8 17 2 Juvenile Society 8 10 8 For Widows' Fund 2 7 8 Sabbath School 10 0 0 1864, 1st. 1d.	<b>Free Trade Hall.</b> <b>Public Meeting, Collection</b> 21 7 2 <b>Hope Chapel.</b> <b>Rev. G. R. Babler.</b> Collection 111 14 11 N.B.—The sum of 15d. was omitted in the Magazine of May, last year, but included in the Annual Report. <b>Collyhurst Street.</b> Collection 1 10 0
0 11 0 0 5 2 0 3 7 0 5 5 0 3 3 0 2 0 0 9 0 11 0 0 4 0 0 2 7 0 1 1 0 0 10 0 0 10 0 0 10 0 0 10 0	<b>Missionary Boxes.</b> Mrs. Gill 0 18 2 Mrs. Pearce 0 3 8 Miss Thompson 0 8 11 Miss Irwin 0 3 0 Master Herpath 0 8 9 Miss Rogers 0 4 2 Miss Cox 0 8 0 Master Taylor 0 8 0 Miss Lamb 0 5 2 Master Blackie 0 6 8 Miss Walton 0 6 3 Miss Virgo 0 4 2 Miss Plasket's Box 0 3 11 Fractions 0 0 4 1864, 2d. 5d.; 571 2d. 6d.	<b>Grosvenor Street Chapel.</b> <b>Rev. Patrick Thomson.</b> Collection 229 10 1 Memorial Churches 1 6 0 For Widows' Fund 12 10 0 Ladies' Association 18 8 0 Young Men's Society 20 0 0 1864, 1st. 1d.	<b>Gartside Street Chapel.</b> <b>Rev. R. Jones.</b> Missionary Boxes 8 14 8 Monthly and Public Collection 5 18 6 Miss Pugh 1 0 0 Rev. A. Jones 0 10 0 Mrs. Davies 0 10 0 Mr. Thomas Jones 0 12 0 Mr. J. Williams 0 10 0 Mr. J. Hughes, Jan. 0 10 0 1864, 2d.
<b>W. Turner.</b> 4 4 3 0 18 2 18 1 11 0 11 0 1 16 6d.	<b>LANCASHIRE.</b> <b>East Lancashire Auxiliary Society.</b> <b>J. Hildbottom, Esq., Treas.</b> <b>Manchester.</b> <b>Booth Street Welsh Independents.</b> Collection 1 7 11	<b>Rusholme Road.</b> <b>Rev. A. Thomson.</b> Collection 238 0 0 Ladies' Association 25 7 1 Sunday School 4 2 10 For Native Girl 3 0 0 Saville Street School 5 3 1 For Widows' Fund 10 0 0 1864, 1st.	<b>Richmond Chapel.</b> <b>Rev. D. Davies.</b> Collection, per Mr. CHURCH 150 0 0 For Widows' Fund 5 0 0 Juvenile Society 150 0 1 1864, 2d. 7d.
<b>W. Gill.</b> 13 8 0 8 6 9 4 12 10	<b>Bowdon.</b> <b>Rev. A. Morris.</b> Collection 122 17 8 Memorial Churches 10 10 0 For Mr. Higby 28 15 10 Widows & Orphans 15 8 0 1864, 2d. 10d.	<b>Cavendish Chapel.</b> <b>Rev. J. Parker, D.D.</b> Collection 257 11 0 Boxes, per Mr. Pope 1 15 3 For Widows' Fund 15 0 0 Congregational and Juvenile Society 25 0 0 For Native Teacher at Madras 10 0 0 1864, 2d. 1d.	<b>Radcliffe Bridge.</b> <b>For Widows' Fund</b> 4 15 0 <b>Longlight Chapel.</b> <b>Rev. W. Smith.</b> Collection 33 15 1 <b>Chorlton Road.</b> <b>Rev. J. A. McFadyen.</b> Collection 74 0 0 Sabbath School 3 0 0 For Widows' Fund 15 0 0 1864, 7d. 2d.
<b>Mrs. Pearce.</b> 1 1 0 0 10 0 2 2 0 1 1 0 1 0 0 1 0 0 0 5 0 0 3 0 0 2 0 0 2 0 0 5 0 0 5 0 0 5 0 0 10 0 0 10 0 0 10 0 0 5 0 0 2 0	<b>Oldham Road.</b> <b>Rev. J. Bodall.</b> Juvenile Association 16 5 0 Collection 15 16 7 For Mrs. Gordon's School, Viragoesham 6 0 0 For Widows' Fund 4 7 1 1864, 10d. 5d. <b>Kirk Chapel.</b> <b>Rev. James Gwyther.</b> Collection 77 8 9 Centenary Sunday School 2 17 11 Young Men's Association 17 10 8 By Collectors 7 18 8	<b>Rusholme Chapel.</b> <b>Rev. R. H. Weeks.</b> Collection 11 8 0 For Widows' Fund 4 4 0 1864, 7d. 2d. <b>Charlestown Chapel.</b> Collection, per Mr. Witcock 8 8 11 For Widows' Fund 6 8 0 1864, 11d. 11d. <b>Cheetham Hill.</b> Collection 25 8 0 Sabbath School, Madagascar Mission Churches 5 8 0 Do., General Fund 25 7 3 For Widows' Fund 2 12 0 1864, 2d. 3d.	<b>Horton Norris.</b> <b>Wycliffe Chapel.</b> <b>Rev. J. Thornton.</b> Collection 7 11 8 School 4 0 2 For Widows' Fund 2 19 10 Ditto 3 0 0 1864, 17d. 2d. <b>Ramsbottom.</b> <b>Park Chapel.</b> <b>Rev. J. Anyon.</b> Collection 10 9 0 J. R. Kay, Esq. 1 1 0 For Widows' Fund 2 0 0 1864, 2d. 6d.

<b>Rockdale.</b> (Milton Congregational Church.) Rev H. W. Parkinson. Collection 55 0 0 Sunday School, for the Native Girl, Jane (Ibrahim Mission) 2 0 0	<b>Stretford.</b> Congregational Church. For Widows' Fund, per Mr Baker 1 16 0 School 1 18 6 2l 14s. 6d.	Miss M. Thorburn 1 19 0 Mrs. Woodcock 0 10 0 Mrs. Ward 0 11 0 Classes in Sabbath School. Mrs. Thorburn 1 2 6 Miss Grundy 0 15 7 Miss M. Thorburn 0 1 2	Mr. R. M. Heap 1 0 0 Miss F. Job 0 10 0 Mrs. H. Heap 1 0 0 Per Mrs. Hurry 1 1 0
Ladies' Association. Mrs. Ormerod, Secretary. Collected by Miss Ashworth. Mrs. Ashworth 1 0 0 Mr. Jas. Ashworth 0 10 0 Mr. E. Ashworth 1 0 0 Mrs. Ormerod 0 10 0 Sums under 10s. 9 5 0	Bryces Smith, Esq., for Mission Church, Madagascar 20 0 0	Boxes. Mrs. Cooker 1 0 0 Mr. Hampton 0 10 0 Miss Grundy 0 14 0 Mr. T. Whitehead, Rock Street 0 0 0 For Widows' Fund 1 0 0 Missionary Sermon 2 10 10 27l. 6s. 6d.	Collected by Miss James. Mrs. Howell 1 0 0 Mrs. Harkreaves 0 5 0 Mrs. W. W. Raffles 1 0 0 Mrs. Rogerson 0 5 0 Mrs. Cooke 0 5 0 Mrs. Burstall 0 5 0 Mrs. Knipe 0 5 0 Mrs. Stanley 0 5 0 Mrs. Luce 0 5 0 Mrs. James 1 1 0 Mrs. Caldwell 0 10 0 Mrs. Holmes 0 10 0 Mr. Dale 0 10 0 Miss James 1 1 0
Collected by Mrs. Curtis and Miss Gartside. Sums under 10s. 1 0 0	<b>Middleton.</b> Rev. S. Shaw. Collection 10 0 0	Burnage School. Collection 7 7 0	Castlecroft Chapel. Rev. W. Roseman. Collection, Subscriptions, &c. 20 5 1
Collected by Mrs. H. Kelsall. Mr. Davenport 1 0 0 Mr. Duncan 1 0 0 Mr. R. Kelsall 5 0 0 Mr. J. Kelsall 5 0 0 Mr. Owen March 1 0 0 Mr. Nanson 0 10 0 Mrs. Pagan 1 0 0 Mr. J. T. Pagan 1 0 0 Mrs. J. T. Pagan 0 10 0 Mr. Shaw 2 2 0 Mr. Staley 1 0 0 Mrs. Staley 0 10 0 Mr. Williams 1 0 0 Sums under 10s. 1 1 0	Chapel Street Chapel. Rev. S. Chisholm. Collection 14 4 0 Juvenile Society, per Mr Tattersall 10 0 0 For Widows' Fund 2 0 0 26l. 4s.	New Road Chapel. Rev. J. H. Ouston. Collection 4 8 4 John Young, Esq. 2 2 0 New Road Sunday School 4 0 0 A Boy's Missionary Box 4 0 0	Collected by Miss Marple. Mrs. E. N. Woolf 0 5 0 Mrs. Ogden 0 10 0 Mrs. Stour 0 5 0 A Friend 0 5 0 Mrs. Lewis 1 0 0
Collected by Miss Craven. Mr. Craven 1 0 0 Mrs. Craven 0 10 0 Mrs. John Irving 0 10 0 Miss Sugden 0 10 0 Sums under 10s. 2 1 0	Dryloden Chapel. Rev. A. Cran. Collection 5 10 11	Col. from Districts by Miss Shaw 2 8 0 Miss Holt 5 1 10 Miss Hodgson 4 10 10 For Widows' Fund 1 16 1 27l. 15s. 5d.	Collected by Miss B. Pritchard. Mrs. Kirkust 1 1 0 Mrs. B. Woodward 1 1 0 Mrs. J. B. Blease 1 1 0 Mrs. R. Horton 0 10 0 Mr. Thomas Wood 0 10 0 Miss Mordy 0 10 0 Mr. Samuel Vey 0 10 0
Col. by Mrs. & Miss Leach. Rev. W. March 1 0 0 Mr. Leach 1 0 0 Mr. H. T. Kattary 1 1 0 Mr. Robinson 0 10 0 Sums under 10s. 0 19 0	Patricroft Chapel. Rev. G. Shaw. Collected at Annual Sermons 5 6 2 Missionary Boxes 1 5 10 27l. 15s. 5d.	Less Expenses 2 9 1 Bury District 72 10 3 Less Expenses 27 1 0	East Auxiliary Total 388 1 6
Collected by Miss Moore. Mr. Jas. Moore 1 1 0 Mr. J. H. Moore 1 1 0 Mr. J. E. Moore 1 1 0 Miss Moore 1 1 0 Miss M. Moore 1 1 0 Messrs. Adams and Holden 1 0 0 Mrs. Arundel 0 10 0 Mrs. J. Ashworth 0 10 0 Mr. Jas. Hamilton 0 10 0 Sums under 10s. 1 5 7	Tipping Street Chapel. Rev. J. Lewis. Collection 5 10 0	Manchester. C. Potter, Esq. 25 0 0 S. and W. O., for Widows' Fund 0 1 0	The Misses Pritchard and Mrs. E. Hughes 0 10 0 A Friend 0 10 0 Mr. W. J. Mason 0 10 0 Mrs. Cook 0 10 0 Mrs. Pope 0 10 0 Mrs. Sutton 0 10 0 Mrs. J. G. Whyte 0 10 0 Miss Morris 0 10 0 Mr. Geo. Mason 0 10 0 Miss Ann Evans 0 10 0 Mrs. Hepburn 0 10 0 Mrs. Dunlop 0 10 0
For Widows' Fund 5 0 8 Exs. 47s. 2d. 12s. 1d.	Broughton. Congregational Church. Rev. J. Muncester. Juvenile Association 11 0 0	West Lancashire Auxiliary. Samuel Job, Esq., Treas. 10 0 0 Liverpool. Collections. Public Meeting 29 8 7 Juvenile Meeting 11 13 9 At Hope Hall 8 16 11	Juvenile Society. Per Mr. Geo. Mason 1 5 0 A Friend, per Mr. J. B. Blackaller, for the Madagascar Fund 1 0 0 Bedford Street Schools 0 1 0 207l. 2s. 2d.
Red Bank Ragged School. Teachers & Scholars, per Mr. J. Batchelor 0 14 0	Bethel Chapel. For 1884-5. Rev. W. B. Thorburn, M.A. Subscribers. W. B. Woodcock, Esq. 2 0 0 Rev. W. B. Thorburn, M.A. 1 0 0 Mrs. Thorburn 1 0 0 The Misses Thorburn 1 0 0 Mr. J. Trimble 1 0 0 Mr. H. Trimble 0 10 0 Mr. J. Maxwell 0 10 0 Mrs. Maxwell 0 5 0 Mr. Jas. Holt 0 5 0	Great George Street Chapel. Rev. E. Mellor. Collections 124 16 10 Ladies Auxiliary. Miss James, Treasurer. Collected by Miss Howell, for Miss F. E. Job. Mrs. Job 0 10 0 Mrs. Crossfield 1 0 0 Mrs. Hughes 0 10 0 Mrs. Harris 0 5 0 Mrs. Moore 0 10 0 Mrs. Raffles 0 5 0	Crescent Chapel and Norwood Chapel. Rev. J. Kelly. Grants from Weekly Offerings Fund 120 0 0 Collection at Norwood Chapel 25 1 2 For Widows' Fund 14 1 0 Juvenile Working Party, for Two Girls at Miss Cowen's School, Bhowampore 0 0 0 For John Kelly, at Bangalore 0 0 0
<b>Heywood.</b> Congregational Chapel. Collection, per Mr. T. Knight 3 10 2 Juvenile Missionary Meeting 1 8 1 Madagascar 2 10 2 Knight and Mason 3 0 0 T. Hodgkinson, for Samuel Bethel 5 0 0 Exs. 27s. 12s. 1d.	Collected from Districts. Mrs. Shaw 0 11 0 Miss Grundy 10 1 1		

books. H. Ann Marin at 5 0 0	Bethel Chapel (Welsh Independent). Juvenile Associa- tion 10 10 0 Burlington Street School 4 2 0 Wapping Sunday School 4 0 0 Green Lane ditto 0 13 0 Exs. 17s. 6s. 2d.; 1863. 7s. 2d.	Cannon Street Chapel Juvenile Society, by Mr. Teale 16 8 0 Lancaster Road Chapel Juvenile Society, by Mr. Parnaby 4 4 10 Fleetwood Collec- tion for Widows and Orphans, by Rev. Henry Lange 4 0 0 Exs. 2s., 01s. 10s.	Special, for Chinese Medical Mission, Miss Lonsdale 1 0 0 Grant for Sacra- mental Fund, for Widows and Or- phans of Mission- aries 5 0 0 Annual Sermons 14 9 1 Annual Meeting 2 14 8 Sunday School 4 16 10 A Lady, Donation for Orphan Family of Mr. Helmore 0 10 0 Exs. 14s. 0d.; 47s. 3d.
Ball's In- adras books, Hic's Javy- s books near oars social Ma- 7 5 8 unday 3 8 5 (A.) 1 1 0 on(A.) 1 1 0 ool 1 15 8 ada- 0 14 6 Fair to 3 7 7 rhine 0 12 6 Se. 2d.	Liverpool. Welsh Chapels. Great Crosshall Street, Rev. J. Thomas. Collection 29 12 0 For Widows' Fund 2 0 0 31s. 12s. Great Mersey Street. Rev. W. Roberts. Contributions 3 16 8	Rockdale. Providence Chapel. Per Mr. B. Clegg. Missionary Sermons 12 0 7 United Public Meeting 0 12 10 Juvenile Association 0 14 0 For Widows' Fund 2 5 4 Juvenile Collections 2 8 10	Galsbourne. Congregational Church 2 2 0 Newton-le-Willows. Rev. J. Allatt. Annual Sermons and Meeting 21 2 8 Sunday School 1 7 0 For Widows' Fund 4 2 8 Exs. 2s., 22s. 10s.
to Chapel. Griffiths. 30 15 10 Fund 5 15 6 rayer 4 12 5 the Ma- 3 16 0 18s. 9d.	Bolton. St. George's Road. For Widows' Fund 4 0 0 Horswich. Rev. M. Hardaker. Contributions 7 15 7 Oldham. Rev. B. M. Davies, Treas. Rev. J. Hodgson, Secretary. United Communion for Widows' Fund 4 7 4	Subscriptions. Mr. G. Whittaker 1 0 0 Mr. W. B. Hill 1 0 0 Rev. G. Knashall 0 10 0 Mr. J. W. Bamford 0 10 0 Mr. E. Norris 0 10 0 Mr. B. Clegg 0 10 0 Mr. J. Butterworth 0 10 0 Mr. J. Ogden 0 10 0 Mr. J. Turley 0 10 0 Mr. W. Walcott 0 10 0 Mr. W. Walker 0 10 0 Mr. J. Barrow 0 10 0 Mr. G. Walker 0 6 0 Mr. W. Hill, jun. 0 1 0 Mr. Scott 0 2 0 Mr. Kerr 0 2 0	Rainford. Rev. J. Widdows. Annual Sermons 8 17 2 Runcorn. Rev. A. Howson. Annual Sermons 14 5 5 Annual Meeting 7 13 0 Juvenile Offerings 1 10 0 Missionary Boxes 3 0 0 Exs. 48s., 23s. 11d.
Chapel. Brown. 5 11 9 social- ousia Ap- enga- 6 0 0 Adren- ley 5 0 0 Bible 1 0 0 1s. 8d.	Union Street Chapel. Collection 14 16 0 Juvenile Association, for Native Teacher Mary Hodgson 10 0 0 24s. 16s. 8d. Greengates Chapel. Collection 10 0 0 Mrs. Waddington 5 0 0 15s.	Ladies' Association. Miss Parker 0 5 0 Miss Watson 0 5 0 Mrs. Ogden 0 5 0 Mrs. G. Whittaker 0 5 0 Mrs. S. Barker 0 5 0 Mrs. J. Williamson 0 5 0 Mrs. Robinson 0 5 0 Miss Russell 0 5 0 Mrs. Howorth 0 5 0 Mrs. Lord 0 5 0 Mrs. Clegg 0 4 0 Mrs. Bamford 0 4 0 Mrs. J. Butterworth 0 4 0 Miss Clegg 0 4 0 Miss Williamson 0 4 0 Exs. 12s. 2d., 30s. 1s. 8d.	St. Helen's. For Widows' Fund 0 4 0 Annual Sermons 27 1 4 Annual Meeting 2 11 7 Sunday School 2 1 5 Missionary Boxes 4 0 0 Exs. 48s. 2d.; 66s. 11s. 1d.
reet Chapel. 4 0 0 ciety, eckett 22 5 9 2s. 5d.	Hope Chapel. Collection 19 0 0 Juvenile Association 5 0 0 Proceeds of Lecture 6 8 0 24s. 8s. 8d. Expenses 70 4 6 0 17 9 02 7 6	St. Helen's District Aux- iliary. W. W. Pilkington, Esq., Treasurer. Rev. B. Giles, Secretary.	Warrington. Rev. E. Jansop. Annual Sermons 21 1 8 Annual Meeting 22 11 5 Mr. J. Andrews's Box 0 2 2 Exs. 44s. 4d.; 44s. 7d. Total 394 6 2
at Chapel. 5 15 9 the Ma- 0 15 4 1s. 1d.	Expenses 0 17 9 02 7 6	Huyton. Rev. B. Giles.	Southport. East Bank Street Chapel, additional. Smith Hall, Esq. 2 2 0 Tottington. For Widows' Fund 1 1 2
e Chapel. Hasson. 16 17 7 the 24 11 4 ciety, J. J. 19 18 9 7s. 8d.	Preston Auxiliary Society. J. Hamer, Esq., Treasurer. Half-yearly Remittance. Annual Subscriptions and Donations. T. B. Addison, Esq. 1 1 0 Mr. J. A. Bell 1 1 0 Mr. W. Bourn, Knowl Green 0 10 0 Rev. G. W. Olapham 0 10 0 Miss Cross 0 5 0 Mr. John Goodair 1 1 0 Mr. John Hamer 20 0 0 Mr. T. C. Hinchman 1 1 0 Mr. George Teale 1 1 0	St. Helen's District Aux- iliary. W. W. Pilkington, Esq., Treasurer. Rev. B. Giles, Secretary.	Twistleton. Rev. E. G. Milne, M.A., Mrs. Rhodes, Treasurer. Rev. E. G. Milne 1 0 0 Mr. W. Platt 1 1 0 Mr. T. Platt 1 1 0 Mrs. E. Platt 1 1 0 Mr. T. Rhodes 1 1 0 Mrs. James Rhodes 1 1 0 Miss Garlick 0 10 0 Mr. Barber 0 10 0 Missionary Sermon 7 8 5
o Chapel. 4 15 6 el 3 10 0 1's Box 0 7 3 2s. 8d.	Quarterly Subscriptions. The late Miss Walker 0 5 5 Mrs. Ellis Knowles 2 2 7 Grimsshaw Street Chapel, Congrega- tional and Juvenile Society, by Mr. Tomlinson 5 0 11	Expenses 0 17 9 02 7 6	Collected by— Miss Garlick 1 17 2 Mrs. Rhodes 0 16 2 Miss Catherine Milne's Missionary Box, for Rev. J. P. Ashdon's School, Madras 0 11 2 Mrs. Moor's Mis- sionary Box 0 2 8
al (Welsh In- dependant). Grimshaw Street Chapel, Congrega- tional and Juvenile Society, by Mr. Tomlinson 5 0 11	Expenses 0 17 9 02 7 6	Mrs. Allison 0 5 0 Mrs. K. Barker 0 10 0 Miss Birch 0 1 0 M. A. Bristow 0 4 0 Mrs. Brown 0 3 0 Rev. B. Giles and Family 5 0 0 Mrs. Greenwood 0 5 0 Mrs. Grimshaw 0 5 0 Mrs. Gore 0 4 0 Mr. Howard Horsley 3 0 0 Mrs. Howorth 0 10 0 Mr. Johnson 0 6 0 Mr. Lightfoot 0 3 0 Miss J. Lancaster 0 5 0 Miss Lonsdale 1 1 0 Mrs. Charles Peck 0 10 0 Miss Rigby 0 10 0 Mrs. Rigby 0 10 0 Mr. Roberts 1 0 0 Mr. H. Roberts 1 0 0 Mr. Morton Sparks 1 1 0 Mrs. Morton Sparks 0 3 0 Miss L. O. Sparks 0 2 0 Miss Small 0 2 0 Mr. J. M. Stewart 1 0 0 S. A. Titewell 0 7 0 Miss Williams 0 1 0	Collected by— Miss Garlick 1 17 2 Mrs. Rhodes 0 16 2 Miss Catherine Milne's Missionary Box, for Rev. J. P. Ashdon's School, Madras 0 11 2 Mrs. Moor's Mis- sionary Box 0 2 8

Emma Weller .....	0 8 7	<b>Leatherhead.</b>	Mrs. Ralph .....	0 10 0	Mrs. Miller .....	0 1
Ruth Jones .....	0 7 0	Rev. B. Waite.	Miss Ralph .....	0 10 0	Mrs. Knight .....	0 1
Jane Mills .....	0 7 0		Mr. B. Scott .....	2 2 0	Mrs. Henwick .....	0 1
Arthur Jones .....	0 6 0		Miss Scott .....	1 1 0	Mrs. Fowler .....	0 1
Mrs. Davis .....	0 4 4	For Widows' Fund .....	Miss F. Scott .....	1 1 0	Ann Hoscock's Box .....	0 2
William Randall .....	0 4 4	Mrs. Newson .....	Mrs. Vlyanti .....	0 10 0	Collected by Mrs. Bart.	
Hessie Smith .....	0 3 5	Mrs. Blinghurst .....	Mrs. Williams .....	0 10 0	T. Batt, Esq. ....	1 1
Edward Terry .....	0 3 5	Rev. B. Waite .....	Sum under lms. ....	0 15 1	Mrs. Bart .....	1 1
		Sunday School Children .....	Missionary Boxes .....	1 1 7	O. Bart, Esq. ....	1 1
		41. 8s. 7d.	Collections in May .....	11 7 4		
			112s. 11s. 6d.			
<b>Classes.</b>						
Mrs. Willan .....	0 15 1	<b>Merton</b>	<b>Putney.</b>		Collected by Mrs. Whit	
Misses Dove and			Independent Chapel.		W. Youngman, Esq. ....	1 1
Noyes .....	0 7 3	Sunday School Auxiliary	Contributions, per		Mrs. Whiteley .....	1 0
Miss Lee .....	0 7 1	Rev. R. Davies	Mr King .....	6 1 8	Mrs. Hopwood .....	0 10
Miss Lyles .....	0 1 2				Collected by Miss E.	
Miss Phillips .....	0 1 0	T. N. White, Esq., Treas.			Gander	
Miss Barton .....	0 0 0	Miss Ayling, Sec.	<b>Red Hill.</b>		Mr Cox .....	0 10
Mr. B. Tice .....	0 3 2	For Nat. Teacher,	Rev. W. P. Doherty, M.A.		Mr. Allen .....	0 1
Mr. Lightwood .....	0 3 0	Thomas Merton,	E. Viney, Esq., Treasurer.		Mr. Plummer .....	0 1
Mr. H. Bishop .....	0 1 0	at Samoa .....	Rev. W. P. Doherty .....	1 1 0	Emma Booker .....	0 1
Mr. H. Johnson .....	0 0 8	For Rarotonga	Rev. E. Frost .....	10 0 0	Miss Frame .....	0 1
Sundries .....	0 1 8	College .....	Mr. Richardson .....	1 1 0	Mr. Keay .....	0 1
Rev. E. Williams (D.)	1 0 0	For Rev. J. P. Ash-	Mrs. Richardson .....	1 1 0	Mrs. Pencock .....	0 1
21. 0s. 6d.		ton's Schools,	Mr. E. Viney .....	2 2 0	Mrs. Gunning .....	0 1
		Madras .....	Mrs. F. Viney .....	1 1 0	Mrs. Gander .....	0 1
<b>Kingston.</b>		117.	Collections .....	11 7 5	Mr P Cox .....	0 1
Rev. L. H. Byrnes, B.A.,			For Widows' Fund .....	2 8 8	Sunday School, for	
Treasurer.			Missionary Boxes .....	1 1 11	Mrs	
Mr. G. Phillips, Sec.			Sunday Schools .....	0 11 0	Collection after An-	
Annual Sermons .....	0 11 10	Morden Hall Boarding	311. 15s. 2d.		nual Meeting .....	1 1
Sacramental Collec-		School, per T. N. White,			Ditto after Sermons .....	0 1
tion, including		Esq., Patron.	<b>Regate.</b>		Sacramental Collec-	
10s. from Mr. E.			Rev. G. J. Adeney.		tion for Widows	
Phillips, and other			Rev. G. J. Adeney .....	2 1 0	and Orphans .....	1 1
sums afterwards			Mrs. Balfour .....	0 1 0	411. 1s. 6d.	
received .....	0 5 0	Maat. John Hanner Oliver,	Mrs. Marsh .....	0 1 0		
Annual Subscriptions.		Secretary.	H. Mettitt .....	0 1 0	Bethlehem Independ	
Rev. L. H. Byrnes .....	1 1 0	For Native Evan-	T. Newman, Esq. ....	1 1 0	Chapel.	
Mr. G. Phillips .....	1 1 0	gelist, Davidasein,	Miss Newman .....	1 1 0	Rev. J. Orange.	
Misses Jordan .....	1 0 0	Thomas Morden	B. Prior .....	0 5 0	Missionary Board.	
E. Phillips, Esq. ....	2 2 0	White, at Nager-	Mrs. Russell .....	1 0 0	Mrs. Orange .....	0 1
Mrs. Skoggs, for		coll .....	Mrs. Tucker .....	1 0 0	Mrs. Cochrane .....	0 1
China .....	0 10 0	For Native Evan-	M. and E. Wiltshire .....	0 10 0	Miss Brett .....	0 1
Miss Wheeler .....	0 10 0	gelist, Henry	A. Wills .....	0 2 0	Miss McLehose .....	0 1
Miss Smallpiece .....	0 5 0	Morden White,			Miss R. Freeman .....	0 1
Collected by Mrs. Dawson.		at Bangalore .....			Mrs. Day .....	0 1
S. Hanyard, Esq. ....	4 0 0	For Native Evan-	<b>Missionary Boxes.</b>		11. 3s. 6d.	
Mrs. Birchall .....	0 5 0	gelist, Ernest	Mrs. Brewer .....	0 10 0		
Smaller sums .....	0 5 0	Morden White,	Miss Drawbridge .....	0 8 2	<b>Surbiton.</b>	
Collected by Widow		at Amoy .....	S. Herring .....	0 8 0	W. Leavers, Esq. (A.) .....	1 1
Summers .....	0 4 0	For the support of	Mrs. Parton .....	0 8 7		
Public Meeting .....	2 2 0	a School under	Mrs. Pither .....	0 8 1	<b>Sutton.</b>	
		Rev. J. Read,	E. Wiltshire .....	0 4 8	Mr. and Mrs. Edg-	
<b>Juvenile Association.</b>		Philpott .....			combe Parson .....	0 1
Miss Bowling, Treas.		For Nat. Preacher,	<b>Juvenile Missionary</b>		Mr. W. B. Parson .....	0 2
Miss M. Haycraft, Sec.		John Morden	Society.		51. 1s.	
Secretary for the Boys'		White, at Raro-	Collected by—			
School, Mr. F. Turner.		tonga .....	Phoebe Adeney .....	1 5 0	<b>Wandsworth.</b>	
		For the College at	H. Apted .....	0 1 0	Rev. P. H. Davison.	
Collected by—		Madras .....	R. Apted .....	0 1 0	Mrs. Ashton, Treas.	
Miss B. Turner .....	1 15 0	For Madagascari	G. Blaver .....	0 3 0	Miss Ashton, Sec.	
Miss Seymour .....	1 5 0	For General Pur-	H. Brown .....	0 3 4	Collected by Miss Bourn	
Miss H. Dawson .....	0 10 2	poses .....	H. Caffyn .....	0 2 2	Rev. H. Ashton .....	1 1
Miss Wheeler .....	0 10 2		F. Caffyn .....	0 0 0	Mr. Ayling .....	0 1
A Friend .....	0 12 0		H. Edwards .....	0 1 7	Mr. Bantborough .....	0 1
Miss Beynon .....	0 0 0		S. Harcourt .....	0 0 0	Mr. Boorman .....	0 1
Miss P. Bond .....	0 3 1		Jessie Hazell .....	0 0 3	Mr. W. Boorman .....	0 1
Miss O. Nuthall .....	0 2 0		W. Kempe .....	0 1 0	Mr. Curtis .....	0 1
Miss Jackson .....	0 3 0		H. Knight .....	0 5 0	Mr. Dyer .....	0 1
Miss Simmonds .....	0 1 0		M. Knight .....	0 5 0	Mr. Evans .....	0 1
			M. Legg .....	0 0 0	Mr. Finer .....	0 1
Collected in Sunday School.			M. Matthews .....	0 0 0	Miss Goff .....	0 1
Girls' Classes .....	1 5 0	<b>Mortlake.</b>	E. Meikle .....	0 0 0	Mr Goodchild .....	0 1
Two Boxes .....	0 3 0	Sheen Vale Chapel.	Small sums .....	1 12 10	Mr C. Haydon, sen. ....	0 1
Class on Surbiton		Mrs. Ritchie, Treas.	Annual Collection,		Mr. Holt .....	0 1
Hill .....	0 8 5	Collected by—	less Expenses .....	7 7 10	Mrs. Nicholson .....	0 1
Boys' Classes .....	2 4 2	Miss J. Plak .....	For Widows' Fund .....	1 2 0	Mr. Kichette .....	0 1
Two Boxes .....	0 6 1	Miss Ouel .....	A. Payne, for Mada-	0 1 0	Mrs. Scott .....	0 1
Balance from last		Miss Eddie .....	gascar .....		Mr. Seely .....	0 1
year .....	1 12 0	12. 1fs. 7d.	Legacy of the late		Mrs. Thorn .....	0 1
Collection at Juve-		<b>Norwood.</b>	Mrs. M. Hawkins .....	10 0 0	Mrs. Wade .....	0 1
nile Missionary		Rev. B. Kent.	341. 7s.		Mrs. Wright .....	1
Meeting .....	1 10 0	Miss E. Scott, Collector.				
		Mr. Bell .....	<b>Richmond.</b>		Collected by Miss Dyb	
Balance carried to	10 8 8	Mr. Binge .....	Rev. J. B. French.		Mrs. Berryman .....	0 1
next year .....	0 0 8	Mr. Bennett .....	Miss Blyth, Treasurer.		Mrs. Cox .....	0 1
101.		Mr. Franks .....	Miss Frame, Secretary.		Mr. Draper .....	0 1
		Mr. J. Franks .....	Collected by Miss Blyth.		Mrs. Dyball .....	0 1
Appropriated as follows—		Mr. W. E. Franks .....	Miss Blyth .....	2 2 0	Miss Dyball .....	0 1
Institution, Black		Mrs. Hanson .....	Mr. Clunie .....	2 2 0	A Friend .....	0 1
Town, Madras .....	10 0 0	Mr. Heffer .....	Rev J. Wilkie .....	2 5 0	Mrs. George .....	0 1
Mrs. Corbold's		Rev. B. Kent .....	Miss Waugh .....	1 1 0	Mrs. Keene .....	0 1
School, Madras .....	10 0 0	J. Kershaw, Esq.	Mrs. Holloway .....	0 10 0	Mrs. Morgan .....	0 1
		M. P. .....				
		Miss Kershaw .....				
		Miss B. Kershaw .....				
		Rev. E. Miall .....				
442. 8s. 10d.		Mr. J. Y. Powell .....				

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Subscriptions & Donations.			Cuckfield.			Petworth.			St. Leonard.		
Mr. Childs			Rev. C. Horne, M.A.			Rev. Henry Rogers.			Rev. A. Read		
Miss Clark D.			D. Pratt, Esq., Treasurer.			Miss Ide, Water-			For Widows' Fund		
Rev. A. Creak			Rev. C. Horne,			field			Collections		
Mrs. Elliott			M.A.			1 0 0			19 1/2		
Mrs. Foreman			Mr. Jeffery			1 1 0			Total		
Rev. E. P. Hood			Mrs. Jeffery			1 1 0			Lewes.		
Mr. H. Hooper			O. Knott, Esq.			1 1 0			Mr. I. Manning		
Mr. A. Larking			Mrs. Knott			1 1 0			WARRICK		
Ditto			Mrs. Loveday			2 2 0			Atherston		
Mr. Large			Mrs. McK			2 0 0			Rev. J. Est		
Mr. W. Olding			W. Payne, Esq.			1 1 0			C. H. Bracebridge		
Mrs. C. E. Simpson			Mrs. Payne			1 1 0			Esq.		
Mr. Spearing			D. Pratt, Esq.			1 1 0			Mr. B. B. B. B.		
Mr. Turner			Mrs. Pratt			1 1 0			Mr. W. Fox		
Mrs. Bligh			Under Sec.			0 10 0			Mr. Farmer		
Mr. F. Chow			Collection			4 2 9			Missionary Service		
Mr. H. Davey			For Widows' Fund			3 7 0			Miss Simonds' Box		
Miss Fletcher, D.			Juvenile Auxiliary.						Miss Simonds' Box		
Mrs. Hale			E. Dunsday			0 12 4			For Widows' Fund		
Mrs. Hepburn			T. Farr			1 2 2			Esa. 7s.; 12d.		
Mr. Nash			H. Jeffery			1 0 11			Coccyry.		
Mr. T. Page			I. Horne			0 14 1			Vicar Lane		
Mr. R. H. Perry			F. Payne			0 18 7			Rev. T. Bay		
Mr. Stanford			H. J. and A. Pratt			0 18 2			A. K. Dunn, Esq.		
Mr. Tester			H. Stebbing			0 14 1			Rev. T. Board		
Mrs. Trueman			Small sums			3 11 9			Joseph Cash, Esq.		
Mr. R. Brown			2d. 11s. 4d.						Mr. John Cash		
Mr. Cohen			East Grinstead.						Mr. A. K. Dunn		
Miss Capet			W. Peckless, Esq.			3 0 0			Mr. J. Gifford		
Mr. Felton			Rev. B. Slight			1 1 0			Mrs. Horsfield		
Mr. W. Furze			4s. 1s.						Mr. Innocent		
Mrs. Olding			Henfield.						Mr. Knapp		
Mr. Wileman			Rev. G. Hall.						Mr. J. Kinsley		
Mr. Wimpers			Collection			2 14 6			Mrs. Mayo		
Mrs. Wells			A Friend			0 5 0			Mrs. Beale		
Miss Lister			Box in the School-			0 6 9			Mrs. J. Stiles		
Mrs. Vickridge			room			0 6 9			Mr. D. Spencer		
Mr. Cracklow			3s. 6s. 3d.						Mr. H. Spencer		
Collected by -			Lewes.						Mr. M. Spencer		
The Misses Ashby's			Tabernacle.						Mr. W. Spencer		
Pupils			Mr. Charles Wille, Treas.						Mr. W. Wille		
Mr. Pettitt's Pupils			Public Meeting			12 4 7			Mr. Wille's		
Mrs. J. J. Smith			D. Edwards, Esq.			1 1 0			Donary Box		
Miss Mather's			J. G. Langham, Esq.			1 1 0			Smaller		
Pupils			Charles Wille, Esq.			1 1 0			Boxes		
Miss Gibbs			Sunday School						Smaller		
Lucy Maslin			Children			5 3 7			Boxes		
7d. 17s. 2d.			Master Geo. Smyth			0 7 10			Boxes		
Chichester.			(Purse)			0 7 10			Boxes		
Rev. B. B. Williams.			Sunday School			0 15 5			Boxes		
Mr. Allen			Children			0 15 5			Boxes		
Mr. Coldwell and			For Widows' Fund			3 5 20			Boxes		
Family, Havant			Weekly Subscrip-						Boxes		
Mr. Harrie			tions, including						Boxes		
Mr. McClymont			society for Nurses						Boxes		
Mr. Long			Teacher			2 1 1			Boxes		
Mr. Merricks			Esa. 2s. 9d.; 2d. 8s. 10d.						Boxes		
Miss Sheerman			Lindfield.						Boxes		
Mr. Sharpe			Rev. J. B. Callow.						Boxes		
Mr. Turnbull			Mr. F. D. Durrant, Treas.						Boxes		
Rev. B. H. Williams			Collections.						Boxes		
Under's			Lindfield			3 15 2			Boxes		
Missionary Sermons			Lindfield			1 1 1			Boxes		
Public Meeting			Sabbath School			0 17 4			Boxes		
For Widows' Fund			Mrs. Copland (A.)			2 1 0			Boxes		
Hove.			St. M. M.						Boxes		
The Hove.			Hove.						Boxes		
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Missionary Boxes.	
Mrs. Howe	0 2 6
John Deane	0 7 4
Little Edwin	0 5 7
M. Oakes	0 5 5
Total. 2s. 6d.	

Yewell.	
Collection	7 11 7

Annual Subscriptions.	
Mr. Hartline	1 0 0
A. Phipps	1 0 0
Mr. McMillan	1 0 0
Mr. W. Pooka	0 12 0
Mr. J. Pooka	1 0 0
Mr. Sharp	0 5 0
Mr. Bartlett	0 5 0
Mr. S. de la Haye	0 4 4
Mr. Sampson and Family	0 10 0

Collected by—	
Mr. Hartline	3 2 0
Mr. Hammond	1 2 2

Boxes.	
Mr. Vaux	0 11 8
Mr. W. W. Pooka	0 10 0
Mr. H. Burt	0 8 1
Mr. S. de la Haye	0 8 4
A. Garrett	0 8 0
Mr. Tapscott	0 4 0
Mr. Lyke	0 3 1
Mr. Seward	0 2 1
Mr. Stacey	0 2 4
Mr. Cross	0 1 0
Mr. Fox	0 1 4
Mr. Gann	0 1 0
Sum under 1s.	0 2 0
For Widows' Fund	2 0 0
Total. 2s. 7d.	

Collected by	
Mr. Francis	1 0 0

Barnet.	
Mr. Coombs	1 0 0
Mrs. Coombs	1 0 0
Collected by—	
Mrs. Coombs	1 10 0
North Dunning	0 4 4
Mr. Davis	0 3 4
Rev. Clark	1 10 0
A. Leach	0 3 0
Mr. Taylor	0 15 0
Mr. Pinner	0 8 0
Missionary Meeting	1 2 0
Total.	

WATFORDSHIRE.	
North Watfordshire Auxiliary.	
T. Hammett, Esq., Treas.	

Sutton-Truss.	
Rev. J. W. Walker.	
Collection	0 4 0
Missionary Boxes.	
Mr. Green	1 4 0
Mr. Ashby	0 8 0
Mr. James	0 6 0
Mr. Middleton	0 2 2
Total. 2s. 6d.	
Mr. McLean	0 5 0

Hawley.	
Tabernacle Chapel.	
Rev. R. McAll.	
Collection	10 10 0
Sunday School	14 7 0
Collected by Miss	
Dean	0 17 0
Collected by Miss Brook.	
Mr. J. Bladen	0 10 0
Under 1s.	1 2 0

Collected by Miss Heath.	
Rev. R. McAll	1 1 0
Mr. Griffiths	0 10 0
Mr. Heath	0 10 0
Under 1s.	2 1 0

Collected by Miss Ridgway.	
Mr. Rontock	0 10 0
Mr. Hill	0 10 0
Mr. Piddock	0 10 0
Under 1s.	1 0 0

Missionary Boxes.	
Master H. Gilman	0 10 0
Master E. Stonier	0 5 0
Total. 1s. 5d.	

Hope Chapel.	
Collected by Miss Downs.	
Mr. Clarke	1 0 0
Mr. H. Piddock	1 0 0
Mr. G. Jones	0 10 0
Mr. Gilman	0 10 0
Mr. Downs	0 10 0
Mr. Clarke	0 10 0
Mr. Smith	0 10 0
Under 1s.	1 2 0
Total. 1s. 6d.	

Longton.	
Rev. S. Jones.	
Missionary Sermon	4 0 0
Sunday School	0 10 0
Ditto Cards	0 19 5

Missionary Boxes.	
Mrs. Chambers	0 8 0
Mrs. Poynton	0 7 2
Total. 1s. 5d. 2d.	

For Rev. H. Lawrence.	
Stone.	
Mr. Moore	0 10 0
Mr. Moor	0 10 0
Other sums	2 0 0
Total. 2s. 10d.	

Ashby.	
Collection	
Mrs. Ward	0 10 0
Mrs. Dunn's Box	0 10 0
Under 1s.	1 0 0
Total. 2s. 0d.	

Cheddle.	
Independent Church and School.	
	0 0 0
Less Expenses	0 1 0
Total. 0s. 0d.	

T. Hammett, Esq., (A.)	
	2 2 0
Total. 2s. 2d.	

Barnet.	
Rev. S. B. Schofield.	
For Mr. J. Hulme.	
Rev. S. B. Schofield	0 10 0
Mr. G. W. Garlick	1 0 0
Mr. Leicester	0 10 0
Mrs. Leicester	0 10 0
Mrs. Cruickshank	0 10 0
Sum under 1s.	0 10 0
collected by Miss Cruickshank	5 10 1
For Widows' Fund	1 2 1
Total. 1s. 10d.	

Gornal.	
Rev. S. M. Coombs.	
Collections	0 8 0
Boxes	2 10 0
Total. 3s. 0d.	

Lark.	
Rev. J. Hankinson.	
Mr. Alcop	2 0 0
Mr. Birch	1 0 0
Mr. Joshua Brough	2 0 0
Mr. John Brough	2 0 0

Mr. W. S. Brough	0 10 0
Mrs. Chell	1 0 0
Rev. J. Hankinson	1 0 0
Mr. Nicholson	1 1 0
Collection after Annual Sermon	20 10 2
Charles and Beate Tipper's Missionary Box	0 11 0
Ladies' Association	2 14 0
For Widows' Fund	2 4 0
Total. 37s. 17d. 2d.	

West Bromwich.	
Ebenezer Chapel.	
Rev. J. Whewell.	

Missionary Sermons	12 15 10
Sunday School	1 7 4
Public Meeting	0 14 0
For Widows' Fund	5 0 0
Mrs. W. Whitehouse	2 2 0
C. Stringer, Esq.	2 3 0
Mrs. Nock	2 0 0

Collected by Miss Parkes.	
Mrs. Parkes	0 10 0
Mr. Blaise	0 10 0
Sum under 1s.	1 12 7

Collected by Miss Kibby.	
Mrs. Spittle (2 years)	1 0 0
Mrs. J. Whitehouse	0 10 0
Sum under 1s.	2 10 0

Collected by Miss Wilson.	
Mrs. Pugh	0 10 0
Sum under 1s.	1 2 0

Collected by Mrs. Fisher.	
Mr. Hanson	1 1 0
Mr. Withers	0 10 0
Sum under 1s.	0 15 0

Collected by Miss Gittens.	
Mr. Ridd	1 2 0
Mr. J. Niddons	1 1 0
Mr. Blackham	0 10 0
Sum under 1s.	1 10 0

Missionary Boxes.	
Miss Gittens	1 0 0
Miss Annie Emma	0 4 11
Miss Lucy Morrison	0 12 0
Mrs. Hartland's School	1 10 0
Total. 2s. 4d. 10d.	

Mayer's Green Chapel.	
Rev. J. G. Jones.	
Collection	23 14 0

Subscriptions.	
Mrs. Griffiths	2 2 0
Mrs. Morris	1 0 0
Miss Smith	1 0 0
Mr. J. Cooksey	2 0 0
Mr. T. Hollinson	1 0 0
Mr. T. Stamps, Jun.	1 1 0
A Friend	0 10 0

Missionary Boxes.	
Mrs. Hudson	1 10 0
Mrs. Cooksey	0 10 0
Mrs. Fillmore	0 3 10
Miss Perkins	0 0 0
Miss Hood	0 4 10
Miss Ann Hayes	0 5 0
Miss M. Mantell	0 5 0
Miss N. Moorhouse	0 3 0
Miss Richards	0 2 0
Miss A. E. Reeves	0 13 10
Master J. Perkins	0 5 1
Sunday School	2 17 0
For Widows' Fund	11 7 0
Total. 1s. 6d.	

Walsingham.	
H. B.	2 0 0

SUFFOLK.	
Auxiliary Society.	
W. Prentice, Esq., Treasurer.	

Carew.	
Rev. S. Harber	3 0 0

Sudbury.	
Trinity Chapel.	
Rev. G. Hallier	3 14 7

Friars Street.	
Rev. J. Steer.	

For Widows' Fund	5 0 0
Collections	5 8 0
Mr. A. Dupont	0 10 0
Miss Holman	1 1 0
Mrs. Satter	0 10 0

Collected by—	
Miss Dorman	0 7 0
Mrs. Smith	2 0 0
Total. 2s. 7d. 10d.	

Bury St. Edmund's.	
Whiting Street.	
Rev. A. Tyler.	

Previously acknowledged.	
Subscriptions, &c.	13 13 1
Ladies' Association	3 0 0
Sunday School	0 5 0
Missionary Boxes	0 9 10
Total. 18s. 6d. 3d.	

Northgate Street.	
Rev. T. Anthony, R.A.	
For Widows' Fund	1 10 0

Clara.	
Rev. John Birch, M.A.	
Monthly Missionary Prayer Meeting	1 0 0
Missionary Service	1 4 0
By Miss Hawkes	0 10 0
By Mrs. Unwin	2 0 0
For Widows' Fund	1 5 0
Total. 5s. 11d.	

Hadleigh.	
Rev. S. T. Williams.	
Subscriptions and Collections	20 10 0

Ipswich.	
J. Byles, Esq., (A.)	2 0 0

Rendham.	
Rev. G. Hinde.	
W. Stanford, Esq.	1 0 0
Mr. Mills	1 0 0
Mr. Wells	1 0 0
Mr. Ashford	1 0 0
Miss Noble	0 10 0
Rev. G. Hinde	0 5 0
Mr. Goodwin	0 5 0
Mrs. Stanton	0 5 0
Mr. Kirby	0 5 0
Collection	4 10 1
Smaller sums	1 0 0
Total. 10s. 7d.	

SURREY.	
Egham Hill.	

I. Wilkinson, Esq., Treas.	
Mr. Lightwood, Sec.	
For Mission School at Truro, under Mr. and Mrs. Morris.	

Missionary Boxes.	
Mr. Wilkinson	1 11 0
Miss Lightwood	0 13 0
Louisa Pearce	0 11 0

<b>Salmon.</b>	<b>A Friend.</b>	<b>Amate Russell.</b>	<b>Mr. T. B. Baines.</b>
Collection ..... 1 2 8	H. Roulby, Esq. .... 0 5 0	Female Bible Class .. 0 5 0	Mrs. T. B. Baines .. 1
A Friend ..... 1 0 0	J. Hopkins, Esq., for .. 0 10 0	Sunday School ..... 0 0 0	Executors of J. .. 1
Whitely Miss, Box .. 0 17 0	Schools in India .. 0 10 0	Ex. 10s. 5d., 17s. 11s. 5d.	Brown, Esq. .... 1
Exa. 1s., 2s. 11s.	Mr. Sootheran ..... 0 10 0		Mr. and Mrs. R. .. 1
	Rev. D. Senior ..... 0 10 0		Brown .. 1
	John Wright, Esq. .... 0 5 0	<b>Thirsk.</b>	Mrs. Brearley .. 1
		Rev. H. Howard.	Mrs. Beaumont .. 1
<b>Goole.</b>	<b>Missionary Boxes.</b>	A Friend, by Rev. .. 1 0 0	Mr. J. Bell .. 1
Rev. S. Gladstone.	Miss Waud ..... 0 3 0	H. Howard ..... 1 1 0	Mr. B. Berry .. 1
Collections at Anni- .. 7 3 4	Miss Kirby ..... 0 7 5	Mr. R. Smith ..... 0 10 0	Miss Berry .. 1
versary .. 7 3 4	Miss Gibson ..... 0 9 5	Mr. G. Ayre ..... 0 10 0	Miss L. Berry .. 1
Dr., Children's Ser- .. 0 7 2	Sabbath School ..... 0 10 0	A Friend ..... 0 10 0	Mr. Bedford .. 1
vice .. 0 7 2	A Little Boy ..... 0 2 1	Miss Durham ..... 0 5 0	Miss Brooke .. 1
Sunday School Box .. 0 3 1	Miss Lambert ..... 0 3 1	Mrs. Howard ..... 0 10 0	Mr. Brooke .. 1
for Memorial .. 0 3 1	Master Hopkins ..... 0 3 1	Mr. Wailes ..... 0 5 0	Mr. Bickers .. 1
Churches in Madra- .. 0 3 1	Miss E. Smith ..... 0 3 1	J. Hutton, M.D. .... 0 5 0	Mrs. Bixington .. 1
gascar ..... 0 3 1	A Friend ..... 0 3 1	Mrs. Masterman, .. 0 5 0	Mr. Butler .. 1
Boxes ..... 1 17 2	Collections ..... 2 10 0	for the late Mrs. .. 0 5 0	Mr. J. Rooth .. 1
For Widows' Fund .. 0 15 7	Exa. 6s. 6d., 14s.	Robertson ..... 0 5 0	Mrs. W. Bruce .. 1
		Rev. John Parry .. 0 5 0	Mrs. Booth .. 1
<b>Subscriptions.</b>	<b>Market Weighton.</b>		Rev. E. K. Conder .. 1
T. Coulson, Esq. .... 1 0 0	Rev S. Jones.	<b>Hoker.</b>	Mrs. Cranwick .. 1
Mrs. Munton ..... 1 0 0	Collections and Sub- .. 12 9 0	Thomas Payne ..... 0 5 4	S. Clapham, Esq. .. 1
Rev. S. Gladstone .. 0 10 0	scriptions .. 12 9 0	Betty Archer ..... 0 5 0	Mr. Clough .. 1
Exa. 1s. 6d., 11s. 11d.	Exa. 6s., 12s. 4d.	Miss Hunter ..... 0 5 0	Miss Cheesle .. 1
		M. J. Yates ..... 0 4 0	Mrs. Clark .. 1
<b>Great Ouseburn and Green .. 7 15 8</b>	<b>Northallerton.</b>	Miss Clough ..... 0 7 0	Mrs. Dodgson .. 1
<b>Hamerton.</b>	Rev. T. Yeo.	Miss Dobson ..... 0 12 0	Mr. J. N. Dickinson .. 1
Rev. W. Daniell.	Public Collections .. 9 4 0	A. M. Howard ..... 0 5 0	Mrs. J. N. Dickinson .. 1
Collection at Great .. 7 15 8	<b>Subscriptions.</b>	A. Milnes ..... 0 5 0	Mr. Denison .. 1
Ouseburn .. 7 15 8	Mrs. Ayre ..... 0 10 0	A. Wilson ..... 0 2 0	Miss Ely .. 1
Mrs. Daniell's Sub- .. 3 0 0	Mr. Cargoe ..... 1 0 0	Charles Rose ..... 0 7 2	A Friend, per Miss .. 1
scription and Mis- .. 3 0 0	Mr. Denon ..... 1 0 0	Elizabeth Baxter .. 0 1 0	Jowitt .. 1
sonary Boxes .. 3 0 0	Mr. Hamilton ..... 1 0 0	Henry Johnson ..... 0 4 0	A Friend .. 1
Collected at Green .. 2 0 0	Mr. Jenkinson ..... 0 5 0	Henry Dick ..... 0 3 0	A Friend .. 1
Hamerton .. 2 0 0	Mr. Tenacymen ..... 0 10 0	Mary A. Baxter ..... 0 5 4	Mrs. Goodricke .. 1
12s. 11s. 10d.	Collected by Miss .. 1 9 0	Harriett Tibbett ..... 0 3 0	Mrs. Halliwell .. 1
	Sunday School Sub- .. 2 3 0	John Sutton ..... 0 4 7	Mr. Hindle .. 1
<b>Howden.</b>	scriptions .. 2 3 0	Juvenile Society ..... 0 10 0	Mr. Hall .. 1
Rev. J. G. Roberts.	Exa. 10s. 6d., 13s. 11s.	Sunday School .. 0 10 0	Miss Hunt .. 1
Collection after Ser- .. 4 12 1		Collected in small .. 2 2 7	Mrs. Hummeston .. 1
mons by Rev. G. .. 4 12 1	<b>Packington.</b>	Public Collections .. 12 10 0	Mrs. Ingham .. 1
Pritchard ..... 4 12 1	Rev. W. White.	Ex. 14s. 6d., 24s. 3d.	Miss Jackson .. 1
Public Meeting ..... 2 1 4	Public Meeting ..... 2 0 0		W. G. Joy, Esq. .. 1
For Widows' Fund .. 1 10 0	Mrs. Jackson ..... 1 1 0	<b>Bramham College.</b>	John Jowitt, Esq. .. 1
<b>Sabbath School.</b>	Sunday School Box .. 0 10 0	Including donation .. 17 0 4	Miss Jowitt .. 1
Collection after ad- .. 1 0 0	Miss Twiss's Box .. 0 2 0	of £1 from the Rev. .. 17 0 4	Miss E. W. Jowitt .. 1
dress ..... 1 0 0	Exa. 1s., 2s. 11s.	H. B. Haigh, LL.D. .. 17 0 4	J. Y. Knight, Esq. .. 1
Missionary Box ..... 0 10 0			Mr. J. C. Knight .. 1
Girls' Bible Class .. 0 8 0	<b>Rilington.</b>	<b>Expenses</b> 32 1 0	Mrs. J. C. Knight .. 1
Subscriptions, per .. 2 13 0	Rev. N. Woodcock.	492 18 11	Miss Knight .. 1
Mrs. J. and Miss .. 2 13 0	Mrs. Hamilton ..... 0 10 0		Miss Annie Knight .. 1
Hutchinson ..... 2 13 0	M. H., for restoring .. 1 0 0	<b>WEST RIDING.</b>	Mr. James Kirk .. 1
Ex. 19s. 6d., 11s. 11d.	meries, towards .. 1 0 0	<b>Leeds District.</b>	W. Kelsall, Esq. .. 1
	the Niceritary .. 1 0 0		Mrs. Luty .. 1
<b>Knaresborough.</b>	Fund for the erec- .. 1 0 0	<b>S. Hick, Esq., Treasurer.</b>	Mr. Lambert .. 1
Sermons and Public .. 15 4 4	tion of Chapels in .. 1 0 0		Mrs. Manning .. 1
Meeting ..... 15 4 4	Madagascar ..... 1 0 0		Mrs. Mather .. 1
<b>Missionary Boxes.</b>	Rev. N. Woodcock .. 1 0 0		Mr. Morgan .. 1
Miss M. A. Wood ..... 1 11 11	Thomas Allanson ..... 1 0 0		T. Nussey, Esq. .. 1
Miss Alice Winter .. 0 2 0	Mr. J. Owsen ..... 0 10 0		O. Nussey, Esq. .. 1
Mrs. Potts ..... 0 7 5	Collection ..... 2 9 0		Mrs. Naylor .. 1
Sunday School ..... 0 8 5	Exa. 1s., 2s. 11s.		Mrs. Proctor .. 1
Produce of Bee-hive, .. 1 0 0			Mr. Pape .. 1
A. Ouster ..... 1 0 0	<b>Ripon.</b>		Mr. Portway .. 1
<b>Collected by Miss .. 1 0 0</b>	Rev. J. Croft.		Mrs. Rinder .. 1
Glendinning.	Collected after Ser- .. 5 0 1		

<p><b>Ellyott.</b></p> <p>Miss Lucas ..... 0 10 0</p> <p>Miss Pinn ..... 1 1 0</p> <p>Miss Rankin ..... 0 4 4</p> <p>Rev. J. Shedlock ..... 1 1 0</p> <p>Mrs. N. Stone ..... 0 3 0</p> <p>Miss Stone ..... 0 2 0</p> <p>Miss M. Stone ..... 0 5 0</p> <p>Mrs. Yates ..... 0 2 2</p> <p>Collected by Juvenile Auxiliary, for Madras Schools. 12 4 0</p> <p>For Young People's Memorial Church, Madagascar. Collected by—</p> <p>Master Mackley ..... 0 10 10</p> <p>Master Clark ..... 0 5 0</p> <p>Missionary Sermons 14 4 0</p> <p>For Widows' Fund 5 5 7</p> <p>Exs. 3s. 10d., 7s. 12d.</p> <p><b>Robson.</b></p> <p>SUBSEX.</p> <p>Auxiliary Society.</p> <p>W. Penfold, Esq., Treas.</p> <p>Rev. John B. Figgis, A.B.</p> <p>Rev. B. B. Williams,</p> <p>Horatio N. Goulty, Esq., Secretaries.</p> <p>Auxiliary.</p> <p>Annual Meetings at Brighton 23 12 7</p> <p>Sacramental Service at do. 11 4 4</p> <p>John Carr, Esq., Brighton 1 1 0</p> <p>Rev. J. Trego, do. 1 1 0</p> <p>Friends, by do. 1 5 0</p> <p>T. G. 0 2 2</p> <p>Rev. R. Gould, Mrs. Gould, and Family, Byworth 3 0 0</p> <p>2s. 6s. 1d.</p> <p><b>Alfriston.</b></p> <p>Rev. D. Jehu.</p> <p>Collected by—</p> <p>Mrs. Jehu ..... 1 11 9</p> <p>Sunday School ..... 0 12 0</p> <p>Charlotte Levett ..... 0 10 0</p> <p>Mr. W. Bodle ..... 0 10 0</p> <p>A. E. Horcroft ..... 0 8 9</p> <p>Caroline Carter ..... 0 0 2</p> <p>Frances Ann Durrant ..... 0 5 0</p> <p>Mary Durrant ..... 0 4 4</p> <p>For Widows' Fund 0 10 0</p> <p>Exs. 3s., 4s. 12s. 6d.</p> <p><b>Arundel.</b></p> <p>Rev. Thomas Davey.</p> <p>For Widows' Fund 1 2 0</p> <p>Collection 1 17 0</p> <p>Subscriptions.</p> <p>Mrs. Hanson ..... 1 1 0</p> <p>Mr. New ..... 1 1 0</p> <p>Collected by—</p> <p>Mrs. Derrand ..... 1 5 0</p> <p>Miss Field ..... 0 14 4</p> <p><b>Missionary Boxes.</b></p> <p>Monthly Prayer Meeting ..... 1 1 0</p> <p>L. Suter ..... 0 5 0</p> <p>Mrs. Jupp ..... 0 2 0</p> <p>Exs. 5s.; 8s. 4s. 4d.</p> <p><b>Billinghurst.</b></p> <p>Rev. Wm. Leader.</p> <p>Collection. . . . . 0 17 0</p> <p><b>Bognor.</b></p> <p>Rev. Barton Grey.</p> <p>For Widows' Fund 1 0 0</p>	<p><b>Bosom.</b></p> <p>Miss Grey ..... 1 0 0</p> <p>Mrs. Herrington ..... 0 5 11</p> <p>Mrs. Taylor ..... 0 4 2</p> <p>Sunday Schools, Girls 0 15 3</p> <p>Do, Boys 0 4 2</p> <p>Collected by Sunday Sch. Children 0 12 2</p> <p>Exs. 6d.; 4d. 1s. 2d.</p> <p><b>Bosham.</b></p> <p>Rev. Thomas Sainsbury.</p> <p>Mrs. W. Apple ..... 0 5 0</p> <p>Mr. Cooper ..... 0 5 0</p> <p>Mrs. Gentry ..... 0 5 0</p> <p>Mr. Heather ..... 0 5 0</p> <p>Miss Reynolds ..... 0 5 0</p> <p>Mrs. Trevett ..... 0 5 0</p> <p>Rev. T. Sainsbury 1 1 0</p> <p>Mr. Woods ..... 0 5 0</p> <p>Mr. Young ..... 0 5 0</p> <p>Sunday School ..... 1 15 0</p> <p>Collection 0 11 6</p> <p>For Widows' Fund 0 12 2</p> <p>6s. 6s. 4d.</p> <p><b>Brigton.</b></p> <p>London Road Chapel.</p> <p>Rev. Robert Hamilton.</p> <p>Mr. W. Stevens ..... 1 1 0</p> <p>Mr. Jenner ..... 1 1 0</p> <p>Mr. Hadlow ..... 1 0 0</p> <p>Mr. Hart ..... 1 0 0</p> <p>Mr. Dancer ..... 1 0 0</p> <p>Mr. Peirson ..... 0 10 0</p> <p>Rev. R. Hamilton 0 10 0</p> <p>Mr. Astill ..... 0 10 0</p> <p>Collected by—</p> <p>Miss Rogers ..... 1 3 7</p> <p>Mrs. Mann ..... 2 0 9</p> <p>Mrs. Trowbridge . 1 3 5</p> <p><b>Juvenile Collectors.</b></p> <p>Miss Bish ..... 3 0 3</p> <p>K. Ellis ..... 1 0 3</p> <p>Master Fenwick . 1 4 10</p> <p>Misses E. &amp; L. Friend 1 9 11</p> <p>Miss Frost ..... 0 10 0</p> <p>Mrs. Gaston ..... 2 9 2</p> <p>Miss Goymeur ..... 0 6 6</p> <p>Miss Habens ..... 0 14 4</p> <p>Mr. Hadlow ..... 1 0 0</p> <p>Mr. Holkham ..... 0 5 4</p> <p>Miss Hamilton ..... 1 12 11</p> <p>Miss Martin ..... 0 15 9</p> <p>Miss Matthews . 0 10 10</p> <p>Miss Potter ..... 0 5 3</p> <p>Miss Ridley ..... 0 6 6</p> <p>Miss Rix ..... 0 17 3</p> <p>Miss Sharpe ..... 0 5 1</p> <p>Master South ..... 1 19 3</p> <p>Master Stevens . 0 12 4</p> <p>Miss Travis ..... 0 7 2</p> <p>Miss Weller ..... 0 16 1</p> <p>Sums under 5s. 1 4 3</p> <p>Exs. 19s. 6d., 21s. 15s. 3d.</p> <p><b>Union Street Chapel.</b></p> <p>Rev. Robert V. Pryce, M.A., LL.B.</p> <p>W. Penfold, Esq., Treas.</p> <p>Annual Collection 23 13 2</p> <p>For Widows' Fund 7 8 7</p> <p>For J. Rasmussen 2 18 0</p> <p>Mrs. Allen ..... 1 1 0</p> <p>Mrs. Beaumont ..... 0 10 0</p> <p>Miss Bell ..... 0 10 0</p> <p>Mr. Cornish ..... 0 10 0</p> <p>Miss Foster ..... 1 0 0</p> <p>Mr. &amp; Mrs. Felton 0 10 0</p> <p>Miss Goulty ..... 1 1 0</p> <p>Mr. H. N. Goulty 1 1 0</p> <p>Mr. Hounson ..... 1 1 0</p> <p>Mrs. Miall ..... 0 10 0</p> <p>Mr. A. Martin ..... 1 0 0</p>	<p><b>Mr. Butler</b> ..... 1 1 0</p> <p>Do. in Remembrance of Miss Good ..... 1 1 0</p> <p>Do. do. of Miss Gainsborough 1 1 0</p> <p>Mr. &amp; Mrs. Savage 1 0 0</p> <p>Mrs. Sicklemore. 0 10 0</p> <p>Mr. Penfold ..... 2 2 0</p> <p>Mr. Portlock ..... 5 0 0</p> <p>Rev. B. V. Pryce . 1 1 0</p> <p>Mr. Uwin ..... 1 1 0</p> <p>Mrs. Tippetts ..... 1 1 0</p> <p>Mr. Jas. Vallance 2 5 0</p> <p>Miss Vallance . 1 0 0</p> <p><b>Bosca.</b></p> <p>Anonymous ..... 0 7 10</p> <p>Mrs. Beaumont . 0 11 0</p> <p>Mrs. Miall ..... 0 5 0</p> <p>Mrs. Nyren South Africa 0 13 7</p> <p>W. &amp; T. Pullinger (South Africa) 0 4 6</p> <p>Mrs. Sicklemore 0 5 0</p> <p>Small sums ... 0 5 6</p> <p>Mrs. Savage ..... 0 15 7</p> <p>6s. 3s. 4d.</p> <p><b>Countess of Huntingdon's Chapel.</b></p> <p>Rev. J. B. Figgis, A.B.</p> <p>Mr. J. Sayer, Treasurer.</p> <p>Annual Collection 30 14 0</p> <p>Special Collection, for Madagascar. 21 0 0</p> <p>For Native Teacher Joseph Sortain, Cuddapah, India 10 0 0</p> <p>Mr. G. D. Sawyer, for his Teacher in the South Sea Islands 5 0 0</p> <p>Diode, for Samoan College 5 0 0</p> <p>Collected by Children in Rev. J. B. Figgis' Bible Class 15 1 0</p> <p>Collected by the Sunday School Children ..... 10 10 3</p> <p><b>Annual Subscriptions.</b></p> <p>Mr. Aylen ..... 1 0 0</p> <p>Miss Burcup ..... 1 1 0</p> <p>Miss M. A. Burcup 1 0 0</p> <p>Mr. R. Bayly .... 1 1 0</p> <p>Mr. Dempster ..... 1 1 0</p> <p>Rev. J. B. Figgis . 1 0 0</p> <p>Mrs. Miall ..... 1 0 0</p> <p>Misses Huskisson. 1 10 0</p> <p>Mr. and Mrs. F. Tooth ..... 5 0 0</p> <p>Mr. T. B. Winter. 1 1 0</p> <p>Collected by—</p> <p>Miss Aylmore ..... 1 5 0</p> <p>Miss M. A. Burcup 2 15 0</p> <p>Miss Pace ..... 2 17 7</p> <p>Mrs. G. D. Sawyer 5 1 0</p> <p>A Friend, per Rev. J. B. Figgis (D.) 0 10 0</p> <p>Mrs. Mitchell's Box 0 14 0</p> <p>Exs. 12s.; 12s. 10s. 10d.</p> <p><b>Queen Square Chapel.</b></p> <p>Rev. E. Paxton Hood.</p> <p>Mr. H. Hooper, Treas.</p> <p>Mr. J. Large, Secretary.</p> <p>For Widows' Fund 2 0 0</p> <p>Annual Collection 21 0 0</p> <p>Chapel Boxes 4 3 0</p> <p>Sunday School Contributions, to be appropriated to the Support of Female Teacher Emma, at Travancore 7 12 7</p>
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Mr. Dawson .....	1 1 0	Mrs. E. Crossley ..	0 10 0	Mr. John Moore .....	0 7 0	Collected by Mrs. E. P. and Mrs. Gaskroger ..	0 0 0
Mrs. Dawson .....	1 1 0	Mrs. J. Crossley ..	1 1 0	Mr. Corke .....	0 10 0	Mrs. Wood .....	0 0 0
Mr. Thos. Dawson ..	1 1 0	Miss A. Crossley ..	0 10 0	Mrs. J. T. Haigh ..	0 2 0	Mr. Thomas Riley ..	0 0 0
Rev. J. S. Hasty ..	0 6 0	Miss A. Crossley ..	0 10 0	Miss Hinch .....	0 2 0	Miss Williams .....	0 0 0
Mr. John Duncan ..	0 10 0	Mr. L. J. Crossley ..	0 10 0	Mrs. Stomas .....	0 2 0	Mrs. T. Gaskroger ..	0 0 0
Mr. James Dawson ..	0 2 0	Lady Crossley ..	1 1 0	Mrs. Barbour .....	0 2 0	Mrs. Benj. Pridie ..	0 0 0
Mr. John Fowler ..	0 2 0	Mr. E. Crossley ..	0 10 0	Mrs. Tyas .....	0 2 0	Mr. James Dary ..	1 0 0
Mrs. McQuernick ..	0 2 0	Mr. Hayle .....	0 10 0	Mr. Wilson .....	0 2 0		
Sums under 2s. ....	0 17 5	Mrs. E. Hanson ..	0 5 0	Mrs. Bentley .....	0 2 0		
Dr. Kerr .....	0 5 0	Mrs. S. Hirst .....	0 5 0	Mrs. Greenwood ..	0 2 0	Collected by Mrs. B. and Miss Podd ..	0 0 0
For Widows' Fund ..	1 0 0	Miss Moorhouse ..	0 10 0	Mr. Carter .....	0 2 0	Mr. Hanson .....	0 0 0
Annual Collection ..	7 11 0	Miss Naylor (1 year)	1 0 0			Mrs. Hanson .....	0 0 0
27s. 12s. 3d.		Mrs. Ordish .....	0 2 0	Collected by Mrs. and Miss Farrer ..	0 0 0	Mrs. Jennings ..	0 0 0
Settle.		Mr. Pigg .....	0 1 0	Miss Helliwell .....	0 2 0	Mrs. Moore .....	0 0 0
Collections .....	5 16 0	Rev. W. Roberts ..	1 1 0	Mrs. Gaskroger ..	0 2 0	Miss Shore .....	0 0 0
Collected by—		Mrs. Stomas .....	0 10 0	Mrs. J. Gaskroger ..	0 2 0	Mrs. McBarney ..	0 0 0
Miss Harvey .....	2 0 0	Mr. J. Bugden (2 yrs.)	2 0 0	Mrs. Wayman .....	0 10 0	Miss Thompson ..	0 0 0
Miss Charley .....	1 2 0	Mr. Warr .....	0 2 0	Mrs. Scarbrough ..	0 10 0	Mr. P. Smith .....	0 0 0
Girls' Class .....	0 4 0	Mrs. Wavell .....	0 10 0	Mrs. Smith .....	0 2 0	Miss Podd .....	0 0 0
41s. 6s. 3d.		Orphan School at	1 0 0	Mrs. J. Farrer .....	0 10 0	Mrs. Wm. Robinson ..	0 0 0
Skipton.		Vinayapalam ..	1 0 0	Miss Priestley .....	0 7 0	Miss Simpson ..	0 0 0
Collections, Ac. ....	21 0 0	Collected by Miss Davis.		Mrs. Morley .....	0 10 0	10s. 2s. 1d.	
For the 2 Orphans		Miss Kate Crossley ..	0 10 0	Mrs. Thompson's	0 10 0		
in India, R.		Miss Child .....	0 10 0	Servant .....	0 2 0	Liddenden Post.	
Gibbs and Jane		Mrs. Davis .....	0 0 0	Mr. John Haigh ..	1 10 0	Rev. Samuel D. H.	
Dewhurst .....	2 0 0	Mrs. J. Priestley ..	0 5 0	Rev. Jas. Pridie ..	0 10 0	Annual Collections	
27s.		Mrs. J. Priestley ..	0 5 0	Miss Corke .....	0 2 0	W. Whitworth, Esq.	1 0 0
Horton in Craven	2 9 0	Mrs. Ward .....	1 1 0	Mr. Henry Walker ..	1 2 0	Miss Whitworth	1 0 0
		Miss Ward .....	0 10 0	Mrs. Martin .....	0 4 0	For Widows' Fund	1 0 0
		Mrs. J. W. Ward ..	0 0 0	Miss Holmes .....	0 4 0	Miss Whitworth, for	1 0 0
		Miss Whitley .....	0 0 0			Two Youths at	1 0 0
				Collected by Misses Nicholl.		Travancore	1 0 0
		Sunday School Juvenile		Mr. Hargreaves ..	1 0 0	A Friend, per ditto,	1 0 0
		Society.		Mrs. Hargreaves ..	1 0 0	for Two Youths	1 0 0
		Miss Child, Treasurer.		Mr. Bowman .....	1 0 0	Miss M. Whitworth	1 0 0
		Mr. Grayson, Secretary.		Mrs. Bowman .....	1 0 0	for One ditto	1 0 0
		For the Native Boy		Mr. Appleyard .....	1 0 0	Sunday School, for	1 0 0
		"Nathanial," in		Miss Bracken .....	1 0 0	Two ditto	1 0 0
		Mr. Dushie's Semi-		Mr. Nicholl .....	2 2 0	Miss Whitworth, for	1 0 0
		nary, Nageroni		Mrs. Nicholl .....	1 0 0	Bible Fund (Distri-	1 0 0
		For the Native Girl		Miss Whitley .....	0 2 0	bution at Travancore	1 0 0
		"Ranchale," in		Mrs. Tillotson .....	0 2 0	Ditto, for Printing	1 0 0
		Mrs. Dennis' Sch.,		Mr. Sheard .....	0 2 0	and Circulating	1 0 0
		Nageroni		Mr. Holder .....	0 2 0	the "Sinner's	1 0 0
		From the 1st Female		Mrs. Taylor .....	0 2 0	Friend" & "Come	1 0 0
		Vestry Class, for		Mrs. McMaster .....	0 2 0	to Jesus," by Rev.	1 0 0
		an Orphan Girl.		Mr. Paine .....	0 2 0	J. Duthie, at Tr-	1 0 0
		"Ann Maria Child"				vancore	1 0 0
		From the 2nd and		Col. by Misses Greenwood.		Cal. 2s. 7d.	
		3rd Female Vestry		Mrs. Greenwood ..	0 5 0		
		Classes, for an Or-		Mrs. Walker .....	0 2 0		
		phan Girl, Fanny		Mrs. Robinson ..	0 2 0		
		Crossley .....		Mrs. William Barry	0 10 0		
		Collected by Miss		Mrs. Ellis .....	0 4 0		
		Crossley, for China		Miss Ellis .....	0 4 0		
		Collected by Miss		Mr. Percy .....	0 4 0		
		Wavell, for China					
		0 15 0		Collected by Misses E.			
				Porter and M. Crossley.			
		Collected by Mrs. Davis.		Miss Rirwhistle ..	0 2 0		
		John Crossley, Esq.		Mrs. Clough .....	0 2 0		
		Joe Crossley, Esq.		Mrs. Priestley .....	0 2 0		
		Sir F. Crossley, Bart.		Mrs. Robinson ..	0 1 0		
		M. P.		Mr. Swingle .....	0 2 0		
		Mr. John Whitley		Mrs. Wayman .....	0 4 0		
		Mr. Nathan Whitley		Mrs. Halliday .....	0 4 0		
		Mr. Blagbrough ..					
		Mr. Richard Holt ..		Collected by Misses Porter.			
		Mr. Richard Blakey,		Mrs. T. Crossley ..	0 10 0		
		Sowerby Bridge		Mrs. Dickenson ..	0 2 0		
		0 10 0		Mrs. Porter .....	0 2 0		
		Mr. Philbrick .....		Miss Whitley .....	10 0 0		
		1s. 2s. 3d.					
		Sion Chapel.		Col. by Misses Tillotson.			
		Rev. Bryan Dale, M.A.		Mr. Farrer .....	1 1 0		
		Annual Collections		Mrs. Whitworth ..	1 0 0		
		For Widows' Fund		Mr. H. Wright .....	0 2 0		
		13 11 0		Mrs. Whitley .....	0 2 0		
		Ladies' Association.		Miss Nelson .....	0 2 0		
		Mrs. Haigh, Treasurer.					
		Mrs. Hargreaves, Secretary		Col. by Mrs. & Miss Walker.			
		Col. by Misses Tillotson.		Mr. Scarbrough ..	0 10 0		
		Mrs. Denham .....		Mrs. Widdop .....	0 5 0		
		Mrs. Walton .....		Mr. Craven .....	0 5 0		
		Small sums .....		Mrs. Mollen .....	0 4 0		
		0 0 0		Mrs. Helliwell .....	0 2 0		
		Col. by Mrs. E. Priestley					
		and Mrs. McKenna.		Col. by Misses Morley.			
		Mrs. E. Priestley ..		Mrs. Sheard .....	1 0 0		
		Mrs. McKenna .....		Miss Smith .....	0 5 0		
		Mrs. Matheon .....		Mrs. Commins .....	0 10 0		
		Miss Grey .....		Mrs. Garforth .....	0 10 0		
		Mrs. Mortimer .....		Mrs. J. Crossley, jun.	0 7 0		
		Mrs. Holdsworth ..		Mr. Baldwin, Olaf	0 0 0		
		0 2 0		House .....	0 0 0		
		Collected by Miss Haigh.		Mr. Baldwin, Esq.	0 10 0		
		Mr. J. T. Haigh .....		Mrs. Crossley .....	0 0 0		
		0 2 0		Mr. Haddon .....	0 4 0		
		Mr. Thompson .....		Mrs. Sheard .....	0 1 0		
		0 10 0					



<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Rev. J. M. White.</b>	<b>Mrs. J. P. Stancomb's</b>	<b>Mrs. Withers</b>	<b>Worcester.</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Collection</b>	<b>Bible Class</b>	<b>Mrs. Francis</b>	<b>Rev. H. M. Gunn.</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Collected by—</b>	<b>Bible Class</b>	<b>Mrs. Michael</b>	<b>Ladies' Association.</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Miss Combes</b>	<b>Bible Class</b>	<b>Mrs. Taylor</b>	<b>Collected by—</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Miss Hibbard</b>	<b>Bible Class</b>	<b>Mrs. M. Watts</b>	<b>Miss E. Brodribb</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Box</b>	<b>Bible Class</b>	<b>Miss Sinton</b>	<b>Miss Carpenter</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Sunday School</b>	<b>Bible Class</b>	<b>Widows and Or-</b>	<b>Miss Hunt</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Special for China.</b>	<b>Bible Class</b>	<b>phans</b>	<b>Mrs. Curtis</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Mr. B. Hibbard</b>	<b>Bible Class</b>	<b>Annual Subscriptions.</b>	<b>Annual Subscriptions.</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Mr. B. Hibbard</b>	<b>Bible Class</b>	<b>Mr. Brodribb</b>	<b>Mr. Brodribb</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Mr. John Combes</b>	<b>Bible Class</b>	<b>Mr. Barnden</b>	<b>Mr. Barnden</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Miss Hibbard's Bible</b>	<b>Bible Class</b>	<b>Mr. Wheatland</b>	<b>Mr. Wheatland</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Class, for Madag-</b>	<b>Bible Class</b>	<b>Miss Ann Curley</b>	<b>Miss Ann Curley</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>ascar</b>	<b>Bible Class</b>	<b>Master A. Vardy's</b>	<b>Master A. Vardy's</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Exe. 22., 74, 146, 147.</b>	<b>Bible Class</b>	<b>Box</b>	<b>Box</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Troubridge.</b>	<b>Bible Class</b>	<b>Anniversary Services</b>	<b>Anniversary Services</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Tabernacle.</b>	<b>Bible Class</b>	<b>Public Meeting</b>	<b>Public Meeting</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Rev. T. Mann.</b>	<b>Bible Class</b>	<b>Widows' and Orphans' Fund.</b>	<b>Widows' and Orphans' Fund.</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Mr. J. Gayton, Secretary.</b>	<b>Bible Class</b>	<b>Collection at Febru-</b>	<b>Collection at Febru-</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Annual Subscriptions.</b>	<b>Bible Class</b>	<b>ary Communion</b>	<b>ary Communion</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Mrs. Brown</b>	<b>Bible Class</b>	<b>Mrs. John Provis</b>	<b>Mrs. John Provis</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Mr. W. Brown</b>	<b>Bible Class</b>	<b>Sunday Schools.</b>	<b>Sunday Schools.</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>The late Mr. Brown</b>	<b>Bible Class</b>	<b>Boys' Missionary</b>	<b>Boys' Missionary</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>(Exe. 22.)</b>	<b>Bible Class</b>	<b>Boys' ditto</b>	<b>Boys' ditto</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Mr. John Chapman</b>	<b>Bible Class</b>	<b>Girls' ditto</b>	<b>Girls' ditto</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Mr. Gayton</b>	<b>Bible Class</b>	<b>Infants' ditto</b>	<b>Infants' ditto</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Mr. J. Gayton</b>	<b>Bible Class</b>	<b>Miss Nicholson's Bible</b>	<b>Miss Nicholson's Bible</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Miss Gayton</b>	<b>Bible Class</b>	<b>Class</b>	<b>Class</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Mr. Gregory</b>	<b>Bible Class</b>	<b>Mrs. Carson's ditto</b>	<b>Mrs. Carson's ditto</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Mr. Haden</b>	<b>Bible Class</b>	<b>Joseph Dick's Box</b>	<b>Joseph Dick's Box</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Mr. Kemp</b>	<b>Bible Class</b>	<b>Missionary Ship</b>	<b>Missionary Ship</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Rev. Thos. Mann</b>	<b>Bible Class</b>	<b>Juvenile Meeting</b>	<b>Juvenile Meeting</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Miss Paynton</b>	<b>Bible Class</b>	<b>Crockerton Chapel.</b>	<b>Crockerton Chapel.</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>J. P. Stancomb, Esq.</b>	<b>Bible Class</b>	<b>Collection and Mis-</b>	<b>Collection and Mis-</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Miss Stancomb</b>	<b>Bible Class</b>	<b>ionary Boxes</b>	<b>ionary Boxes</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Miss F. Stancomb</b>	<b>Bible Class</b>	<b>Sunday Schools</b>	<b>Sunday Schools</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>J. W. Stapleton, Esq.</b>	<b>Bible Class</b>	<b>Sutton-Veng Chapel.</b>	<b>Sutton-Veng Chapel.</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Anniversary Collec-</b>	<b>Bible Class</b>	<b>Collection</b>	<b>Collection</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>tion</b>	<b>Bible Class</b>	<b>Children's</b>	<b>Children's</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>For Widows' Fund.</b>	<b>Bible Class</b>	<b>Children's Boxes</b>	<b>Children's Boxes</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Missionary Boxes.</b>	<b>Bible Class</b>	<b>For Memorial Church in</b>	<b>For Memorial Church in</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Mary Allen</b>	<b>Bible Class</b>	<b>Madagascar.</b>	<b>Madagascar.</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Mrs. Beaser</b>	<b>Bible Class</b>	<b>Miss Brodribb's</b>	<b>Miss Brodribb's</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Mr. Brown's Ber-</b>	<b>Bible Class</b>	<b>Class</b>	<b>Class</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>vania</b>	<b>Bible Class</b>	<b>Miss Martin</b>	<b>Miss Martin</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Mrs. Cunnings</b>	<b>Bible Class</b>	<b>Latty skidding</b>	<b>Latty skidding</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Mrs. Cook</b>	<b>Bible Class</b>	<b>Emily Hill</b>	<b>Emily Hill</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Mr. Chapman</b>	<b>Bible Class</b>	<b>Emma Collier</b>	<b>Emma Collier</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Mr. W. H. Offer</b>	<b>Bible Class</b>	<b>Edna Curtis</b>	<b>Edna Curtis</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Mrs. Tucker</b>	<b>Bible Class</b>	<b>Slit Factory at</b>	<b>Slit Factory at</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Ladies' Association.</b>	<b>Bible Class</b>	<b>Crockerton</b>	<b>Crockerton</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Mrs. Mann, Secretary.</b>	<b>Bible Class</b>	<b>The late Mrs. Provis,</b>	<b>The late Mrs. Provis,</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>A Friend</b>	<b>Bible Class</b>	<b>for the Native</b>	<b>for the Native</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Miss Gayton</b>	<b>Bible Class</b>	<b>Teacher Wilton</b>	<b>Teacher Wilton</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Miss Haden</b>	<b>Bible Class</b>	<b>Provis</b>	<b>Provis</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Miss Little</b>	<b>Bible Class</b>	<b>Exe. 22.; 47, 122.</b>	<b>Exe. 22.; 47, 122.</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Miss F. Stancomb.</b>	<b>Bible Class</b>	<b>Westbury.</b>	<b>Westbury.</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Juvenile Association.</b>	<b>Bible Class</b>	<b>Rev. T. Hind.</b>	<b>Rev. T. Hind.</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Miss F. Stancomb, Sec.</b>	<b>Bible Class</b>	<b>Missionary Sermons</b>	<b>Missionary Sermons</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Ex. 22. &amp;c., as follows viz.,</b>	<b>Bible Class</b>	<b>Subscribers.</b>	<b>Subscribers.</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Annual Collection</b>	<b>Bible Class</b>	<b>Miss Zeal</b>	<b>Miss Zeal</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Collected for the</b>	<b>Bible Class</b>	<b>Mr. Cousins</b>	<b>Mr. Cousins</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>"John Williams"</b>	<b>Bible Class</b>	<b>Rev. T. Hind</b>	<b>Rev. T. Hind</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Working Party for</b>	<b>Bible Class</b>	<b>Collected by Mrs.</b>	<b>Collected by Mrs.</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Joanna Turner, in</b>	<b>Bible Class</b>	<b>Francis</b>	<b>Francis</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Madras school</b>	<b>Bible Class</b>	<b>Missionary Boxes.</b>	<b>Missionary Boxes.</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Working Party, for</b>	<b>Bible Class</b>	<b>Mrs. Withers</b>	<b>Mrs. Withers</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Mission Schools</b>	<b>Bible Class</b>	<b>Master S. Taylor</b>	<b>Master S. Taylor</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>abroad</b>	<b>Bible Class</b>	<b>General Sunday</b>	<b>General Sunday</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Yearly Class</b>	<b>Bible Class</b>	<b>School</b>	<b>School</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Female Bible Class.</b>	<b>Bible Class</b>	<b>Miss Julia Neat</b>	<b>Miss Julia Neat</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Male ditto</b>	<b>Bible Class</b>	<b>Master J. Eyre</b>	<b>Master J. Eyre</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Sunday School, Girls</b>	<b>Bible Class</b>	<b>Miss E. Greenland</b>	<b>Miss E. Greenland</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Only, Boys</b>	<b>Bible Class</b>	<b>Mary Smith</b>	<b>Mary Smith</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Infant Class</b>	<b>Bible Class</b>	<b>Miss E. Cousins</b>	<b>Miss E. Cousins</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Family Boxes.</b>	<b>Bible Class</b>	<b>Sunday School Classes.</b>	<b>Sunday School Classes.</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>J. and F. Brown</b>	<b>Bible Class</b>	<b>Young Men's Bible</b>	<b>Young Men's Bible</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Joanna Chapman</b>	<b>Bible Class</b>	<b>Class</b>	<b>Class</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Miss Dawson</b>	<b>Bible Class</b>	<b>Young Women's do.</b>	<b>Young Women's do.</b>	<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Katie Barton</b>	<b>Bible Class</b>			<b>Worcester.</b>
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Willie Haden</b>	<b>Bible Class</b>			
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Willie Kemp</b>	<b>Bible Class</b>			
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Willie Mann and</b>	<b>Bible Class</b>			
<b>Waldorf.</b>	<b>Feb. 10.</b>	<b>Sisters</b>	<b>Bible Class</b>			

## Subscriptions &amp; Donations.

Mr. Childs	1 0 0
Miss Clark (D.)	1 1 0
Rev. A. Creak	1 1 0
Mrs. Elliott	2 0 0
Mrs. Foreman	1 0 0
Rev. E. P. Hood	1 1 0
Mr. H. Hooper	1 1 0
Mr. A. Larking	2 3 0
Ditto	1 0 0
Mr. Large	1 1 0
Mr. W. Olding	1 1 0
Mrs. C. E. Simpson	1 0 0
Mr. Sparring	1 1 0
Mr. Turner	1 1 0
Mrs. Bligh	0 10 0
Mr. Fitchew	0 10 0
Mr. H. Davey	0 10 0
Miss Fletcher (D.)	0 10 0
Mrs. Hale	0 10 0
Mrs. Hepburn	0 10 0
Mr. Nash	0 10 0
Mr. T. Page	0 10 0
Mr. R. H. Perry	0 10 0
Mr. Stanford	0 10 0
Mr. Tester	0 10 0
Mrs. Trueman	0 10 0
Mr. R. Brown	0 5 0
Mr. Cohen	0 5 0
Miss Cupit	0 5 0
Mr. Felton	0 5 0
Mr. W. Furne	0 5 0
Mrs. Olding	0 5 0
Mr. Wileman	0 5 0
Mr. Wimpsey	0 5 0
Mrs. Wells	0 5 0
Miss Lester	0 2 6
Mrs. Vickridge	0 2 6
Mr. Cracklow	0 1 0

## Collected by—

The Misses Ashby's Pupils	1 4 0
Mr. Pettitt's Pupils	0 17 6
Mrs. J. J. Smith	0 10 0
Miss Mather's Pupils	0 7 7
Miss Gibbs	0 6 6
Lucy Meakin	0 2 1
<b>Total</b>	<b>70l. 17s. 2d.</b>

## Chichester.

## Rev. B. B. Williams.

Mr. Allen	1 0 0
Mr. Coldwell and Family, Havant	7 0 0
Mr. Harris	0 10 0
Mr. McClymont	1 0 0
Mr. Long	1 0 0
Mr. Merrick	0 5 0
Miss Sheerman	0 10 0
Mr. Sharpe	1 0 0
Mr. Turnbull	0 10 0
Rev. B. B. Williams	0 10 0
Under's	0 7 6
Missionary Sermons	7 0 0
Public Meeting	12 5 9
For Widows' Fund	3 10 0

## Boxes.

Miss Hood	0 10 0
Under's	0 7 7

## Juvenile Association.

Boys	2 15 2
Girls	1 12 7
Sunday School Boxes	1 11 10
Juvenile Tea Party	1 6 3

## Collected by—

Miss Flint	0 13 0
Ruth Nye	0 4 0
<b>Total</b>	<b>Exs. 51s.; 42l. 10s.</b>

## Crusley.

## Mr. J. Sayer, Treasurer.

Collection	1 2 6
Boxes	1 1 4
<b>Total</b>	<b>Exs. 3s. 4d.; 2l. 0s. 4d.</b>

## Cuckfield.

## Rev. C. Horne, M.A.

D. Pratt, Esq., Treasurer.	
Rev. C. Horne, M.A.	0 10 0
Mr. Jeffery	1 1 0
Mrs. Jeffery	1 1 0
G. Knott, Esq.	1 1 0
Mrs. Knott	1 1 0
Mrs. Loveday	2 2 0
Mrs. Mack	1 0 0
W. Payne, Esq.	1 1 0
Mrs. Payne	1 1 0
O. Pratt, Esq.	1 1 0
Mrs. Pratt	1 1 0
Collection	4 2 9
For Widows' Fund	3 7 0

## Juvenile Auxiliary

E. Dunsday	0 12 6
T. Farr	1 2 0
H. Jeffery	1 0 11
L. Horne	0 14 1
P. Payne	0 18 7
H. J. and A. Pratt	0 16 2
H. Stanning	0 14 1
Small sums	3 10 9
<b>Total</b>	<b>29l. 11s. 4d.</b>

## East Grinstead.

W. Peckless, Esq.	3 0 0
Rev. B. Slight	1 1 0
<b>Total</b>	<b>4l. 1s.</b>

## Henfield.

## Rev. G. Hall.

Collection	2 14 6
A Friend	0 5 0
Box in the School-rooms	0 6 9
<b>Total</b>	<b>2l. 6s. 3d.</b>

## Lewes.

## Tabernacle.

## Mr. Charles Wille, Treas.

Public Meeting	19 4 7
D. Edwards, Esq.	1 1 0
J. G. Langham, Esq.	1 1 0
Charles Wille, Esq.	1 1 0
Sunday School Children	5 3 7
Master Geo. Smyth (Purse)	0 7 10
Sunday School Ringmer	0 15 8
For Widows' Fund	3 5 10
Weekly Subscriptions, including society for Native Teacher	12 1 1
<b>Total</b>	<b>Exs. 12s. 9d.; 36l. 6s. 10d.</b>

## Lindfield.

## Rev. J. B. Callow.

## Mr. F. D. Durrant, Treas.

Collection	2 15 2
Lindfield	1 1 4
Tridmely	0 17 4
Sabbath School	0 17 4
Mrs. Copeland (A.)	3 2 0
<b>Total</b>	<b>7l. 15s. 10d.</b>

## Newhaven.

## Rev. J. Williams.

## Collection, Exs. 4 7 3

## New Shoreham.

## Rev. W. Burns.

Sabbath School Boxes, including 2s. Miss Brooker's Box	0 10 0
Collection	2 3 0
<b>Total</b>	<b>Exs. 3s. 4d.; 2l. 16s. 4d.</b>

## Petworth.

## Rev. Henry Rogers.

Miss Ide, Watersfield	1 0 0
Mr. Ide, ditto	1 0 0
Collection	1 5 0
Mr. Hilton, Petworth	0 5 0
Mr. George Otway	0 5 0
Mr. Thos. Otway	0 2 6
<b>Total</b>	<b>5l. 17s. 6d.</b>

## Wickfield.

## Rev. W. Gravett.

Collection at Wickfield and Yokehurst Boxes	3 5 10
Mrs. Butcher	0 7 0
Mrs. Randall	0 7 1
Mrs. Gravett	0 6 1
<b>Total</b>	<b>4l. 8s.</b>

## Worthing.

## Rev. B. Price.

Mr. G. Heather Smith, Treasurer.	
Collection	8 17 6
Rev. W. Bean	1 1 0
Mrs. Bean	1 1 0
Miss Baker	0 10 0
Tray Esq.	1 0 0
F. by the Rev. B. Price	5 0 0
Miss Paine	0 5 0
Mr. G. H. Smith and Family	2 10 0
Mr. W. Walter	0 10 0
Small sums	0 10 0
<b>Total</b>	<b>Exs. 7s.; 20l. 17s. 6d.</b>

## Less General

## Expenses

51s 12 3
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## Hastings and St. Leonards Auxiliary.

## W. Diplock, Esq., Treasurer.

## Rev. W. Porter, Secretary.

## Croft Chapel.

## Rev. H. Stewart.

## For Widows' Fund

## Young Ladies at Norman House

## Rev. H. Stewart

## St. 11s.

## Robertson Street Chapel.

## Rev. J. Griffin.

## For Widows' Fund

## Collections

## Subscribers.

Mrs. Roddowes	1 0 0
Mrs. Croome	0 10 0
Mrs. Dohall	1 1 0
Mr. Down	0 10 0
Mr. Diplock	0 10 0
Mr. Field	1 0 0
Rev. James Griffin	0 0 0
Mrs. N. Griffin	10 0 0
Miss Gwynnall	0 10 0
Mrs. Hatchett	0 10 0
Mrs. Mason	0 10 0
Mrs. Notcutt	1 1 0
Miss Piper	0 10 0
Mrs. Perkins	0 10 0
Rev. W. Porter	1 1 0
Mr. Rylands	0 10 0
Miss Reid	0 10 0
Mrs. Roddowes	1 1 0
Mrs. Stewardsbury	0 10 0
Small sums	0 10 0
Sunday Schools	12 9 11
Mr. Porter's Box, for Mrs. Corbett's School, Madras	0 5 1
<b>Total</b>	<b>50l. 6s. 6d.</b>

## St. Leonards.

## Rev. A. Reed, M.A.

For Widows' Fund	3
Collections	2
<b>Total</b>	<b>12l. 10s. 12d.</b>

## Lewes.

## Mr. L. Mannington

## 1

## WARWICKSHIRE.

## Atherstone.

## Rev. J. Read.

O. H. Bracebridge, Esq.	1 1
Mr. Sheppard	1 1
Mr. W. Fox	1 1
Mr. Farmer	1 1
Missionary Sermons	0 2
Miss Simond & Box	0 2
Miss Sheppard's Box	0 2
For Widows' Fund	1 0
<b>Total</b>	<b>Exs. 7s.; 12l. 6s.</b>

## Coventry.

## Vicar Lane.

## Rev. T. Beard.

A. K. Dunn, Esq., Treasurer	
Rev. T. Beard	0 10
Joseph Cash, Esq.	1 1
Mr. John Cash	1 1
Mr. A. K. Dunn	1 1
Mr. J. Gibberd	1 1
Mrs. Horsfall	0 10
Mr. Inceant	0 10
Mr. Knapp	0 10
Mr. J. Kinder	0 10
Mrs. Mayo	1 0
Mrs. Settle	1 1
Rev. J. Stree	0 10
Mr. D. Spencer	1 1
Mr. H. Spencer	1 1
Mr. M. Spencer	0 10
Mr. W. Spencer	0 10
Mr. Wyles	0 10
Mr. Fitch's Missionary Box	0 10
Smaller contributions	1 10
Annual Collections	10 0
Poster's Green	1 10
<b>Total</b>	<b>21l. 10s. 12d.</b>

## Leamington.

## Spencer Street.

## Mr. Hordern, Treasurer.

Miss Parnmore	1 1
J. C. Middleton, Esq.	1 1
Rev. T. Greenfield	1 1
Mrs. Gill	0 10
H. Clark, Esq.	1 1
J. Hordern, Esq.	1 1
Mrs. Pugh	0 10
Miss Smith	0 10
Rev. A. Pope	0 10

## Collected by—

Miss Russell	1 0
Miss Findon	1 0
Miss Bosworth	0 10
Miss S. S. Pope	1 0
Mrs. Berry's Box	0 10
Annual Collections	0 10
For Widows' Fund	0 10
<b>Total</b>	<b>Exs. 3s. 4d.; 17l. 10s.</b>

## Stratford-on-Avon.

## Mrs. Canning, Sec.

## Mabel's Mission

## 1

## Willesborough.

## Rev. J. Holmes.

Collection	0 10
Collected by Miss A. Tomlinson	0 10
<b>Total</b>	<b>2l. 10s.</b>

REL.	Tisbury.		Mrs. J. P. Stancomb's		Mrs. Wilbore	
	Rev. J. M. White.		Bible Class		Miss Francis	
collected.	Collection		Sidney Wright		Miss Michael	
sta.	Collected by—		Joseph Winslow		Miss Taylor	
1 14 0	Miss Combes		Elizabeth Franklin		Miss M. Watts	
	Miss Hibbard		Fractions		Miss Seaton	
	Rosa		911, 17a. St.		Widows and Or-	
writer.	Sunday School		Warminster.		phans	
4 1 4	Special for China.		Rev. H. M. Gunn.		2nd, 11a. St.	
	Mr. E. Hibbard		Ladies' Association.		WORCESTERSHIRE.	
sta.	Mr. E. Hibbard		Collected by—		Broadway Sabbath	
withn.	Mr. John Combes		Miss E. Brodribb		School	
wy	Miss Hibbard's Bible		Miss Carpenter		3 10 0	
2 10 0	Class, for Madag-		Miss Butt		Halverton.	
2 0 0	ascar		Mrs. Curtis		Rev. T. Hall.	
A.) 1 1 0	Kns. 32s., 74. 14s. 6d.		Annual Subscriptions.		Eags and Bones	
A.) 1 1 0	Trenbridge.		Mr. Brodribb		Charles Partridge	
2 1 10	Tabernacle.		Mr. Barnden		Miss Clare	
2 4 0	Rev. T. Mann.		Mr. Wheatland		Mr. Granger	
2 4 0	Mr. J. Gayton, Secretary.		Miss Ann Curley		Girls' School.	
0 8 0	Annual Subscriptions.		Master A. Vardy's		Miss C. Hall & Class	
1 14 0	Mrs. Brown		Box		Miss Clara do.	
	Mr. W. Brown		Anniversary Services		Miss Jones do.	
	The late Mr. Brown		Public Meeting		Miss Potter do.	
	(Executors)		Widows and Orphans' Fund.		Mr. Moss, superin-	
	Mr. John Chapman		Collection at Febru-		tendent	
	Mr. Gayton		ary Unction		Smaller Boxes	
	Mr. J. Gayton		Mrs. John Provis		Boys' School.	
	Miss Gayton		Sunday Schools.		Large Box	
	Mr. Gregory		Boys' Missionary		Messrs. J. B. and C.	
	Mr. Haden		Boxes		Farker	
	Mr. Kemp		Girls' ditto		Mr. D. R. Harris	
	Rev. Thos. Mann		Infants' ditto		Mr. D. Jones	
	Miss Poynton		Miss Nicholas's Bible		Collected	
	J. P. Stancomb, Esq.		Class		64. 4s. 6d.	
	Miss Stancomb		Mrs. Carson's ditto		YORKSHIRE.	
	Miss F. Stancomb		Joseph Dick's Box		Hall and East Riding	
	J. W. Mapleton, Esq.		Missionary Ship		Auxiliary.	
	Anniversary Collec-		Juvenile Meeting		Arthur Levett, Esq., Treas.	
	tion		Crockerton Chapel.		Rev. E. Jones, Rev. J. Sifton,	
	For Widows' Fund.		Collection and Mis-		and Jas. Oldham, Esq., Secs.	
	Missionary Boxes.		sionary Boxes		Fish Street Chapel.	
	Mary Allen		Sunday Schools		Rev. E. Jones.	
	Mrs. Besser		Sutton-Vany Chapel.		Collections	
	Mr. Brown's Ser-		Collection		For Widows' Fund	
	vants		Children's Boxes		Ladies' and Juvenile Asso-	
	Mrs. Cunnings		For Memorial Church in		ciation, per Mrs. A. Levett	
	Mrs. Cook		Madagascar.		and Mrs. J. Westerdale.	
	Mr. Chapman		Miss Brodribb's		Collected by Miss Boden.	
	Mr. W. H. Offer		Class		Mr. W. H. Boden	
	Mrs. Tucker		Miss Martin		Mrs. James Boden	
	Ladies' Association.		Luty Dowling		Mrs. McRide	
	Mrs. Mann, Secretary.		Emily Hall		Same under 10s.	
	A Friend		Emma Collier		Collected by Miss Brown.	
	Miss Gayton		Eliza Curtis		Mr. Mawson	
	Miss Haden		Sick Factory at		Mr. Lumaden	
	Miss Little		Crockerton		Mr. Jack	
	Miss F. Stancomb		The late Mrs. Provis,		Mr. G. Hill	
	Juvenile Association.		for the Native		A Friend	
	Miss F. Stancomb, Sec.		Teacher Wilton		Same under 10s.	
	1st. 2s. 6d. as follows viz.,		Provis		Collected by Miss Dale.	
	Annual Collection		Westbury.		Miss Whittaker	
	Collected for the		Rev. T. Hind.		Same under 10s.	
	"John Williams"		Missionary Sermons		Collected by Miss Irving.	
	Working Party, for		Subscribers.		Mr. W. Irving	
	Joanna Turner, in		Miss Zeal		Mrs. W. Irving	
	Madras School		Mr. Cousens		Mrs. E. Jackson	
	Working Party, for		Rev. T. Hind		Same under 10s.	
	Mission Schools		Collected by Mrs.		Collected by Miss Lambert.	
	abroad		Francis		Mrs. Lambert	
	Vestry Class		Missionary Boxes.		Mrs. W. Lambert	
	Female Bible Class.		Mrs. Wilbore		Miss Aston	
	Male ditto		Master S. Taylor		Same under 10s.	
	Sunday School, Girls		General Sunday		Collected by Miss Masgrave.	
	Otto, Boys		School		Mr. J. W. Hill	
	Infant Class		Miss J. M. Neat		Mr. Masgrave	
	Family Boxes.		Master J. Eyre		Same under 10s.	
	J and F Brown		Miss E. Greenland		Sunday School Classes.	
	Joanna Chapman		Mary Smith		Young Men's Bible	
	Miss Dawson		Miss S. Conzons		Class	
	Katie Gayton		Sunday School Classes.		Young Women's do.	
	Willie Haden		Young Men's Bible			
	Willie Kemp		Class			
	Willie Mann and					
	Sisters					

Emma Weller	0 2 7
Ruth Jones	0 7 0
Jane Mills	0 7 0
Arthur Jones	0 5 0
Mrs. Davis	0 4 0
William Randall	0 4 0
Rosie Smith	0 3 0
Edward Terry	0 3 0

## Classes.

Mrs. Wiltan	0 15 1
Misses Dora and	
Noyes	0 7 3
Miss Lee	0 7 1
Miss Limes	0 1 9
Miss Phillips	0 1 0
Miss Barton	0 0 8
Mr. H. Tree	0 3 5
Mr. Lightwood	0 2 0
Mr. H. Bishop	0 1 0
Mr. H. Johnson	0 0 8
Sundries	0 1 8
Rev. E. Williams (D.)	1 0 0

24. 04. 84.

## Kington.

Rev. L. H. Byrnes, B.A.,  
Treasurer.

Mr. G. Phillipson, Sec.

Annual Sermons	9 11 10
Sacramental Collec- tion, including	
10s. from Mr. H. Phillips, and other sums afterwards received	3 5 0

## Annual Subscriptions.

Rev. L. H. Byrnes	1 1 0
Mr. G. Phillipson	1 1 0
Misses Jordan	1 0 0
E. Phillips Esq.	2 2 0
Mrs. Sleggs, for China	0 10 0
Miss Wheeler	0 10 0
Miss Smallpiece	0 5 0

## Collected by Mrs. Dawson.

B. Hanyard, Esq.	4 0 0
Mrs. Shrubsole	2 5 0
Smaller sums	0 1 0
Collected by Widow Summers	0 4 0
Public Meeting	2 2 6

## Juvenile Association.

Miss Bowling, Trans.

Miss M. Haycraft, Sec.

Secretary for the Boys'  
School, Mr. F. Turner.

## Collected by—

Miss R. Turner	1 12 9
Miss Seymour	1 6 0
Miss H. Dawson	0 10 0
Miss Wheeler	0 10 0
A Friend	0 12 0
Miss Heynon	0 8 0
Miss F. Bond	0 2 0
Miss O. Nuthall	0 2 0
Miss Jackson	0 3 9
Miss Blummonds	0 2 0

## Collected in Sunday School.

Girls' Classes	2 3 4
Two Boxes	2 2 8
Class on Surbiton Hill	0 2 0
Boys' Classes	3 4 3
Two Boxes	0 8 1
Balance from last year	1 10 0
Collection at Juve- nile Missionary Meeting	1 10 0

Balance carried to  
next year

164.

## Appropriated as follows—

Ignatation, Blank	
Town, Madras	10 0 0
Mrs. Corbold's School, Madras	0 0 0
	10 0 0

444. 2s. 10d.

## Leatherhead.

Rev. E. Waite.

For Widows' Fund	1 1 7
Mrs. Newsom	2 2 0
Mrs. Billingshurst	0 10 0
Rev. E. Waite	0 10 0
Sunday School Chil- dren	0 5 0

44. 2s. 7d.

## Horton.

Sunday School Auxiliary.

Rev. R. Davies.

T. N. White, Esq., Treas.

Miss Ayling, Sec.

For Nat. Teacher, Thomas Merton, at Samoa	5 0 0
For Rarotonga College	2 0 0
For Rev. J. P. Ash- ton's Schools, Madras	2 0 0

114.

Morden Hall Boarding  
School, per T. N. White,  
Esq., Patron.Mast. John Hunner Oliver,  
Secretary.

For Native Evan- gelist, David Aspin, Thomas Morden White, at Nager- coll	12 0 0
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For Native Evan-  
gelist, Henry  
Morden White,  
at Bangalore

For Native Evan-  
gelist, Ernest  
Morden White,  
at Amoy

For the support of  
a School under  
Rev. J. Read,  
Phillipson

For Nat. Preacher,  
John Morden  
White, at Raro-  
tonga

For the College at  
Rarotonga

For the College at  
Madras

For Madagascar

For General Pur-  
poses

Mortlake.

Sheen Vale Chapel.

Mrs. Ritchie, Treas.

Collected by—	
Miss J. Pisk	1 5 11
Miss Davis	0 7 0
Miss Eddie	0 5 2

11. 11s. 7d.

Norwood.

Rev. E. Kent.

Miss E. Scott, Collector.	
Mr. Bell	5 5 0
Miss Biggs	1 1 0
Mr. Bennett	1 0 0
Mr. Franks	1 1 0
Mr. J. Franks	1 1 0
Mr. W. E. Franks	0 10 0
Mrs. Hanson	0 10 0
Mr. Heffer	1 1 0
Rev. E. Kent	0 10 0
M. P.	75 0 0
Miss Kerahaw	4 0 0
Miss E. Kerahaw	2 0 0
Rev. E. Miall	1 1 0
Mr. J. T. Powell	2 2 0

Mrs. Ralph	0 10 0
Miss Ralph	0 10 0
Mr. S. Scott	2 2 0
Miss Scott	1 1 0
Miss K. Scott	1 1 0
Mrs. Vivanti	0 10 0
Mrs. Williams	0 10 0
Sums under 10s.	0 16 1
Missionary Boxes	1 1 7
Collections in May	11 7 4

114s. 11s. 4d.

Putney.

Independent Chapel.

Contributions, per  
Mr. King

Red Hill.

Rev. W. P. Doherty, M.A.  
B. Vinay, Esq., Treasurer.

Rev. W. P. Doherty	1 1 0
Rev. E. Frost	10 0 0
Mr. Richardson	1 1 0
Mrs. Richardson	1 1 0
Mr. F. Vinay	2 2 0
Mrs. K. Vinay	1 1 0
Collections	11 7 5
For Widows' Fund	7 5 8
Missionary Boxes	1 1 11
Sunday Schools	0 11 0

81s. 15s. 3d.

Ratons.

Rev. G. J. Adeney.

Rev. G. J. Adeney	2 2 0
Mrs. Balfour	0 5 0
Mrs. Marsh	0 5 0
H. Muttitt	0 5 0
T. Newman, Esq.	1 1 0
Miss Newman	1 1 0
E. Prior	0 5 0
Mrs. Russell	1 0 0
Mrs. Tucker	1 0 0
M. and B. Wiltshire	0 10 0
A. Wills	0 5 0

Missionary Boxes.

Mrs. Brewer	0 10 0
Miss Drawbridge	0 5 0
E. Harrington	0 5 0
Mrs. Parton	0 5 0
Mrs. Pither	0 5 0
E. Wiltshire	0 5 0

Juvenile Missionary  
Society.

Collected by—

Phoebe Adeney	1 2 9
R. Apter	0 1 8
R. Apter	0 1 4
G. Blaver	0 2 8
E. Brown	0 2 4
B. Caffyn	0 2 2
F. Caffyn	0 0 9
H. Edwards	0 1 7
S. Harcourt	0 0 0
Jessie Hazell	0 0 8
W. Kempech	0 1 9
H. Kneiff	0 4 0
M. Knight	0 5 0
M. Legg	0 0 0
M. Matthews	0 2 8
K. Meikle	0 4 0
Small sums	1 12 10
Annual Collection, less Expenses	7 7 15
For Widows' Fund	1 5 8
A. Payne, for Mad- agascar	0 2 0
Legacy of the late Mrs. M. Hawkins	10 0 0

344. 7s.

Richmond.

Rev. J. B. French.

Miss Blyth, Treasurer.

Miss Frame, Secretary.

Collected by Miss Blyth.

Miss Blyth	2 2 0
Mr. Clunie	2 2 0
Rev. J. W. White	1 1 0
Miss Willsie	1 1 0
Miss Waugh	1 1 0
Mrs. Holloway	0 10 0

Mrs. Miller	0 1 0
Mrs. Knight	0 1 0
Mrs. Sanwick	0 1 0
Mrs. Fowler	0 1 0
Ann Hoscock's Box	0 1 0

Collected by Mrs. Bart.

T. Bart, Esq.

Mrs. Bart

G. Bart, Esq.

Collected by Mrs. Whitely

W. Youngman, Esq.

Mrs. Whiteley

Mrs. Hopwood

Collected by Miss E.  
Gander.

Mr. Cox

Mr. Allen

Mr. Plummer

Emma Booker

Miss Frisco

Mr. Keay

Mrs. Pencock

Mrs. Denning

Mrs. Gander

Mr. P. Cox

Mr. Pentelow

Sunday School, for  
Mars

Collection after An-  
nual Meeting

Ditto after Sermons

Sacramental Collec-  
tion for Widows  
and Orphans

424. 12. 8d.

Bathelhem Independent  
Chapel.

Rev. J. Orange.

Missionary Boxes.

Mrs. Orange

Mrs. Coburne

Miss Brett

Miss McLehose

Miss E. Freeman

Mrs. Day

11. 2s. 8d.

Surbiton.

W. Leavers, Esq. (A.)

Batten.

Mr. and Mrs. Mag-  
dore Parsons

Mr. W. E. Parsons

14. 12s.

Woodsworth.

Rev. P. H. Davison.

Mrs. Ashton, Treasurer.

Miss Ashton, Secretary.

Collected by Miss Bourns

Rev. R. Ashton

Mr. Ayling

Mr. Baumborough

Mr. Boorman

Mr. W. Boorman

Mr. Curtis

Mr. Dyer

Mr. Evans

Mr. Finer

Miss Goff

Mr. Goodchild

Mr. C. Haydon, sen.

Mr. Holt

Mrs. Nicholson

Mr. Kichette

Mrs. Scott

Mr. Seeley

Mrs. Thoms

Mrs. Wade

Mrs. Wright

1 1 0

Collected by Miss Dyball.

Mrs. Berryman

Mrs. Cox

Mr. Draper

Mrs. Dyball

Miss Dyball

A Friend

Mrs. George

Mrs. Kenna

Mrs. Morgan

[illegible]

## Subscriptions &amp; Donations.

Mr. Childs	1 0 0
Miss Clark (D)	1 1 0
Rev. A. Creak	1 1 0
Mrs. Elliott	2 0 0
Mrs. Foreman	1 0 0
Rev. E. P. Hood	1 1 0
Mr. H. Hooper	1 1 0
Mr. A. Larking	2 2 0
Ditto	1 0 0
Mr. Large	1 1 0
Mr. W. Olding	1 1 0
Mrs. C. E. Simpson	1 0 0
Mr. Sparring	1 1 0
Mr. Turner	1 1 0
Mrs. Bligh	0 10 0
Mr. Fitchew	0 10 0
Mr. H. Davey	0 10 0
Miss Fletcher (D.)	0 10 0
Mrs. Hale	0 10 0
Mrs. Hepburn	0 10 0
Mr. Nash	0 10 0
Mr. T. Page	0 10 0
Mr. R. H. Perry	0 10 0
Mr. Stanford	0 10 0
Mr. Tester	0 10 0
Mrs. Trueman	0 10 0
Mr. R. Brown	0 5 0
Mr. Cohen	0 5 0
Miss Cupit	0 5 0
Mr. Pelton	0 5 0
Mr. W. Purse	0 5 0
Mrs. Olding	0 5 0
Mr. Wileman	0 5 0
Mr. Wimpess	0 5 0
Mrs. Wells	0 5 0
Miss Lister	0 2 0
Mrs. Vickridge	0 2 0
Mr. Cracklow	0 1 0

## Collected by—

The Misses Ashby's Pupils	1 4 0
Mr. Pettitt's Pupils	0 17 6
Mrs. J. J. Smith	0 10 0
Miss Mather's Pupils	0 7 7
Miss Gibbs	0 6 5
Lacy Meakin	0 2 1
Tot. 17s. 2d.	

## Cotchester.

## Rev. B. B. Williams.

Mr. Allen	1 0 0
Mr. Coldwell and Family, Havant	7 0 0
Mr. Harris	0 10 0
Mr. McClymont	1 0 0
Mr. Legg	1 0 0
Mr. Merricks	0 5 0
Miss Sherman	0 10 0
Mr. Sharpe	1 0 0
Mr. Turbulla	0 10 0
Rev. B. B. Williams	0 10 0
Under's	0 7 6
Missionary Sermons	7 0 0
Public Meeting	12 5 2
For Widows' Fund	2 10 0

## Boxes.

Miss Hood	0 10 0
Under's	0 7 7

## Juvenile Association.

Boys	2 15 2
Girls	1 12 7
Sunday School Boxes	1 11 10
Juvenile Tea Party	1 0 2

## Collected by—

Miss Flint	0 15 0
Ruth Nye	0 4 0
Eas. 51s.; 42s. 10s.	

## Crumley.

## Mr. J. Sayer, Treasurer.

Collection	1 3 6
Boxes	1 1 4
Eas. 4s. 4d.; 21s. 4d.	

## Cusfield.

## Rev. C. Horne, M.A.

D. Pratt, Esq., Treasurer.	
Rev. C. Horne, M.A.	0 10 0
Mr. Jeffery	1 1 0
Mrs. Jeffery	1 1 0
G. Knott, Esq.	1 1 0
Mrs. Knott	1 1 0
Mrs. Loveday	2 2 0
Mrs. Meek	1 0 0
W. Payne, Esq.	1 1 0
Mrs. Payne	1 1 0
D. Pratt, Esq.	1 1 0
Mrs. Pratt	1 1 0
Under's	0 10 0
Collection	4 2 9
For Widows' Fund	2 7 6

## Juvenile Auxiliary.

E. Dunsday	0 12 6
T. Farr	1 2 2
H. Jeffery	1 0 11
I. Horne	0 14 1
F. Payne	0 18 7
H. J. and A. Pratt	0 16 2
H. Stenning	0 14 1
Small sums	3 10 9
Tot. 11s. 4d.	

## East Grinstead.

W. Peerless, Esq.	3 0 0
Rev. B. Slight	1 1 0
42s. 10s.	

## Henfield.

## Rev. G. Hall.

Collection	2 14 0
A Friend	0 5 0
Box in the School-rooms	0 6 9
21s. 4s. 3d.	

## Lewes.

## Tabernacle.

## Mr. Charles Wille, Treas.

Public Meeting	19 4 7
D. Edwards, Esq.	1 1 0
J. O. Langham, Esq.	1 1 0
Charles Wille, Esq.	1 1 0
Sunday School Children	5 8 7
Master Geo. Smyth (Purse)	0 7 10
Sunday School at Ringmer	0 15 8
For Widows' Fund	2 5 10
Weekly Subscriptions, including money for Native Teacher	19 1 1
Eas. 12s. 9d.; 30s. 6s. 10d.	

## Lindfield.

## Rev. J. B. Callow.

## Mr. F. D. Durrant, Treas.

Collection	2 15 2
Lindfield	1 1 4
Sabbath School	0 17 4
Mrs. Copeland (A.)	2 2 0
71s. 15s. 10d.	

## Newhaven.

## Rev. J. Williams.

## Collection, &amp;c. ....

Collection, &c. ....	4 7 2
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## New Shoreham.

## Rev. W. Burrow.

Sabbath School Boxes, including Mr. Miss Brooks's Box	0 16 8
Collection	2 3 0
Eas. 4s. 4d.; 21s. 4d.	

## Peworth.

## Rev. Henry Rogers.

Miss Ide, Watersfield	1 0 0
Mr. Ide, ditto	1 0 0
Collection	1 5 0
Mr. Hilton, Putworth	0 5 0
Mr. George Orway	0 5 0
Mr. Thos. Orway	0 2 6
21s. 17s. 6d.	

## Wickfield.

## Rev. W. Gravett.

Collections at Wickfield and Yokehurst Boxes.	3 5 10
Mrs. Butcher	0 7 0
Mrs. Randall	0 7 1
Mrs. Gravett	0 0 1
41s. 6s.	

## Worthing.

## Rev. B. Price.

## Mr. G. Heather Smith, Treasurer.

Collection	8 17 8
Rev. W. Bean	1 1 0
Mrs. Bean	1 1 0
Mrs. Baker	0 10 0
— Ivory, Esq.	1 0 0
By the Rev. B. Price	5 0 0
Miss Paine	0 5 0
Mr. G. H. Smith and Family	2 10 0
Mr. W. Walter	0 10 0
Small sums	0 10 0
Eas. 7s.; 201s. 17s. 6d.	

## Less General

## Expenses.

Expenses	18 6 2
518 12 8	

## Hastings and St. Leonards Auxiliary.

## W. Diplock, Esq., Treasurer.

## Rev. W. Foster, Secretary.

## Graft Chapel.

## Rev. H. Stewart.

For Widows' Fund	2 5 0
Young Ladies at Newman House	1 0 0
Rev. H. Stewart	0 10 0
21s. 10s.	

## Robertson Street Chapel.

## Rev. J. Griffin.

## For Widows' Fund

For Widows' Fund	2 5 0
Collections	22 10 8

## Subscribers.

Mrs. Radcliff	1 0 0
Mrs. Cranley	0 10 0
Mrs. Hobbs	1 1 0
Mr. Dean	0 10 0
Mr. Diplock	0 10 0
Mrs. Field	1 0 0
Rev. James Griffin	0 0 0
Mrs. N. Griffin	10 0 0
Mrs. Gwynell	0 10 0
Mrs. Hatchett	0 10 0
Mrs. Mason	0 10 0
Mrs. Notcutt	1 1 0
Mrs. P. P. P.	5 0 0
Mrs. Perkins	0 10 0
Rev. W. Porter	1 1 0
Mr. Rylands	5 0 0
Mrs. Rylands	5 0 0
Mrs. Shaddock	1 1 0
Mrs. Shrewsbury	0 10 0
Small sums	3 11 0
Sunday Schools	15 9 11
Mrs. Porter's Box	0 0 0
For Mrs. Corbett's School, Madras	2 5 1
201s. 4s. 3d.	

## St. Leonards.

## Rev. A. East, R.A.

For Widows' Fund	1 1 0
Collection	1 1 0
12s. 10s. 10d.	
Total	22s. 10d.

## Lewes.

## Mr. L. Manington 1 1 0

## WARWICKSHIRE.

## Atherstone.

## Rev. J. Read.

C. H. Bracebridge, Esq.	1 1 0
Mr. Shearman	1 1 0
Mr. W. Fox	1 1 0
Mr. Farmer	1 1 0
Missionary Sermons	2 0 0
Miss Diamond's Box	0 5 0
Miss Shearman's Box	0 5 0
For Widows' Fund	1 1 0
Eas. 7s.; 12s. 6s.	

## Cockney.

## Vicar Lane.

## Rev. T. Beard.

A. K. Dunn, Esq., Treasurer	
Rev. T. Beard	0 10 0
Joseph Cash, Esq.	1 1 0
Mr. John Cash	1 1 0
Mr. A. K. Dunn	1 1 0
Mr. J. Gibbard	1 1 0
Mrs. Hornsfall	0 10 0
Mr. Innocent	0 10 0
Mr. Knapp	0 10 0
Mr. J. Kinder	0 10 0
Mrs. Mayo	1 1 0
Mrs. Nettle	1 1 0
Rev. J. Stiles	0 10 0
Mr. D. Spencer	1 1 0
Mr. H. Spencer	1 1 0
Mr. M. Spencer	0 10 0
Mr. W. Spencer	0 10 0
Mr. Wyle	0 10 0
Mr. Flen's Missionary Box	0 10 0
Smaller contributions	1 10 0
Annual Collections	15 0 0
Putter's Green	1 10 0
21s. 10s. 10d.	

## Leamington.

## Spencer Street.

## Mr. Hordern, Treasurer.

Miss Foxmore	1 1 0
J. C. Middleton, Esq.	1 1 0
Rev. T. Greenfield	1 1 0
Mrs. Gull	0 10 0
H. Clark, Esq.	1 0 0
J. Hordern, Esq.	1 0 0
Mrs. Paghe	0 10 0
Miss Smith	1 0 0
Rev. A. Pope	0 10 0

## Collected by—

Miss Russell	1 5 1
Miss Findon	1 0 0
Miss Boxworth	2 2 0
Miss S. S. Pope	1 1 0
Mrs. Berry's Box	0 10 0
Annual Collection	25 0 0
For Widows' Fund	0 10 0
Eas. 4s. 4d.; 21s. 4d.	

## Stratford-on-Avon.

## Mrs. Copestake, Mrs. Makin's Mission

Mrs. Copestake, Mrs. Makin's Mission	2 2 0
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## Walsley.

## Rev. J. Holman.

Collection	0 0 0
Collected by Mrs. A. Tomlinson	0 0 0
21s. 4s.	



	<b>Tisbury.</b>		<b>Mrs. J. F. Stancomb's</b>		<b>Mrs. Wilshire</b>
	<b>Rev. J. M. White.</b>		<b>Bible Class</b>	0 12 6	<b>Miss Francis</b>
<b>ford.</b>	<b>Collection</b>	2 1 10	<b>Edney Wright</b>	0 4 2	<b>Miss Michael</b>
<b>ha.</b>			<b>Joseph Window</b>	0 4 0	<b>Miss Taylor</b>
	<b>Collected by—</b>		<b>Simebeth Franklin</b>	0 3 11	<b>Miss M. Watts</b>
			<b>Fractions</b>	0 0 0	<b>Miss Seaton</b>
			<b>91s. 17s. 2d.</b>		<b>Widows and Or-</b>
					<b>phans</b>
	<b>Miss Doehes</b>	0 11 0			<b>3 10 0</b>
	<b>Miss Hibbard</b>	3 1 0			
	<b>Hoses</b>	0 7 0			
<b>triner.</b>	<b>Sunday School</b>	0 10 10			
			<b>Worminster.</b>		
			<b>Rev. H. M. Gunn.</b>		
	<b>Special for China.</b>		<b>Ladies' Association.</b>		<b>WORMINSTERSHIRE.</b>
			<b>Collected by—</b>		<b>Broadway Sabbath</b>
	<b>Mr. E. Hibbard</b>	1 0 0	<b>Miss E. Brodrick</b>	0 11 8	<b>School</b>
	<b>Mr. M. Hibbard</b>	1 0 0	<b>Miss Carpenter</b>	1 0 0	
	<b>Mr. John Cumbe</b>	0 10 0	<b>Miss Butt</b>	1 2 0	
	<b>Miss Hibbard's Bible</b>		<b>Mrs. Curtis</b>	0 8 0	
	<b>Class, for Madra-</b>				<b>Holmeson.</b>
	<b>gascar</b>	0 14 0			<b>Rev. T. Hall.</b>
	<b>Exs. 11s. 7d. 14s. 8d.</b>		<b>Annual Subscriptions.</b>		<b>Baggs and Bones</b>
			<b>Mr. Brodrick</b>	1 1 0	0 10 2
			<b>Mr. Barnden</b>	0 10 0	<b>Charles Partridge</b>
			<b>Mr. Wheatland</b>	1 0 0	0 5 0
			<b>Miss Ann Curley</b>	0 8 0	<b>Miss Glare</b>
			<b>Master A. Vardy's</b>		<b>Mr. Granger</b>
			<b>Box</b>	0 0 0	0 4 5
			<b>Anniversary Services</b>	7 11 4	
			<b>Public Meeting</b>	0 17 10	<b>Girls' School.</b>
			<b>Widows and Orphans' Fund.</b>		<b>Miss C. Hall &amp; Class</b>
			<b>Collection at Febru-</b>		0 14 6
			<b>ary Communion</b>	4 2 0	<b>Miss Glare do.</b>
			<b>Mrs. John Provis</b>	2 0 0	0 4 0
					<b>Miss Jones do.</b>
					0 7 0
					<b>Miss Potter do.</b>
					0 1 5
					<b>Mr. Mann, superin-</b>
					<b>tendent</b>
					0 7 0
					<b>Smaller Boxes</b>
					0 4 5
					<b>Boys' School.</b>
					<b>Larks Box</b>
					0 10 0
					<b>Messrs. J. R. and O.</b>
					<b>Parker</b>
					0 11 5
					<b>Mr. D. B. Harris</b>
					0 2 3
					<b>Mr. D. Jones</b>
					0 10 0
					<b>Collected</b>
					<b>6s. 4s. 6d.</b>
					<b>YORKSHIRE.</b>
					<b>Hall and East Riding</b>
					<b>Auxiliary.</b>
					<b>Arthur Levett, Esq., Treas.</b>
					<b>Rev. E. Jukes, Rev. J. H. Wren,</b>
					<b>and Jas. Oldham, Esq., Secs.</b>
					<b>Fish Street Chapel.</b>
					<b>Rev E. Jukes.</b>
					<b>Collections</b>
					<b>67 3 9</b>
					<b>For Widows' Fund</b>
					<b>7 0 2</b>
					<b>Ladies' and Juvenile As-</b>
					<b>sociation, per Mrs. A. Levett</b>
					<b>and Mrs. J. Westerdale.</b>
					<b>Collected by Miss Boden.</b>
					<b>Mr. W. H. Boden</b>
					<b>1 0 0</b>
					<b>Mrs. James Boden</b>
					<b>1 0 0</b>
					<b>Mrs. McBride</b>
					<b>0 10 0</b>
					<b>Sum under 10s.</b>
					<b>1 7 6</b>
					<b>Collected by Miss Brass.</b>
					<b>Mr. Malcolm</b>
					<b>1 1 0</b>
					<b>Mr. Lumsden</b>
					<b>1 1 0</b>
					<b>Mr. Jack</b>
					<b>1 2 3</b>
					<b>Mr. G. Hill</b>
					<b>0 12 0</b>
					<b>A Friend</b>
					<b>0 10 0</b>
					<b>Sum under 10s.</b>
					<b>5 11 11</b>
					<b>Collected by Miss Dalme.</b>
					<b>Miss Whittaker</b>
					<b>0 10 0</b>
					<b>Sum under 10s.</b>
					<b>1 3 6</b>
					<b>Collected by Miss Irving.</b>
					<b>Mr. W. Irving</b>
					<b>2 3 0</b>
					<b>Mrs. W. Irving</b>
					<b>0 10 0</b>
					<b>Mrs. E. Jackson</b>
					<b>0 10 0</b>
					<b>Sum under 10s.</b>
					<b>3 12 7</b>
					<b>Collected by Miss Lambert.</b>
					<b>Mrs. Lambert</b>
					<b>1 1 0</b>
					<b>Mrs. W. Lambert</b>
					<b>1 1 0</b>
					<b>Miss Aston</b>
					<b>0 10 0</b>
					<b>Sum under 10s.</b>
					<b>3 15 0</b>
					<b>Collected by Miss Mudge.</b>
					<b>Mr. J. W. Hill</b>
					<b>1 1 0</b>
					<b>Mr. Mudge</b>
					<b>1 1 0</b>
					<b>Sum under 10s.</b>
					<b>1 4 0</b>

<b>Shipdon.</b>		<b>A Friend.</b>		<b>Female Bible Class</b>		<b>Mr. T. B. Baines</b>	
Collection	1 3 8	H. Roulby, Esq.	0 2 0	Sunday School	0 5 0	Mrs. T. B. Baines	1
A Friend	1 0 0	J. Hopkins, Esq., for	0 10 0	Ex. 10s. 5d., 171. 12s. 3d.	0 5 0	Executors of J.	1
Wheatley Miss, Box	0 17 0	Mr. Sootheran	0 10 0			Brown, Esq.	1
Ex. 5s.; 21. 12s.		Rev. D. Senior	0 10 0			Mr. and Mrs. E.	1
		John Wright, Esq.	0 3 0			Brown	1
<b>Goole.</b>		<b>Missionary Boxes.</b>		<b>Thirsk.</b>		<b>Mrs. Brierley</b>	
<b>Rev. S. Gladstone.</b>		Miss Wand	0 2 0	<b>Rev. H. Howard.</b>		Mrs. Beaumont	1
Collection at Ann-		Miss Kirby	0 7 3	<b>A Friend, by Rev.</b>		Mr. J. Bell	1
iversary	7 5 4	Miss Gibson	0 7 3	<b>H. Howard</b>		Mr. B. Berry	1
Do., Children's Ser-		Sabbath School	0 19 3	<b>Mr. H. Smith</b>		Miss Berry	1
vice	0 7 3	A Little Boy	0 2 7	<b>Mr. G. Ayre</b>		Miss L. Berry	1
Sunday School Box		Miss Lambert	0 2 1	<b>A Friend</b>		Mr. Bedford	1
for Memorial		Master Hopkins	0 2 0	<b>Miss Durham</b>		Miss Brooke	1
Church in Madag-		Miss E. Smith	0 2 0	<b>Mrs. Howard</b>		Mr. Brooks	1
ascar	0 9 8	A Friend	0 2 0	<b>Mr. Walcott</b>		Mr. Bickers	1
Boxes	1 17 3	Collection	3 10 0	<b>J. Hutton, M.D.</b>		Mrs. Bissington	1
For Widows' Fund	0 15 7	Ex. 4s. 6d., 11s.		<b>Mrs. Masterman,</b>		Mr. Butler	1
				<b>for the late Mrs.</b>		Mr. J. Rooth	1
				<b>Robertson</b>		Mrs. W. Bruce	1
				<b>Rev. John Parry</b>		Mrs. Booth	1
<b>Subscriptions.</b>		<b>Market Weighton.</b>		<b>Boxes.</b>		Rev. E. R. Conder	1
T. Coulson, Esq.	1 0 0	<b>Rev. S. Jones.</b>		Thomas Payne	0 0 0	Mrs. Cranawick	1
Mrs. Munton	1 0 0	<b>Collection and Sub-</b>		Henry Hymers	0 2 0	S. Clapham, Esq.	1
Rev. S. Gladstone	0 10 0	<b>scriptions</b>		Miss Hunter	0 5 0	Mr. Clough	1
Ex. 12s. 9d., 12. 11s. 1d.		<b>Ex. 5s., 12. 4s. 6d.</b>		M. J. Yates	0 4 0	Miss Cheedle	1
<b>Great Ouseburn and Green</b>		<b>Northallerton.</b>		Miss Clough	0 7 3	Mrs. Clark	1
<b>Hammerton.</b>		<b>Rev. T. Yeo.</b>		Miss Dobson	0 12 9	Mrs. Douglass	1
<b>Rev. W. Daniell.</b>		<b>Public Collections</b>		A. M. Howard	0 3 0	Mr. J. N. Dickinson	1
Collected at Great		<b>Subscriptions.</b>		A. Atkinson	0 1 0	Mrs. J. N. Dickinson	1
Ouseburn	7 12 8	<b>Mrs. Ayre</b>		A. Wildon	0 1 0	Mr. Denison	1
Mrs. Daniell's Sub-		<b>Mr. Carver</b>		Charles Rose	0 7 3	Miss Ely	1
scription and Mis-		<b>Mr. Danson</b>		Elizabeth Baxter	0 1 0	A Friend, per Miss	1
sonary Boxes	3 0 2	<b>Mr. Hamilton</b>		and Jane Cox	0 1 0	Jowitt	1
Collected at Green		<b>Mr. Jenkinson</b>		Henry Johnson	0 4 0	A Friend	1
Hammerton	3 0 0	<b>Mr. Teasymann</b>		Henry Dick	0 3 0	A Friend	1
12. 12s. 10d.		<b>Collected by Miss</b>		Mary A. Baxter	0 3 0	Mrs. Goodrich	1
		<b>Hamilton</b>		Harriett Tibbatt	0 3 0	Mrs. Halliwell	1
		<b>Sunday School Sub-</b>		John Sutton	0 4 7	Mr. Hindle	1
		<b>scriptions</b>		Jessie Borist	0 2 0	Mr. H.	1
		<b>Ex. 10s. 6d., 12. 11s.</b>		Sunday School	0 10 0	Miss Hirst	1
<b>Howden.</b>		<b>Pocklington.</b>		Collected in small	5 8 7	Mrs. Hummerston	1
<b>Rev. J. G. Roberts.</b>		<b>Rev. W. White.</b>		Public Collections	12 10 0	Mrs. Ingham	1
Collection after Ser-		<b>Public Meeting</b>		Ex. 14s. 6d., 22. 12s. 3d.		Miss Jackson	1
mons by Rev. G.		<b>Mrs. Jackson</b>				W. G. Joy, Esq.	1
Pritchard	4 12 1	<b>Sunday School Box</b>				John Jowitt, Esq.	1
Public Meeting	2 2 4	<b>Alison Twait's Box</b>				Miss Jowitt	1
For Widows' Fund	1 10 0	<b>Ex. 2s., 21. 12s.</b>				Miss E. W. Jowitt	1
<b>Sabbath School.</b>		<b>Billington.</b>				J. V. Knight, Esq.	1
Collection after ad-		<b>Rev. N. Woodcock.</b>				Mr. J. C. Knight	1
dress	1 0 0	<b>Mrs. Hamilton</b>				Mrs. J. C. Knight	1
Missionary Box	0 10 0	<b>M. H., for restoring</b>				Miss Knight	1
Girls' Bible Class	0 0 0	<b>merits, towards</b>				Miss Anne Knight	1
Subscriptions, per		<b>the Alms House</b>				Mr. James Kirk	1
Mrs. J. and Miss		<b>Fund for the erec-</b>				W. Kessell, Esq.	1
Butcher	3 10 0	<b>tion of a chapel in</b>				Mrs. Luty	1
Ex. 12s. 6d., 12. 12s. 3d.		<b>Madagascar</b>				Mr. Lambert	1
<b>Knaresborough.</b>		<b>Rev. N. Woodcock</b>				Mrs. Manning	1
<b>Sermons and Public</b>		<b>Thomas Allanson</b>				Mrs. Mather	1
<b>Meeting</b>		<b>Mr. J. Owston</b>				Mr. Morgan	1
<b>Missionary Boxes.</b>		<b>Collection</b>				T. Nussery, Esq.	1
Miss M. A. Wood	1 11 11	<b>Ex. 4s., 21. 12s.</b>				O. Nussery, Esq.	1
Miss Alice Winter	0 3 0	<b>Repton.</b>				Mrs. Naylor	1
Mrs. Potts	0 7 0	<b>Rev. J. Croft.</b>				Mrs. Proctor	1
Sunday School	0 0 3	<b>Collected after Ser-</b>				Mr. Pape	1
Produce of Bee-hive,		<b>mons by the Rev.</b>				Mr. Portway	1
L. Quince	1 0 0	<b>G. Pritchard</b>				Mrs. Rinder	1
<b>Collected by Miss</b>		<b>Collected at Mis-</b>				Mrs. Roberts	1
<b>Glandouning.</b>		<b>sonary Meeting</b>				A. Ritchie, Esq.	1
A Friend	1 0 0	<b>Collected by Miss</b>				Mrs. Ritchie	1
Mrs. M. Benson	0 4 4	<b>Croft</b>				Mr. Rushworth	1
Mrs. Rawor	0 4 4	<b>Profit on Sale of</b>				G. Rawson, Esq.	1
Mrs. G. Brown	0 4 0	<b>Arrowroot</b>				Mrs. Rawson	1
Miss Drury	0 4 0	<b>Subscriptions.</b>				Mr. J. W. Smith	1
Small sums	0 5 4	<b>Rev. J. Paley</b>				Mrs. J. W. Smith	1
J. Monahan	0 10 0	<b>Mr. Stevenson</b>				J. W. Smith, Esq.	1
Mr. Howell	0 0 0	<b>A Friend</b>				Mrs. J. W. Smith	1
Ex. 12s., 12. 12s.		<b>Miss Mary Earle</b>				Mr. J. E. Smith	1
<b>Malton.</b>		<b>For Widows and</b>				Mrs. J. E. Smith	1
<b>Rev. D. Senior.</b>		<b>Orphans</b>				Mr. R. K. Smith	1
Mr. Collier	0 2 4	<b>Missionary Boxes.</b>				Mrs. Southwell	1
Miss Dunlop	2 0 0	<b>Miss Wilson</b>				Mr. Sagar	1
Do., Servants' Mis-		<b>Miss M. J. Croft</b>				Miss Schofield	1
sonary Box	0 15 0	<b>Miss Hulsh</b>				John Waite, Esq.	1
Miss Nicholson	0 5 0	<b>Miss Blackburn</b>				Mrs. Waite	1
J. Jackson, Esq.	0 10 0	<b>Mrs. Peacock's Chil-</b>				Mrs. W. Whithead	1
Mr. Moore	0 10 0	<b>dren</b>				Mrs. Watkinson	1
W. Preston, Esq.	1 0 0					Mr. Walker	1
J. Smith, Esq.	0 10 0					Miss Walker	1

<b>in Chapel.</b>		Mr. John Fisher	6 10 0	Mrs. Butcher	0 6 0	Mrs. Nicholson	0 2 0
<b>J. G. Miall.</b>		Mr. Bentley	0 10 0	Masters H. and C.	0 5 0	Mr. David Brooks	0 2 0
		Mr. Backhouse	0 10 0	Muff	0 5 0	Mr. William Taylor	0 2 0
		Mrs. R. Harrison	0 10 0	Mr. Birrell	0 4 0	Mr. Booth	0 2 0
		Mr. Thomas Mille	0 5 0	Mr. B. Wagh	0 4 0	Mrs. A. Hardaker	0 1 0
		Mr. J. Thompson	0 5 0	Mrs. Charlton	0 2 0	176. 12s. 11d.	
		Mr. A. Dwyer Kemp	0 5 0	Mrs. Garbutt	0 2 0		
		Mr. T. B. Illingworth	0 5 0	Miss Smith	0 2 0		
		Mr. R. B. Haste	0 5 0	Mrs. Earnshaw	0 1 0		
<b>by Miss Tetley</b>		Mr. Geo. Althorp	0 5 0	<b>Collected by Miss Ham-</b>		<b>Bingley.</b>	
<b>for Mr. Kamm.</b>		Mr. Parker	0 5 0	<b>mond.</b>		Collections	
		Mr. T. Burdall	0 5 0			For Widows' Fund	
		Mrs. Gourlay	0 5 0			Subscriptions	
		Mrs. Hunter	0 5 0			21. 6s.	
		Mrs. Muff	0 5 0			<b>Donohoe.</b>	
		Mr. S. Cowan	0 5 0			Collections, &c.	
		Mr. G. Holloway	0 2 0			1 7 0	
		Mr. E. R. Hammond	0 2 0			<b>Dent.</b>	
		Mr. J. Stead	0 2 0			Collections	
		Mr. T. Hunter	0 2 0			Mrs. Kew's Box	
		Mrs. Fisher	0 2 0			17. 17s. 9d.	
		Mrs. Wainhouse	0 2 0			<b>Ecclehill.</b>	
		Mr. S. Brear	0 2 0			Collections	
						For Widows' Fund	
						Sunday School	
						Misses E. K. and	
						M. A. Smith	
						15d. 10s. 7d.	
						<b>Idie.</b>	
						Collections	
						15 0 0	
						<b>Keighley.</b>	
						Rev. J. Tattersfield.	
						Collected by—	
						Miss Lund and Miss	
						Smith	
						Miss H. Sugden	
						Miss S. Clapham	
						Miss A. Ward	
						Miss R. Key	
						Mrs. Waldo	
						Miss Tattersfield	
						Miss Hird's Class	
						Mrs. Walton ditto	
						Miss C. Smith's	
						Class	
						Miss H. Pearson	
						Mr. G. Barton	
						Miss M. A. Craven	
						Master Keighley	
						Small sums	
						For Widows' Fund	
						Mr. Watson, Station	
						Hall	
						Collections in Chapel	
						Ditto at Missionary	
						Meeting	
						Friends	
						261. 7s. 6d.	
						Including 10s. for Emma	
						and Joseph Tattersfield,	
						under the care of Mrs.	
						Wilkinson, Southsopworth,	
						and 10s. for their orphan	
						sister, also, 2s. from Sta-	
						tion Hall, for Albert Miley,	
						orphan child in India.	
						<b>Keighley.</b>	
						J. Craven, Esq.	
						West House (1b.)	
						50 0 0	
						<b>Otley.</b>	
						Collected by Mrs. Dawson	
						and Mrs. Dawson.	
						Alex. McTurk, Esq.	
						Mr. Johnstone	
						Rev. T. Huston	
						John Hartley, Esq.	
						Miss Youdan	
						Miss Laird	
						Miss Hutton	
						Mrs. Dacre	
						Mr. Reed	
						Mrs. McMillan	
						Mr. Bannet	
						Sums under 1s.	
						Collected by Mrs. Halsey	
						and Mrs. Holdsworth.	
						Wm. Askroft, Esq.	
						Mr. Dunsan	
						2 1 0	



Mr. J. E. Williams	1 1	Mrs. Wether	1 0
Miss Williams	1 1	Mr. Dickenson	1 0
Mr. Whitfield	0 10	Mrs. Wooler	0 10
Mr. W. Wright	0 10	Miss Ann Hurst	0 10
Miss Wood	0 10	Mr. Samuel Dawson	0 10
Mr. Joshua Whitworth	0 10	Mr. William Dawson	0 10
Mr. James Wild	1 0	Mr. A. Thornion	0 10
Sums under Mr. Dear	1 10	Mr. Anly	0 10
Collected by Mrs. Dear	1 10	Mrs. Wilson	0 10
1862. 19a. 2d.		Miss Dawson	0 10
Dorset Lane.		Mrs. Topham	0 10
Rev. F. E. Benson.		Mrs. Saville	0 10
Collections	0 7 11	Mrs. Sheward	0 10
Misses Suggen	1 1 0	Mrs. J. Sharp	0 10
Missionary Boxes.		Miss Thornton	0 10
Mrs. Rhodes	0 0 0	Mr. J. B. Cameron	0 10
Misses Suggen	0 17 0	Mr. Kilner	0 10
Misses Suggen's Pupils	0 10 0	Mr. Joshua Baskley	0 10
1862. 19a. 2d.		Sums under Mr. Dear	1 12 5
Ramden Street Chapel.		Mr. George Sharp's Class	2 1 0
Rev. R. Skinner.		Proceeds of Christmas Tree	10 14 0
W. Wrigley, Esq., Treasurer.		Collection	0 1 0
Mr. W. Mirt, Secretary.		For Widows' and Orphans' Fund, and Female Education.	
For Widows' Fund	7 0 0	Mr. Richard Hurst	1 0 0
Collections	30 12 0	Miss Stancliffe	0 10 0
Chinese Medical Missions, per Miss Boothroyd	1 12 0	Miss E. Dawson	0 10 0
W. Wrigley, Esq., for Native Teacher John Wrigley	10 0 0	Sacramental Collection	2 0 0
1862. 19a. 2d.		1862. 19a. 2d., 20a. 17a. 2d.	
For Orphan Girls.		Wakefield, Pontefract, and Barnsley Auxiliary.	
W. Wrigley, Esq.	3 0 0	Mr. E. Walker, jun., Treas.	
W. Atkinson, Esq.	3 0 0	Previously acknowledged	115 7 11
Sunday School	11 12 0	Barnsley.	
District.		Per Rev. J. Oddy	10 17 5
Treasurer.		Wakefield.	
M.A., and Secretaries.		Salem Chapel.	
Chapel.		Rev. J. B. Eastwood,	
Rev. M.A.		Collected by Miss Hall.	
23 14 5		Mr. Benjn. Brown	0 5 0
For Mrs. Corbold's School, Madras	30 0 0	Mr. Thomas Cray	0 10 0
For Blackheath School	10 0 0	Mr. Ralph Dawson	0 5 0
For Madagascar	10 0 0	A Friend	1 0 0
For Miss Mullens's Mission to Zanzibar at Calcutta	7 0 0	A Friend	0 10 0
For Walthamstow School	10 0 0	Mrs. J. P. Hartley	0 0 0
Subscriptions.		James Lawton, Esq.	1 1 0
Mr. S. Arlow	0 0 0	Henry Lee, Esq.	0 10 0
Mrs. Bell	0 10 0	Mr. W. Titcombe	0 5 0
Mr. J. Boothroyd	1 0 0	Smaller sums	1 16 0
Mr. Joshua Beaumont	1 1 0	11a. 2a.	
Mrs. Joshua Beaumont	1 0 0	Eton Chapel.	
Miss Boothroyd	0 0 0	Rev. Henry Sanders.	
Mrs. W. Bell	0 10 0	For Native Teacher John Douglas Lorraine	3 1 0
Mr. E. Cousins	0 10 0	Ladies' Working Association.	
Misses Cousins	0 10 0	Mrs. Baker, Treasurer.	
Mr. Conacher	0 0 0	Miss Ash, Secretary.	
Mr. Crossley	0 0 0	For Rev. F. Bayle's Schools, Noyor	14 3 0
Mr. G. Challenged	0 0 0	Eton Juvenile Branch.	
Mr. J. Dixon	0 0 0	Rev. H. Sanders, President.	
Mrs. S. Downes	0 10 0	Messrs. E. Walker, Geo. Mander, and J. Robinson, Vice-Presidents.	
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Mrs. Dudden	0 0 0	Master E. Addison	0 10 0
Miss U. Ellis	0 10 0	Miss Amelia Dear	1 0 0
Mr. C. W. Ellis	0 10 0	Mr. John Green	0 0 0
Mr. E. Eastwood	1 0 0	Miss Hirst	0 10 0
Mr. H. Halsewood	0 0 0	Master Thomas	0 10 0
Mr. Hawkins, jun.	0 0 0	Perkin Robinson	0 7 1
Mrs. Hotchkiss	0 0 0	Miss L. Robinson	0 10 0
Mr. H. Hirst	0 0 0	Miss Mary Kaye	0 10 0
Mr. C. Hirst	1 0 0	Messrs. B. and F. Sanders	0 10 0
Mr. W. Hirst	0 10 0	Miss Bertha Schumb	0 5 0
Mr. James Hartley	0 12 0		
Mr. C. H. Jones	1 0 0		
Mr. A. Jones	0 0 0		
Mrs. Joseph Kaye	0 10 0		
Mr. J. Moody	1 0 0		
Mr. L. Mills	0 0 0		
Mr. H. Mableston	0 0 0		
Mr. Pritchett	0 0 0		
Miss Malinfe	1 0 0		
Mr. A. Sloc	0 0 0		
Mr. John Shaw	1 0 0		
Mr. James Shaw	1 0 0		
Mrs. Shollard	0 0 0		
Rev. R. Skinner	1 0 0		
Mrs. W. Thompson	0 10 0		
Mrs. Thornton	0 0 0		
Mrs. Wilms	1 1 0		

[illegible]



<p>Handsworth Wesleyan Chapel.</p> <p>Subscriptions..... £ 10 0</p> <p>Wesleyan Street Chapel of Wesleyan Reformers.</p> <p>Collections..... £ 10 0</p> <p>Subscriptions..... £ 0 0</p> <p>Collections at the Lord's Supper..... £ 11 15 0</p> <p>At Michaelmas..... £ 4 10 0</p> <p>Public Meeting..... £ 9 15 0</p> <p>Public Tea Meeting..... £ 3 15 11</p> <p>Wales.</p> <p>The Contributions from our Friends in Wales will be reported in a subsequent Number.</p> <p>Scotland.</p> <p>Aberdeen Auxiliary.</p> <p>Mr. G. King, Treasurer.</p> <p>Collections.</p> <p>Public Meeting, Music Hall..... £ 8 0 0</p> <p>George St. Church..... £ 2 2 0</p> <p>Sabbath School..... £ 0 5 0</p> <p>Dentons..... £ 0 5 0</p> <p>Subscribers.</p> <p>W. Leslie, Esq..... £ 10 0 0</p> <p>G. King, Esq..... £ 1 1 0</p> <p>H. Ross, Esq..... £ 1 1 0</p> <p>G. Thompson, jun., Esq..... £ 1 1 0</p> <p>W. Henderson, Esq..... £ 1 0 0</p> <p>N. Smith, jun., Esq..... £ 2 2 0</p> <p>A. H..... £ 1 0 0</p> <p>J. Edmond, Esq..... £ 0 10 0</p> <p>W. Duquid, Esq..... £ 0 10 0</p> <p>A. Stropach, Esq..... £ 0 5 0</p> <p>W. Yeats, Esq..... £ 0 10 0</p> <p>W. Gordon, Esq..... £ 0 5 0</p> <p>J. Westland, Esq..... £ 0 10 0</p> <p>J. Matthews, Esq..... £ 1 1 0</p> <p>W. Chalmers, Esq..... £ 0 10 0</p> <p>J. Clark, Esq..... £ 0 5 0</p> <p>W. Dick..... £ 0 5 0</p> <p>J. B. McCumbe, Esq..... £ 0 5 0</p> <p>J. H. Chalmers..... £ 0 10 0</p> <p>Monson, Esq..... £ 0 5 0</p> <p>J. Tenter..... £ 1 5 0</p> <p>Mrs. Parker..... £ 0 5 0</p> <p>Rev. Dr. R. Brown..... £ 0 5 0</p> <p>J. Leslie, Esq..... £ 0 10 0</p> <p>Rev. D. Arthur..... £ 0 10 0</p> <p>W. Henderson, Esq..... £ 0 5 0</p> <p>R. Stevens, Esq..... £ 0 5 0</p> <p>F. Holland, Esq..... £ 2 0 0</p> <p>A. Gibbon, M.D..... £ 1 1 0</p> <p>G. Marquis, Esq..... £ 0 5 0</p> <p>W. Littlejohn, Esq..... £ 0 5 0</p> <p>Cook &amp; Davidson..... £ 0 4 0</p> <p>W. Soultar..... £ 0 2 0</p> <p>D. Bell..... £ 0 4 0</p> <p>A. Gony..... £ 0 2 0</p> <p>Rev. A. Spence..... £ 0 2 0</p> <p>J. Keith..... £ 0 2 0</p> <p>J. Sim..... £ 0 2 0</p> <p>J. Tennant..... £ 0 5 0</p> <p>J. Webster, Esq..... £ 0 10 0</p> <p>W. Keplin, Esq..... £ 0 2 0</p> <p>A. A..... £ 0 10 0</p> <p>J. Stevenson..... £ 0 2 0</p> <p>J. Chown, Esq..... £ 0 5 0</p> <p>R. Flockhart, Esq..... £ 0 2 0</p>	<p>Mrs. W. Clark..... £ 0 2 0</p> <p>R. Moir, Esq..... £ 1 0 0</p> <p>A. Friend..... £ 0 2 0</p> <p>F. Edmond, Esq..... £ 2 0 0</p> <p>J. Leslie..... £ 0 2 0</p> <p>J. P. White..... £ 0 10 0</p> <p>W. Ritchie..... £ 0 2 0</p> <p>Dr. Steel..... £ 0 5 0</p> <p>K. Munro..... £ 0 2 0</p> <p>R. Davidson..... £ 0 2 0</p> <p>W. Robertson..... £ 0 1 0</p> <p>J. Morris..... £ 0 2 0</p> <p>J. Kinghorn..... £ 0 2 0</p> <p>L. Tulloch..... £ 0 10 0</p> <p>J. Walker..... £ 0 2 0</p> <p>W. Bird..... £ 0 2 0</p> <p>E. Bain..... £ 0 2 0</p> <p>G. Milne..... £ 0 2 0</p> <p>W. Paterson..... £ 0 2 0</p> <p>W. Cannon..... £ 0 2 0</p> <p>T. Craig..... £ 0 5 0</p> <p>J. Murray, Esq..... £ 0 2 0</p> <p>D. Mitchell..... £ 0 2 0</p> <p>R. Bruce..... £ 0 1 0</p> <p>H. M..... £ 0 1 0</p> <p>R. A..... £ 0 2 0</p> <p>J. Bullock..... £ 0 2 0</p> <p>J. Riddle..... £ 0 1 0</p> <p>J. McNaughton..... £ 0 2 0</p> <p>J. Munro..... £ 0 1 0</p> <p>J. Sim..... £ 0 2 0</p> <p>P. and L..... £ 0 2 0</p> <p>A. King..... £ 0 2 0</p> <p>W. Duncan..... £ 0 2 0</p> <p>Dr. Dyce..... £ 0 2 0</p> <p>Mrs. E. Fletcher..... £ 0 2 0</p> <p>R. Glegg..... £ 0 2 0</p> <p>W. S..... £ 0 5 0</p> <p>A. Leslie..... £ 0 2 0</p> <p>W. Clark..... £ 0 2 0</p> <p>R. Duquid..... £ 0 1 0</p> <p>R. Gilbert..... £ 0 2 0</p> <p>W. Keith, M.D., for Madagascar..... £ 1 1 0</p> <p>R. Gilbert, for 1863..... £ 0 2 0</p> <p>Aberdeen University Missionary Union, per Mr. J. Simach, for India..... £ 4 8 0</p> <p>Very Rev. Principal Dewar..... £ 1 0 0</p> <p>B. for China..... £ 1 0 0</p> <p>A. Gibb, Esq..... £ 1 1 0</p> <p>49, 17a. Rd.</p> <p>Blackfriars St. Church.</p> <p>Rev T Gilchrist.</p> <p>Collections, including Public and Juvenile Meetings..... £ 9 1 0</p> <p>Sunday School..... £ 1 3 0</p> <p>Collected by—</p> <p>Miss Craig..... £ 1 2 0</p> <p>Miss A. Glegg..... £ 1 1 0</p> <p>Miss Mowat..... £ 1 12 0</p> <p>Miss Hannan..... £ 2 2 0</p> <p>Collected by Mrs. Giddan.</p> <p>Mr. Spottiswood..... £ 1 0 0</p> <p>Mrs. Fleming..... £ 0 10 0</p> <p>Rev. T. Giddan..... £ 0 10 0</p> <p>Smaller sums..... £ 1 0 0</p> <p>Boxes..... £ 3 5 0</p> <p>Exs. Is.; 21. 6s. Rd.</p> <p>Female Auxiliary.</p> <p>Mrs. Thomson, President..... £ 1 0 0</p> <p>Mrs. J. Leslie, Treasurer..... £ 1 0 0</p> <p>Miss Russell, Secretary..... £ 1 0 0</p> <p>Miss Leslie, for B. n. n. School..... £ 1 0 0</p> <p>Do., for China..... £ 1 0 0</p> <p>Miss Smith, for Madagascar..... £ 1 0 0</p> <p>Mrs. W. Leslie..... £ 1 0 0</p> <p>Mrs. J. Leslie..... £ 0 12 0</p> <p>Mrs. J. Keith..... £ 0 12 0</p> <p>Mrs. J. Matheson..... £ 2 15 0</p>	<p>Miss Melville..... £ 0 10 0</p> <p>Miss Russell..... £ 0 10 0</p> <p>Mr. Scott..... £ 0 10 0</p> <p>Mrs. W. Stevenson..... £ 0 10 0</p> <p>Miss Stevenson..... £ 0 10 0</p> <p>Miss Leslie, New-deer..... £ 2 0 0</p> <p>Mrs. N. Smith..... £ 1 0 0</p> <p>Collected by—</p> <p>Miss M. Arthur..... £ 0 17 0</p> <p>Miss Replin..... £ 0 17 0</p> <p>Miss Gilbert..... £ 1 2 0</p> <p>Mrs. J. Keith..... £ 2 4 0</p> <p>Miss Leslie..... £ 2 7 0</p> <p>Miss I. Leslie..... £ 1 11 0</p> <p>Miss Macbray..... £ 2 7 0</p> <p>Mrs. Macdonald..... £ 1 1 0</p> <p>Miss Melville..... £ 0 10 0</p> <p>Miss Stevenson..... £ 2 4 0</p> <p>Mrs. Thomson..... £ 0 15 0</p> <p>Mrs. Wigan, for B. n. n. School..... £ 0 5 0</p> <p>Mrs. Cruickshank, for ditto..... £ 0 5 0</p> <p>Miss Tulloch..... £ 0 17 0</p> <p>Juvenile Working Meeting..... £ 0 13 0</p> <p>Collected by—</p> <p>Miss Robb..... £ 0 12 0</p> <p>Miss Matheson..... £ 0 12 0</p> <p>Miss M. Arthur..... £ 0 10 0</p> <p>Miss Milne..... £ 0 6 0</p> <p>Miss W. Tulloch..... £ 0 6 0</p> <p>Miss M. Soutro..... £ 0 6 0</p> <p>Miss Nicol..... £ 0 3 0</p> <p>Miss R. Lindsay..... £ 0 1 0</p> <p>Mr. T. Matthews..... £ 1 2 0</p> <p>United Sunday School, per Mr. Gordon..... £ 1 0 0</p> <p>Free Holburn do., for Madagascar, per Mr. Smith, (2 years)..... £ 1 0 0</p> <p>George Street Bible Class..... £ 0 15 0</p> <p>Ditto Sabbath School..... £ 0 5 0</p> <p>Do. Prayer Meeting..... £ 0 2 0</p> <p>Public Meeting..... £ 1 2 0</p> <p>Interest..... £ 0 2 0</p> <p>Exs. 21s. 7d.; 21. 6s.</p> <p>Woodside.</p> <p>Collected by Miss McKelvie..... £ 1 15 0</p> <p>Sabbath School..... £ 1 3 0</p> <p>Church Collection..... £ 0 17 0</p> <p>21. 17s.</p> <p>Less Expenses..... £ 9 14 0</p> <p>187 7 4</p> <p>Mr. D. Bell (D.)..... £ 1 0 0</p> <p>Bishopton.</p> <p>Independent Church.</p> <p>Rev. J. Tait..... £ 2 10 0</p> <p>Breckin.</p> <p>Mrs. P. Guthrie..... £ 1 0 0</p> <p>For China..... £ 0 10 0</p> <p>For Madagascar..... £ 0 10 0</p> <p>Mr. W. Stevenson..... £ 2 0 0</p> <p>Two Friends..... £ 2 0 0</p> <p>Mr. John Don..... £ 0 5 0</p> <p>21. 1s.</p> <p>Campbelltown.</p> <p>Dalarnon Sabbath School..... £ 0 10 0</p>
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Mr. D. Milne	0 5 0	Mrs. Callum	0 1 0	Misses Watson	1 0 0	Mrs. Macpherson	0 1 6	Mrs. Paton	0 3 0	Mr. A. Hay	0 5 0	Mrs. Goldsworth	0 2 6	Mr. James Auld	0 10 0	Mrs. Ogilvy	0 5 0	Mrs. Barlas	4 0 0	Miss Anderson	1 0 0	Mr. William Small	0 10 0	Mr. Thomas Russell	3 0 0	Mr. Andrew Michie	0 5 0	Mr. James Kirkwood	0 5 0	R. S. Grievie, Esq.	3 0 0	Rev. P. Peterson	0 10 0	Mrs. Irvine	1 11 0	Miss Irvine	0 10 0																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																					
Collected by Miss Stott.																				Mr. Thomas Cumming	2 0 0	Mrs. Cumming	0 2 6	Mrs. D. Stott	1 0 0	Mr. D. A. Stott	1 0 0	Mr. J. P. Longstaff, Collecting Card for Madagascar	0 10 9	Mr. A. Munro	0 10 0	Mr. Thomas Ham- say	0 10 0	Miss Simpson	0 5 0	Mr. Adamson	0 5 0	Miss Johnstone	0 5 0	Mr. McCartney	0 5 0	Mr. John Law	0 2 0	Mrs. McLeay	0 2 6	Mr. F. Gow	0 7 0	Mr. William Gellan	0 3 6	Mr. Wilson	0 5 0	Mr. George Wilson	0 2 6	Misses Cockburn	1 0 0	Mr. John Duncan	0 2 6	Mr. Charles Guild	0 1 0	Mr. O. Wishart	0 10 0	Miller	0 10 0																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																											
Collected by Miss Drew.																				Mr. George Halden	0 5 0	Mrs. Laird	0 5 0	Mr. Sanderson	0 5 0	Mr. Yeland	0 10 0	Mrs. Yeland	0 10 0	Mr. John Yeland, Jun.	0 5 0	Miss Smart	0 3 0	Mr. Paul	0 5 0	John Simpson	1 0 0	Miss Drew	0 5 0																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																			
Collected by Miss Steele.																				John Steele	0 10 0	Augustine Church Mission School, Davies Street, per Mr. Craig	1 0 0	Mr. Napier	1 0 0	Mr. W. Skae	0 3 0	Mrs. R. Hunter	0 5 0	Mrs. Ferguson	0 5 0	Mrs. Campbell	0 7 6	Mr. Johnstone	0 8 0	A Friend	0 2 6	Mrs. Hunter	0 1 0	Mr. Thomas Grievie	0 1 6	Mr. Sinclair	2 0 0	Margaret Bartholomew	0 2 0	Mrs. Veitch	0 3 0	Mr. Alexander Sutherland	1 0 0	Mrs. Chattam	0 10 0	David McLaren, Esq.	8 0 0																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																					
Ditto, for Native Teacher in South Sea Islands																				5 0 0	Mrs. David McLaren, for Girl in Dr. Mullens's School	4 0 0	Collected by Mr. Inskip.																				Mrs. Graham	1 0 0	Mr. John White	0 10 0	Lukas Smith	0 2 6	Miss Phillips	0 3 0	Cath McLaren	0 2 6	Betsy S. Peterson	0 2 0	Mr. John Smith	0 5 0	T. Stewart	8 1 0	Mr. George Torrance	0 10 0	H. G. Gibson, Esq., W.S.	0 10 0	John Gibson, Esq.	5 0 0	Mrs. Muirgrave	0 5 0	Dr. Duncan	0 10 0	Dr. W. Burn Murdoch	2 0 0	Miss Fraser	2 0 0	Miss M. Fraser	0 5 0	Mr. W. Inskip	0 10 0	Mrs. Muir	5 0 0	Miss Muir	5 0 0	Ditto, for Widows' Fund	1 0 0	Mrs. Wyld and Miss Muir, for Two Orphans, under the care of Rev. J. Lowe, Noyor	5 0 0	Congregation Sabbath School, per Mr. J. Peterson	2 3 11	Ditto, for Madagascar Churches	12 11 2	John Dunlop, Esq., Duddingstone	1 0 0	Collection For Widows' Fund	11 12 10	188 2 8		Including 101. voted to M. Audcher for Evangelical Society of France, and 101. for Dr. Mullens's School.																				Richmond Place Church.																				Rev. N. Wight.																				Collected by Miss Wilkie.																				Henry Bruce, Esq. Do., for Native Teacher	5 0 0	R. D. Young	0 5 0	Collected by Mrs. Ball.																				Mrs. Crease	0 2 0	Jessie Dick	0 2 0	Mary Ann Davidson	0 2 0	Ann Cockburn	0 1 0	Collected by Miss Crease.																				Mr. Edwards	0 2 6	Mr. Guthrie	0 1 0	Collected by Mrs. Jackson.																				Mrs. Jackson	0 1 6	J. Jackson	0 1 0	Mr. Small	0 1 0	Mrs. Russell	0 2 6	Collected by Miss Brown.																				A. Kyles	0 1 0	Mrs. Kirkwood	0 1 0	Mrs. Johnston	0 5 0	Mr. Hamilton	0 2 0	Miss M. Jamieson	0 1 0	Misses Irvine	0 2 0	Mr. A. Innes	0 2 6	117. 10s. 6d.		Amount.																				Congregational Church.																				Rev. E. Young.																				Monthly Missionary Prayer Meetings																				5 14 2	District Collectors.																				Mrs. Thomson	8 15 0	Mrs. Rutherford	0 5 0	Miss Mary Irving	8 5 4	Mrs. McRobert	0 3 3	Mrs. Latimer	0 4 8	Miss Thomson	0 12 0	87. 2s. 3d.		Coldstream.																				Miss Gilkie	5 8 0	Dalketh.																				Rev. Dr. Gowan.																				Missionary Sermon, East United Presbyterian Church																				4 12 0	Public Meeting, West United Presbyterian Church																				7 5 0	For Widows' Fund																				3 0 0	Congregational Church Sabbath School Missionary Box, for South Seas																				0 10 0	Mr. John Tod (D.)	1 1 0	Mr. George Gray (D., 2 years)	20 0 0	Subscriptions.																				Mr. Aikenhead	0 5 0	Dr. Gowan	0 10 0	Mr. G. Gray	2 0 0	Mr. J. Gray	1 0 0	Mr. G. Gray, Jun.	0 10 0	Mr. Somerville	0 10 0	Mr. A. Somerville	0 5 0	Mr. Stewart	8 4 0	Mrs. Todd	8 0 0	Mr. A. Taylor	0 8 5	Mr. R. Taylor	8 8 8	Mr. R. T. Taylor	0 4 0	Mr. Thos. Taylor	0 10 0	Interest	0 2 5	431.		Glasgow.																				Wellington Street United Presbyterian Church Juvenile Society, for Madagascar																				5 0 0	Leith.																				Congregational Church.																				Rev. W. J. Cox.																				Missionary Sermon																				5 0 0	Annual Meeting																				2 12 7	Collected by Mrs. A. B. Hall.																				Mr. John Sturrock	1 0 0	Mr. W. A. Sturrock	5 0 0	Mr. Peter Sturrock	1 0 0	Hoosungahad	10 0 0	Rev. Wm. Swan.																				Collected by Miss Hall.																				Miss Anderson	0 7 6	Mr. William Hall	0 5 0	Mr. Jonathan Hall	0 10 0

Mr. A. B. Hall .. 0 1 6	For Native Boy	George DeLeon,	Edinburgh.	Mrs. Lawson
Misses Letham 0 7 6	in Rev. Mr. Brad-	bury's School,	Free Church. 10 0 0	Daniel Mackay
Mr. John McKay 0 10 0	Berhampore 2 0 0		Congregational do. 2 7 6	Dr. George M.
Baile Walker 1 0 0			Rev. 2s. 6d.; 12s. 6d.	Andrew Armes
Mr. Thos. Sturrock 0 7 0	For Native Girl	Elizabeth Dal-	Less Expenses 9 4 11	George Thomas
	glisish, in Rev.	Mr. Lowe's	400 0 0	Collection, St.
Collected by Miss Gilson.	School, Nevoor		400 1 1	St. Sabbath
Dr. Milner. .... 0 10 0	For Koroogoo	Institution for	Including 50l. 15s. 11d.	James Russell
	Native Preachers	for South Sea	previously acknowledged.	Mrs. Jas. Russ
Collected by Miss Man-	Islands 1 2 0		Presburyth.	W. P. Paton
tham.	12s. 2s.			Alexander N
Mr. Samuel ... 0 4 0	Constitution Street	Local Sabbath	J. Wemyss, Esq. 10 0 0	smith
Collected by Miss Ritchie.	School, for Me-	Memorial Church	Mrs. Wemyss 10 0 0	Mrs. A. Brown
Mr. A. H. Ritchie 0 10 0	Merrivies Close	Sabbath School,	20l.	Wm. Lindsay
Collected by Miss Somer-	for Mr. Muir-	head, Shanghai-	Mr. Muddie 1 0 0	67l. 2s
villa.	St. 14s. 6d.		Congregational	
J. S. Mack, Esq. 1 0 0			Church, for Wi-	Yoniba's Assoc
Miss Bruce 0 6 0			dows' Fund 1 10 0	for Mission
Mr. R. Somerville 0 15 0			J. Park, Esq., for	Purposes,
			Native Teacher	Native Teach
Special Contributions.			Laurance Park 6 10 0	at Quilon
Rev. Wm. Swan,	Musselburgh.		9l.	Wm. Mills
for Dr. Lowe's	Congregational Sab-	bath School, for	Glasgow Auxiliary Society.	Thomas Murri
School, Nevoor	Memorial	Churches 8 17 0	Robert Goodwin, Esq.,	David Marshall
Congregational Sab-			Treasurer.	Robert Lindsay
bath School, for			Glasgow.	William Patrick
ditto 1 15 0			John Perrie 5 0 0	Ditto, for P
Ex. 2s. 1d., 35l. 14s. 6d.			Union Free Church,	Churches, M
			Rev. Mr. Phillips 7 3 0	gascar 10s.
Union Sabbath School,			Hugh Brown for	
Junction Street, per Mr.			1863 and 1864 4 0 0	
Mack.			Messrs. George	
Mr. Mack's Female			Smith & Sons 100 0 0	
Bible Class 1 12 6			Elgin Place Congrega-	
Weekly Collection			tional Church.	
in School 3 15 3			Rev. H. Batchelor.	
Collected at Annual			Society for Religious	
Meeting ... 0 11 0			Purposes.	
			Thos. Alexander 1 10 0	
Boxes.			Miss Blackadder. 0 5 0	
Miss Smith's Class 0 17 0			John Gray 2 0 0	
Miss Torbain's do. 0 12 3			Hugh Kenwick 3 0 0	
Mr. Low's do. 0 11 7			Miss Alexander	
Miss Ritchie's do. 0 10 3			Renfrew 0 5 0	
Miss Dalgleish's do. 0 9 2			Samuel Wilson 1 0 0	
Mr. Webster's do.			Mrs. Mellisraith 1 0 0	
(for 6 months) 0 6 0			Wm. Hutton 2 0 0	
Miss Steven's do. 0 5 0			James Readman 0 10 0	
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THE  
EVANGELICAL MAGAZINE

AND  
MISSIONARY CHRONICLE.

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JUNE, 1864.

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• Opposite Neighbours.

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“ Der Höchstzupreisende von Allem ist  
Der ganz gewöhnliche einfache Mensch,  
Dem nichts als ganz gewöhnliches geschieht.”  
L. SCHEFER'S *Laien-brevier*.

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I WAS once staying at a watering place in a house which stood exactly opposite another, with so small a distance between them that persons in one could hardly help seeing much that was going on in the other. Being fresh from a lonely country home, I had been feeling that ~~it was~~ a childish amusement in seeing the various new faces, ~~and~~ and vehicles passing by, and often turned my eye to the window. It was Christmas time, and my first day in the place was Christmas-eve. Used to the busy thoughts of one whose body must often rest, I lay on a sofa near the window, amusing myself by watching all the children passing to and fro with happy-faced elders. I fancied them going to buy their Christmas presents, or to give their little offerings of charity to poor neighbours who would otherwise have none. The bright winter bonnets and gay holiday clothes pleased my eye, and the ideas they suggested, my heart.

But the short afternoon light soon failed, and being still too tired to move, I continued vaguely meditating on the myriad memories that Christmas calls forth, long after there was any light in the room but firelight's dusky glow. The sound of wheels roused me : those of a fly driving up to the opposite house ; and I saw some of the lights within it hurried about. “ Christmas guests ! ” I thought. “ Perhaps a party of merry children :—perhaps a lover—allowed to come at last. Ah ! whoever it be, they may be now very happy at that short distance. I am not otherwise, but I am rather lonely and grave compared to many this happy night.” Fearing a slight seizure of melancholy, I

went upstairs at once to prepare for dinner and forgot all about my neighbours when the curtains were down. But on opening them the next morning to see what sort of a day that Christmas morning brought, I noticed that the blinds were not yet drawn up in the opposite windows, except what was manifestly the dining-room, for the gas lamp was burning there while the fire was being lit.

I did not mean to be a gossip, but the love of humanity will interest itself as much about strangers as malice or curiosity can ; and certainly I felt a kind of pleasure when in the *front* of the three rooms that faced me (all beyond the *immediate* front was totally *unseen*) I inevitably saw from my dressing-table, half an hour later, what was going on at the same post in those strangers' rooms. A trim maid servant was putting the last touch to a lady's dress in the one. I knew that to be the lady of the house from the length of time her attendant stood talking—clearly taking orders. Next, in the master's dressing-room, two large brushes were being energetically used by a gentleman who was old enough not to have much hair, and who seemed quite indifferent as to whether his venerable head was exposed to view or not : and at the looking-glass in a window beyond stood a middle-aged lady, combing short curls, soon capped ; whom I at once guessed to be the visitor, and before an hour had passed, knew to be such by the way in which after breakfast she and her host came to the window, he pointing out from it this or that object within sight of his house, and her face wearing the unmistakable smiles of a guest eager to be pleased. I think she was more than a guest—a dear friend—judging by the kissing of hands and affectionate nods going on between her and her hostess, as the newly-arrived stood at the drawing-room window, and her two entertainers left the house on their way to church. And the faces of both looked unfeignedly happy. I was just setting out for the same church when I noticed this, and amused myself by thinking how little the well-bred couple walking on the further side of the road, could guess the genuine sympathy such slight visual acquaintance had elicited in a stranger who did not even know their names.

Their Christmas-day seemed childless, and as calmly happy as my own ; and I thought, as I watched them walking side by side, that I could detect in their manner traces of that peculiarly concentrated affection which must in some degree compensate for the privation of children ; the wife, never being by necessity pre-occupied with absorbing care for other lives, devotes all the tenderness, ingenuity, and skill of a woman's love to her one dearest companion ; the husband—never being obliged to see her delicate orderliness sacrificed to maternal self-oblivion, is able to preserve much of the chivalrous regard, which can hardly be felt for one whose sufferings and impaired charms awaken a very different feeling—more tender it may be, but less imaginative, for

is strongest when the ideal images of admiration are for ever settled. And, perhaps, when there is no family, both husband and wife give from each other something more of that protective fondness, which in general nature finds another and more important use. Certainly in this instance, though the wife looked about forty, and the husband many years older, the quiet gallantry of his manner and the happy dignity of hers, in trifles too slight to designate, but by no means dubious as to escape an observer's glance, convinced me that a very happy pair were walking to church beside me. They could not but have been pleased with my remarks, had they heard what my heart was saying about them to itself. They could not have disliked the secret vice which gave a fellow Christian another motive for thanksgiving.

In the house where I was staying, recent losses had brought anything but festivity to a pause; and I was more occupied that Christmas-day with trying to divert grief than with the usual endeavour to promote merriment; a little dejected by my office, I went to my room some time before the dressing bell rang: in its stillness and darkness my spirit was free to speak to the Unseen; but after awhile I went to the window and I confess it?—with the thought, “I wonder what my nice people opposite are doing now?” I had seen them go out in the early afternoon for a walk with their friend—there was too scrupulous attention to holding open doors and gates for me to guess that she was a sister—besides an expression of polite vigilance to show enjoyment in her good face—from which a relation is fortunately exempt. I had seen them go out, and from my sofa downstairs, seen the flicker of the newly-lit fire in the visitor's room before the party returned; and now that I was again idle, I again looked across the road.

All windows shuttered and dark, except that of the dining-room, where a flood of light from the lamp, showed the dinner-table duly read, and the chairs placed. As I looked, a candle came in at the farther end of the room, and a lady in evening-dress stooped to open the board cupboards, and to put out, as I supposed, some little addition to the desert. Ashamed of my impertinence of eye—my mind cannot turn to any—I drew down my blind, and, while I dressed for dinner, amused myself by my fancies about the happy trio shut in to those warm well-lighted little rooms.

How snug they would be! with what pleasure would all that is best and most seasonable be offered to the dear old friend! what amusing anecdotes the host would tell her, and how blandly would he smile as he listened to hers—perhaps a trifle longer. Then when the ladies retired to the next room, what pleasant remembrances of dear old times they might mutually compare—sitting by the fireside before they had to have the gas lamp turned up—enjoying the soft, sweet melancholy of reminiscence, in the warm gloom of a dimly-lighted apartment.

I could fancy the maiden lady, (something in the set of her curls persuaded me that she was a spinster,) gazing dreamily into the fire as she heard her married friend speak of the past, and thinking how little that past time could be to her who had so much to endear the present; whilst to herself it was a period when such a happy home as she now visited had seemed at hand, and all the love that promised it as safe as the infinite blessings which the Christmas season commemorates: and since then—ah! what a weary, changeful time divided her quiet *now* from that impassioned *then*! I could fancy her saying to herself with the sweet poetess we have lost—

“How that young, light heart would have pitied  
Me now—if her dreams had shown  
A quiet and weary woman,  
With all her illusions flown.

“Yet I, who shall soon be resting,  
And have passed the hardest part,  
Can look back with a deeper pity  
On that young, unconscious heart.

“It is strange, but Life’s current drifts us  
So surely and swiftly on,  
That we scarcely notice the changes,  
And how many things are gone.

“And forget while to-day absorbs us  
How old mysteries are unsealed,  
How the old, old ties are loosened,  
And the old, old wounds are healed.” \*

And then pleasantly recalled to the fact that some old ties are not loosened, by the affectionate smile and true eyes of the friend sitting beside her, she may look up with an ejaculation more *à propos* to what she has been thinking than to anything that has been said. “Oh, my dear, how much good your nice old face does me! and how glad I am you married; it has not changed *you* the least.”

“Why should it? But perhaps I am no judge: few wives can be so happy as I have been ever since—oh, here he comes.” And then I saw with my mind’s eye the husband come in, a little brisker than before in consequence of a short nap by the dining-room fire; and conversation became more general, till the friend was asked to play some of Handel’s “Messiah”—music in which all three delighted.

By the time my imagination had disposed of its playthings thus, the real fact of dinner awaited me, and I did not think of them again, till from old habit, pushing aside curtain and blind to look at the stars



lay down to rest, the quiet eyeless home opposite again attracted me. It was now completely blinded to the outer world, and in its nutshell it looked as it stood there under the broad, cold light of noon ! what a tiny space for the world of life it contained !

Sitting, for the moment, my own miniature scope within four walls, I marvelled at the completeness of happy existence which those narrow partitions of a small tenement severally held. Did they seem to the inhabitants ? Probably not, unless they had very lately been used to larger ones. To me, a looker-on, the house seemed some-thing like a doll's house, or the hutch of favourite animals, which gives pleasure of seeing perfect adaptation to peculiar wants. But there was an awful sense of the littleness of man's dearest possessions, and his liability both to attach his immortal heart to that heap of well-arranged dust — and to lose it from the merest accident as we say. I felt the helplessness of all human beings, as I looked on that small dark building. Except an unseen helper was at hand to save him, and that helper was as mighty as He who stretched out the heavens above and ruled in the innumerable stars, how could that ever little mite—man—now sleeping profoundly, ignorant of his dreams, escape a thousand perils ? And yet—because the Father is his very present God (truly his *good*—the source of every blessing and joy he has) ; because the gracious God humbleth Himself to do all the things that are on earth—man lies down night after night without fear. The hush of night is solemn ; had not Christ been born into our world it must have been dreadful : but now all people lie down in safety, knowing that they are defended under the wings and safe under His feathers.

When the blinded windows upstairs showed signs of waking, I was awakened : for me the early struggle between night and day has at times its charm ; and this morning the air was mild, the sky softly blue. I liked to look down the road and see the unextinguished gas-lamp blinking languidly in the breath of a westerly wind. But my first thought was for the house opposite : if I had had charge of that little colony of bipeds, it could not have been a pleasanter object of interest. I looked forward to seeing the same faces again at the windows and at the doors.

Lamps burned in the dining-room, and neat maids were busy with the broom and sweeping, making all ready for another day of comfort. In the garden a handsome terrier dog was taking the air before his master's return : he looked worthy of such a master, and in the character of a dog I am seldom mistaken. I am quite sure that no one in that house could see how *involuntarily* any one opposite the windows might seek place near them within ;—for instance, I saw the lady of the house kneel down to family prayers before breakfast. (How I wished

she might feel the thanksgivings she uttered as warmly as I thought one in her position should utter them!) But this sight did not give me the pure satisfaction I should have felt had it not been for two things of which I was witness. In the morning twilight I had seen a woman-servant come out with a covered something in her hands, and going up to some railings which divided her master's premises from the grounds of an adjoining house, she furtively gave it into the hands of a servant-girl on the other side of the fence. I say furtively, because she looked anxiously round towards the house she darted from, while making the transfer, and hurried back with precipitance. I could hardly fancy that her part in those regular morning prayers was very sincere; I rather feared that it might be an anodyne to her conscience, and that her decorous demeanour and regularity in response would make it most unlikely that she should be suspected of thieving.

The other disturbance of my mind was comparatively trifling, but still a pity: the lady friend was not in time for prayers. I saw her busy with curls and cap-strings while they were going on, and so wished that her host had waited. But if he had any perceptible or guessable flaw of character, it was an almost excessive attention to punctuality. I made every allowance for a gentleman at a watering-place with nothing to engage his time; so much leisure needs the restraining support of method almost more than great business. Still, I imagined that he must now and then worry his wife a little by over-particularity, until appearances led me to think that she more than shared the same tendency; for I observed, as the days went on, that precisely at a certain hour she was sitting at the writing-table in her drawing-room window; and the whole turn of her face, figure, and carriage was expressive of admirable regularity. I could not believe in a single disorderly element of that quiet household (excepting unauthorised perquisites), and without a watch, I could have told the hour by the various appearances at the tell-tale windows.

What a serene life was thus unconsciously betrayed, if religious order, comfort, and affluence can procure quietness of mind! In each of the three faces, now so familiar, I thought I saw proof that it was enjoyed. Every trifling detail that came in sight, except the cook, told part of the pretty, commonplace story of home happiness; and not a particle of romantic interest contributed to form this impression. It was just because I believed myself to be seeing a commonplace style of English prosperity, that the soundless spectacle gave me such deep satisfaction. How I wished that that little human nest felt to its inhabitants as full of blessings, as closely hedged in with mercies, as it seemed to a looker-on! And another wish followed, less strongly uttered in my heart, but even more earnest, that those who now appeared to me "happy all day, and happy all the night," might keep in wise remembrance how

that busy home might be made, by the same Providence, silent, want, and bare—how unexpectedly fatal sickness might visit it, in

“ So kommt der Tod heran, zertrümmert  
Die Hütte mit gewalt'ger Hand,  
Und stösst die Seele aus der Zeit  
Hinüber in die Ewigkeit.”

“ So comes in Death and straight he shatters  
The mortal hut with powerful hand,  
And strikes the spirit out of Time,  
Away into Eternity.”

C. SPITTA'S *Psalter und Harfe*.

possibility might have saddened my reflections, so warmly had I to sympathize with unknown neighbours, did not the vigilance of my own benevolent curiosity suggest a faint notion of the interest which ministering spirits—sent to watch over them—must regard their least movements. Of the Omnipresent, too, I thought, who says of Himself, “ I know thy abode, and thy going and coming in ; ” (Isaiah xxxvii. 28)—how much more will He surely know the down-sitting and uprising, and with infinite tender-ness understand all the thoughts of those whose trust is in Him !

Whatever should betide that household, He that redeemed them would surely show His mercy on them ; and with that assurance on my mind, I turned my glance from their dwelling. My eyes left it, but not my thoughts. As I drove away, I thought how melancholy the narrowness of the regular monotonous employment of that domestic scene would appear to an untried spirit, panting for action and change. What to the novice was a peculiar charm, to the novice would be almost intolerable, for the sweetness of repose cannot be even guessed by those whose powers are untested and new.

At last my mind reverted to its own position. While absorbed in the interests of a spectator, and as it were, appropriating to myself the scene in that adjacent scene, I had quite forgotten that my watch-post opposite must have seemed as small and compact, my own round of action as circumscribed ; for the critic or observer always feels the power of observing a stretch of liberty, and this feeling takes away the remembrance of his own tiny cage of prejudice and habit. I had then that I was intruding benevolent glances into the proverbial privacy of another person's home ; from any one else I should have been deemed impertinent—in me they felt kind.

*By the Author of “ Morning Clouds.”*

## Something Better.

Who is not longing for this? The heart lives on the hope of it, and in the anticipation of its glad advent, bears with renewed resignation the life-sorrows of to-day. Paul, in closing one of the chapters to the Hebrews, after speaking of the heroes and heroines of faith, says, "God having provided SOMETHING BETTER for us." Not better than faith, but better in the clearer vision of its object, the Messiah of olden time being known no longer by symbol and shadow, but in His person and power, as the fulfilment of promise. And it is better to live in the fulness of times than in the bygone days of prediction and prophecy, Christ being come, an High Priest of good things to come. But, dear reader, this something better, which applies to the Saviour's day, applies to all God's modes of dealing with his children. Divine dispensations, providential as well as spiritual, are characterized by the development of something better. I fully believe that in the course of individual history, as in the course of revelation through the Patriarchy and the Theocracy, God is providing something in advance of what has gone before. What a grand conception this gives us of the character of God, and what a beautiful interpretation it puts upon individual Christian life!

The works of men often manifest decrepitude and decay: instead of something better, we have something worse. I could name authors, sculptors and painters to whom, I think, this remark applies; but it would not be in the least lovely to specify their names. Sometimes the mind becomes morbid, sometimes exhausted; and there is only a weak reproduction of what has gone before. But all God's works show development. Not that years can add to the wisdom of the Almighty, or that progress can be predicated of His nature, who is the "I am"—"the same yesterday, to-day, and for ever." But in perfect harmony with His eternal power and wisdom, there is yet a progressive development of His power. I may be mistaken, but certainly the ichthyosauri and the petrified remains of former worlds show skeletons of animal beings far inferior in elements of delicacy and beauty to the creatures of the world in which we live. Be this as it may, there can be no doubt of this principle being true in matters moral and spiritual. Paul, in speaking of the glory of Israel, whilst admitting the fact of its excellency, says it had no glory now, by reason of the glory that excelleth. But that glory was something better than the glory of the Patriarchy. No student of Hebrew history can doubt that the light which David had was wonderfully superior to that which Abel had. True, to Abel there was a Saviour promised; and in recognition of that Saviour he

victim on the altar. But David knew Him in all His Divine Prophet, Priest, and King. As the course of inspiration rolled the pious Jew heard, as from Isaiah, descriptions of the Redeemer's condition such as were unknown before—that His garb would be parted, that He should be led as a lamb to the slaughter. True of the Church in olden time as now, that through the ages purpose runs. It would be derogatory to the character of God to reverse. And the something better was surely most evident in the coming of Christ: here was something **BROADER**, and therefore better; Greek and Jew, bond and free, were all one in Christ Jesus: here was something **SIMPLER** in its principles, and therefore better; on these commandments hang all the law and the prophets. Here was something more **SPIRITUAL**, and therefore better; for the law was a school to lead us to Christ. Surely we ought to magnify the wisdom of God in this progressive *betterment* of man's condition, instead of regretting the passing of Judaism, as many do. Not content with righteously enjoying the fuller glory of the gospel dispensation, they ignore the light of the past. Instead of looking at the Gospel as the bright sun, whose brilliancy dims the stars, some seem to take a delight in comparing altogether the olden days of Judaism, and speak of it as if God had attempted something which having broken down in attempts, stands like a huge failure of Omnipotence. Oh, not so; it served a purpose Divine and beautiful; it was part of the great path which prepared the way for Him who was to come, in the fulness of time God sent forth His Son.

Let me remind the reader that most practical good is to be gained in numbering how beautiful an interpretation we have here of the character of the Christian life. Could we but believe this—that our whole life develops something better, if not in our circumstances, yet certainly in our character, and prepares us for something better above, both in *position* and *character*, how very, very happy we should be!

As the path of the Christian, we are told, shineth more and more unto every day. If we look at life in this light, all such expressions as "a misfortune!" are miserable mistakes. Our life is conducted on a divine plan, and Infinite wisdom is every day working, not only for good, but for something better.

Much wiser we should be if we interpreted human life by the key of the Divine principle, and not by mere human calculation. True, the event of to-day is something better for us, we may be unable at the time either to see or believe. Better! Why, the very word is stinging us to the quick. Better that the beautiful blue flower should have been broken off by the tempest! Better that the sea should have taken up the bark which bore our dearest earthly treasure! Better that the little lamb should have been lost in the wilderness, and

have died there! Better! What heart can feel that? It would be pious imposition if we said we felt it to be better! And as the writer in "Scenes of Clerical Life" says, "Men would see behind the screen of our words." Yes; it would be a moral fraud to say we felt it to be better. We should think the man either crazed or heartless who could lift the coverlid from the dear face of the dead, and say, "I feel this loss to be better for me." No! At such a season we should sympathize with his giant grief—we should tenderly, as men do in the battle-field, try and assuage the inner bleeding of his heart. We should whisper of submission. We should scarcely dare to speak of the love of God in that. Our words would freeze upon our lips if we attempted the huge hypocrisy of thanking God for the bitter cup of such a sorrow as that. But for all this, it would be true that it *is better*—that He whose way is in the sea, and His path in the deep waters, had been providing something of spiritual advancement for us, greater humility, greater patience, greater communion with heaven, greater sympathy with others, greater love to the Saviour, greater devotedness to God.

And in thus interpreting the principle of the Divine Providence, how helpful is the record of human histories! Life blossoms by degrees, and only when it is in full bloom do we learn the suitability of the soil, and the exquisite adaptation of the atmosphere. We would not have had Joseph's brethren sell the dear lad. In childhood's days you remember being angry with them for a deed so cruel; but it was better for Pharaoh, better for Jacob, better for the Egyptians, better for the Hebrews, better for little Benjamin, and was a means of providing something better for Joseph himself. We would not have had the little Moses near those crawling crocodiles in the little ark on the Nile; but it was better for the King's daughter, better for Moses' mother, better for the bondsmen of Israel, and better for Moses himself. We would not have had Stephen stoned; but the sight of his sublime constancy in death was probably one of the instrumentalities made use of by the Holy Spirit in the conversion of the great St. Paul. We would not have had Paul in gaol; but without that the gaoler might not have been saved, and the prisoners would not have heard the songs in the night. In these histories of the saints of old we see how their times were in the hand of God, and how wise and kind was His ordering of all events. When their life is finished we see the Divine handiwork. It is when the fabric is complete that you see how the varied colours the loom-girl introduced form one harmonious whole. It is when the temple is perfected that you see how the crooked stone you wondered at looks well in its appointed spot. How beautiful will the design of each human history appear at last. You ask us to admire Nature in its wonderful completeness—wood and water—hill and vale. And so we do—but we admire each blade of grass, and each blossom of the shrub, and each drop



And though at last the grand history of the Church will stand all its sublime perfection, yet each living stone of the temple has a beauty and a history of its own—then we shall comprehend the words of Job—"He knoweth the way which I take, when He hath tried me I shall come forth as gold." We think too that such an interpretation of life explains the progress of the world. Something better is the spirit of our philosophy in relation to human life. Pitiable indeed are all those conceptions of life which treat the universe as though men moved only in the same meaningless circle. Take away the idea of progress and improvement, and you destroy all incentives to labour and to wait. But there is progress. It is to live in days when thought traverses the electric wire, and continents are brought near by rapid modes of transit—when men go to and fro, and knowledge is increased. These are all things which earnest men can make use of in speeding the good work, and we are of those who believe that "all through the ages the olden purpose runs."

certainly this principle of interpretation explains the preparation of heaven. Our Saviour has told us that in our Father's house are many mansions! No curse—no sickness—no night—no death! That is something better indeed. "Eye hath not seen, ear hath not heard, neither hath entered into the heart of man what God hath prepared for them that love Him." Our beloved dead are there, and nothing better for which we look they at this hour understand or enjoy.

certainly this principle applies to that table of the Lord at which we so often sit down. We feel this indeed to be one of the best things. Often as we realize the value of memory, and offer up the prayer, "keep my memory green," never is its value so vast as when we think of the sayings and sufferings of our Saviour. And yet that very thought of its emblems suggests that this is not the highest joy of which human nature is capable. Whilst we sit at this table it whispers of something better. It tells of a greater gathering—of the restoration of the dead—of faith turned to sight—of being present with the Lord. As moments did St. Paul spend with the early Christian converts breaking of bread—but he has told us that to be with Christ is better. Dear reader, lift up your eyes to your Father's house—know He loves you—that He who gave His dear Son to die for us will not withhold any good thing; try and remember how nothing has been in truth against you, but how He has led you by a right hand, and as you rise from the reading of this brief paper, let your mind be brightened, and your heart be lightened, and your upward path strengthened by the thought of SOMETHING BETTER.

W. M. S.

## Footprints of the Master and his Disciples.— Musings in Palestine.

### BETHLEHEM AND JERICHO.

BETHLEHEM, which is one of the oldest cities of Judah, and retains, with scarcely any alteration, the name it bore from the first, has as well as sunny memories clustering around its hills and valleys. For beauty of situation it vies with Jerusalem; with wide and extended plains lying between it and the hills that form the western border of the Dead Sea. The first mention made of it is in connexion with the domestic sorrow of Jacob, when Rachel, whom he dearly loved, died in giving birth to her second son, and was buried midway between Jerusalem and this place; the bereaved husband marking the sacred spot by a monumental pillar. His descendants have striven, with affectionate reverence, to perpetuate this memorial of their ancestor's grief and affection. As a labour of love, the eminent and philanthropic Jew, Sir Moses Montefiore, had a few weeks before my visit to the spot, completely restored the tomb, which had fallen into decay.

The morning sun was filling the broad plain with a flood of glory, when I sat down on the rocky ledge which forms a natural barrier to the road from Jerusalem, that gradually ascends the hill on which this city is built. As I gazed on the fields that were green with the springing corn, or rich with the tender grass that fed a few scanty flocks, the magic wand of the genius of history caused a series of visions to pass before me. One was a harvest scene. Busy reapers were cutting down the barley, and cheering each other with friendly words; some interchanging with their master cordial greetings, and breathing reciprocal good wishes. Among them appeared the young Moabite widow, who had left the dust of her husband on the other side of the Jordan, sleeping quietly among the silent hills whose summits are visible from Bethlehem. With mingled timidity and hope Ruth ventured to glean in the midst of these strangers, and with modest demeanour toiled patiently under the hot Syrian sky. The courteous language of the master of these fields encouraged the lonely one in her humble occupation; and when the evening sun sank below the western hills, with the result of her day's labour, she ascended the rocky path that leads from the valley to the city, whose white houses, crowned with domes, were seen gleaming amid the palms and groves of fig trees, their branches interlaced with festoons of the vine. There, as the subsequent history shows, was one, from whom—Moabite though she was,—sprang David, the King of Israel, and through him David's son, and Lord.

Three generations passed away, and another scene appeared. A

and boy of Bethlehem, wandering with his flocks amid these valleys, the solitude and silence of the place with his harp of sweet breathing melodies born of Heaven, fitting accompaniment to mingled power and tenderness; now soft and soothing as the murmur of rippling brooks, and now deep-toned as thunder, and ringing as a trumpet blast.

For a moment, the reality of the present made itself felt, I saw the green pastures and still waters, the imagery of which had passed itself into his undying song; and in after days, when wandering fugitive from the virulent persecution of Saul, or when the diadem of grief pressed heavily on his brow, that pleasant pastoral scene must have been reflected from memory's mirror, and for a while have exerted a beneficent influence upon his chafed and weary soul.

High though the honour which Bethlehem claimed, as being the birthplace of the most celebrated king of Israel, which event alone had redeemed it from being one of the "least among the tribes of Judah," prophecy taught its inhabitants to anticipate the birth there of One of far greater renown. "Out of Thee shall He arise unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting." The glory that belonged to the birthplace of David, was eclipsed by "a glory that excelleth;" and as to it was given the distinguished honour of welcoming to the world the "child that was born—the Son that was given, on whose shoulders the government should rest, and whose name was to be called Wonderful, Counsellor, the Mighty God, the Prince of Peace."<sup>1</sup>

Still I gazed over the plain that lay stretched out before me, the vision of the reapers had faded, and gave way, like the pictures in the preceding view, to that of the shepherd boy and his flock, that too, in passing, changed to a busier though somewhat similar scene. Slowly the flocks were creeping over the hills around Bethlehem; the purple twilight clothed the mountains of Moab, visible in the east, gradually into grey: and the flocks that had been seen quietly feeding on the crag overhanging the valleys, called in by the shepherds' voices, and grouped themselves around their masters, and laid down for the night. One by one the houses in the distant city, then thronged with pilgrims, who had come to the census enrolment, commanded by Augustus, were lighted up; and then, as the darkness became intense, by degrees the lights were extinguished, till slumber fell on every object hidden in the deepening gloom. The hum of the busy city had died away; the voices of the shepherds around their fires had gradually subsided into silence, as the midnight stars looked forth from their burning thrones, and seemed to glance at the hushed and sleeping world.

Suddenly a marvellous splendour streams around the shepherds.

Surely they have not slept through the livelong night, and woke up to behold the full orbéd radiance of the already risen sun ? It is not that ; for this splendour is local. The hills around are still wearing the robes of darkness : but here, near them, is that mysterious light, in the midst of which appears a person of majestic mien, whom instinctively—for they had heard of such appearances—they recognize as an angel of the Lord ; and troubled, as mortals ever have been by the presence of immortals—they are “sore afraid.” But words flow from the angel’s lips so encouraging as to dismiss their fears ; so joyous as to kindle in their souls the most transporting delight. “Behold I bring you glad tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.”

And now a sight is beheld more wonderful than that which presented itself on the Mountain of Dothan, when to the astonished eyes of the servant of Elisha it appeared “full of horses of fire, and chariots of fire.” There is seen with the angel a multitude of the heavenly host—celestial attendants on the illustrious child, born that day in the city of David—who fill the air with a diviner melody than that which floated through the depths of space, “when the foundations of the earth were fastened, and the corner stones thereof laid ; when the morning stars sung together, and all the sons of God shouted for joy.” For now the jubilee of the world has come ; promises are culminating to their fulfilment ; “the darkness is past, and the true light shineth.” Heaven is to be gladdened, God to be magnified, justice to be honoured, mercy to be exalted ; this world is to be lifted up out of its degradation, and man to be renewed. All this is embodied in that sweet song, “Glory to God in the highest ; on earth peace, and good will towards man.”

The vision departed, and the darkness was broken only by the glimmer of the watchfires ; the hills that welcomed this divine chant when it woke their echoes, and repeated it to the valleys in sweetest cadences, were again silent. Of that mighty host that had just peopled the scene with their supernatural presence none remained ; and the shepherds looked at each other in wonderment, marvelling what all this could mean, till one cried, “Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known to us.” Across the fields that lie between them and the city they wended their way with haste, and soon found themselves in the presence of “Mary and Joseph, and the babe, lying in a manger.” With eagerness they told their strange tale of the angelic visitation and announcement ; creating astonishment in the hearts of all ; and not the least in that of the young, glad mother, who, as she presses her miraculously given child to her bosom, feels her heart stirring with a thousand new and blissful emotions, not unmingled with tremulous awe.

the scene changed; and along the very path by whose side I  
 g, came a cavalcade of strangers from the East, led, as they  
 by a star, whose newly created radiance has arrested their  
 and stirred up by some prophecy of old, or some supernatural  
 recently given, they have come to worship the King of the  
 nward they passed through the vaulted gate, at the northern  
 to the city, and led still by their celestial guide, they found  
 of their search, and worshipped him. Opening their treasures,  
 ented to him gifts; gold, frankincense, and myrrh; thus  
 g His kingly and divine character, as well as His human  
 h all that is involved in this assumption of humanity; not  
 hinting at the ancient prophecy that Messiah should be “a  
 rrows, and acquainted with grief.”

ore that city became the scene of interest, mournful and tragic  
 rome. The cruel tyrant who reigned in Jerusalem had heard  
 vent of one whom the Magi described as the “King of the  
 nd trembling for his authority, and impatient of a supposed  
 en though that rival was a child—and not unlikely acquainted  
 hopes and expectations of the people, fed by the predictions of  
 ed books, to which they clung as to an anchor, in the present  
 g peril of national shipwreck—he resolved to rid himself of that  
 d with demoniac wickedness sent and slew all the “children  
 in Bethlehem and the coasts thereof, from two years old and  
 But the holy child, whose parents were supernaturally fore-  
 f the impending danger, was on his way, across the desert, to  
 ere to abide till summoned to return by the same voice which  
 depart. Bitter and loud were the lamentations then heard  
 ry dwelling in and around this city—like that which rung  
 Egypt on the night of the death of the firstborn—a sad contrast  
 oturous songs with which so recently the echoes of the valleys  
 were awakened. A deed so foul might well stir the dead in  
 ing place, and cause Rachel, sleeping in her tomb, to rise up to  
 or her children, refusing to be comforted because they were

at unnoticeable that Jesus is never represented as visiting His  
 s, though within six miles of Jerusalem, where he was so fre-  
 quent. But, as may well be supposed, Bethlehem ranks among  
 places, which every Catholic, Greek and Latin, and every  
 of whatever communion, is sure to visit; the former to go  
 he prescribed round of ceremonies; the latter to behold with  
 riosity a place that has been so celebrated in the history of the  
 id of the world. The city itself is peopled almost exclusively  
 ans, who are the descendants of the Crusaders, and a fine  
 race of men. Their chief employment is carving in mother-of-

pearl, and on different woods, Scriptural subjects. These meet with a ready sale among the pilgrims and visitors.

The Church and Convent of the Nativity, built over the supposed site of the stable and inn, where the Saviour was born, is a place of great size and strength—as it needs to be; because its reputed riches are a sore temptation to the greedy Arabs in the vicinity. The interior of the church, built by Helena, the mother of Constantine, is very imposing, with its double row of marble Corinthian pillars, twenty on each side. Beneath the chancel, and reached by a flight of steps, is the Cave of the Nativity, in which are shown the place of the manger, and the spot where the Virgin reposed: the latter is distinguished by a silver star, the abstraction of which, by some member of one of the rival sects, has been represented as the cause of the late Crimean war.

A rough road leads from Bethlehem, by the way of Mar Saba—a celebrated Greek convent in one of the tremendous rocky defiles of the mountains of Judah—to the shores of the Dead Sea; along which I rode through a country the most completely desolate I ever beheld. It continued so all the way up to the banks of the Jordan. Here again we came upon the footprints of the Master and his disciples. Somewhere in this locality, while the Baptist preached to the crowds which flocked from Jerusalem and all Judea to hear him, came the mysterious One, of whom the prophet had already spoken to the listening people, and by him was baptised with water; but was also distinguished by the more impressive and significant baptism of the Holy Ghost. Here the glory of the Shechinah descended on the Saviour, and rested on him, and with meek obedience to his Father's will he stood there to be publicly invested with his office; and the voice from Heaven attested the satisfaction of that Father with all that his beloved Son had done.

A ride of two hours from the Jordan brought us to the site of Jericho, "the city of palm trees." Of these it is now utterly destitute. All that remains of the place is a few miserable huts, close to some ruined mounds, by which runs a stream of sweet water, flowing from the fountain of Elisha. A square tower, bearing the name of Zaccheus, connects the spot traditionally with that well-known character of gospel history. From this locality a fine view of the mountain Quarantina is obtained—its precipitous sides, dotted with the entrances to the caves, which centuries ago were the abodes of a colony of hermits, who here gave themselves to meditation and prayer, in the midst of what was generally believed to be the scene of the Saviour's temptation. This mountainous district is known by the name of the Desert of Judea, in which, for forty days, the Son of God submitted to the assaults of the prince of this world, "being tempted in all points like as we are, yet without sin." Probably, in various forms, the assaults were renewed during the whole of that period; and one hardly knows at which to wonder most,



the daring blasphemy of the tempter, or the condescension of Him who is of "purer eyes than to behold evil," in suffering him to approach with his insidious and unhallowed suggestions. Well for us was it, that all this took place, as narrated by the Evangelists ; for the heart of the Divine Man has learned by experience the nature and power of those temptations with which humanity is assailed, and is therefore able to succour them that are tempted."

At Jericho, and in its immediate neighbourhood, the Saviour was eased, in several instances, to reveal the grace and compassion of His character. Passing from the Jordan to Jerusalem—a journey that was to be terminated by the tragedy of Calvary,—He went through this city. His disciples accompanied Him ; and as they advanced, the crowd of attendants increased. His fame had now spread throughout Judea ; and not only the reputation of His miracles, but reports of His condescension and gentleness had made many desire to see Him. Mothers brought their children to gaze on this mysterious personage, and placed them before Him that He might "put His hands on them and bless them." Most touching and beautiful is the scene that is presented by the Evangelists, when the groups of parents and infants gathered round the Teacher whose loving countenance wins childhood's notice and attention ; a countenance darkened only when the officious hands of the disciples would restrain the eager mothers from pressing too near with their interesting charge. Then fell the memorable rebuke which has become a household word in myriads of nurseries—that has operated as a charm on the hearts of our little ones, and held them in a magic spell—listening with flashing eyes and absorbed hearts to the wondrous utterances of Him who spake as man never spake.

As the crowd advances, one short of stature, anxious to catch a glimpse of the Galilean prophet, of whom he had probably heard with interest, leaves a sycamore tree, to indulge in a laudable curiosity. He who knows what is in man reads at a glance the history of Zaccheus, and sees that he has faith to be spiritually healed ; and with wondrous condescension calls him to His side, with the proffer of honouring his house in His presence and blessing, that day. Happy distinction ! to be singled out from all that throng. Without waiting for the supplication, Jesus complied with the inward and unuttered desires of the poor sinner's heart ; and thus practically rebuked the bigotry of those who murmured because "he had gone to be the guest of a man who was a sinner."

No more incident has made memorable that neighbourhood. Here sat the wayside blind Bartimeus, whose calamity had made him a notable character ; and who, as the Saviour and his companions went by on their way to Jerusalem, heard that it was Jesus of Nazareth. Doubtless, the miracles which had before signalized the visits of Christ to different

places, especially those in which the blind had been restored to had been narrated to this man ; and often perhaps in his lonely hour mused on the possibility of such a blessed work being wrought on And now, that Great Prophet, "mighty in deeds and words before and all the people," is passing by. How could he restrain himself uttering that loud cry, "Jesus, thou Son of David, have mercy on me !" It was a momentous crisis in his history. If that opportunity were lost, it might never occur again ; and so, impelled by hope and anxiety, and trembling with both, his cry rose louder and more earnest when those around would have silenced him. That fervent appeal was not made in vain. The heart that beat with tender sympathy for the suffering race of humanity could not withstand that beseeching wail ; and the glorious light of day soon streamed on the open face of the happy recipient of the Divine favour, whose first glance rested on the face of the Son of God.

The road from Jericho to Jerusalem is through a wild and picturesque ravine, within whose depths, three hundred feet below the main path, the brook Cherith wends its way, with a rapid current, towards the Dead Sea ; passing Jericho in its course, and mingling its waters with those that flow from the fountain of Elisha, near the last-named city. A ride of three or four hours, by a path which the Saviour himself has traversed, brings the traveller to Bethany. T

## Heaven.

HEAVEN is represented in the New Testament as a social state. Jesus speaks of it as his "Father's house where there are many mansions." Paul alludes to "the family of heaven," and to "the innumerable company, the spirits of the just made perfect, and the assembly of the church of the first-born." John brings before us an immense multitude, redeemed out of every nation, kindred, people, and tongue, constituting, with the angelic hosts, the community of the skies.

Man is formed for social life. Unfitted for the solitude of the desert, his energies expand, his character improves, his joys are multiplied and heightened in society. The distinguishing principles of human nature will no doubt be preserved in heaven, and social tendencies

will there find perpetual and undisturbed sources of gratification. Persons conceive of heaven as farthest possible removed from earth, as affording a contrast to it in every respect. But does not the revelation of the future, under the influence of images drawn from the present, rather lead us to believe, that our condition will resemble what it is now, so far as that can be corrected, with perfect holiness and perfection. Is not this, too, most in harmony with the beautiful belief, that the eternal life of the Christian is one only : the same in different worlds and under different conditions ? Is it not also most reasonable and probable in itself ? And, if so, it is a view most calculated to comfort our minds, and to attach our

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shake confidence. Extensive  
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meet an individual whose heart  
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Man here may be alone in  
ut off from communion when  
ed by a multitude, through his  
from all their tastes and habits;  
e, in whatever circle the re-  
aint may move, whether con-  
rith fellow-creatures, or with  
e will find them friends and  
engaged in kindred employ-

ments, and imbued with the same spirit.  
Looking at what seems an indestructible  
principle in our social nature—i. e., the  
strong affinity we feel to some in pre-  
ference to others—we cannot but think  
there will be special friendships formed  
and enjoyed hereafter. Surely, in that  
world of innumerable inhabitants, every  
one will not be known and loved alike.  
The idea of a sort of perfected socialism  
hereafter—a cosmopolitan kind of ex-  
istence, in which all fellow beings will  
seem the same to each—a society on the  
basis of an undistinguishing universal  
philanthropy, is certainly very repellant,  
even to the most loving hearts and the  
best of men in the present world. And  
we see no ground for it, either in reason  
or in Scripture.

We presume in heaven we shall love  
and delight in some more than others.  
Special sympathies will link certain  
souls together. There are men described  
in the Bible, and in church history, to  
whom our affections are peculiarly drawn  
forth. And why may not their society  
be sought hereafter above that of others?  
Is it idle speculation to suppose that  
intercourse with them may receive the  
highest zest, from the gratification of  
curiosity respecting their manner of life,  
opinions, achievements, trials, and his-  
tory?

And will not those who have been  
friends here be friends there? It is true  
there “they neither marry nor are given  
in marriage,” but those words of Christ  
plainly refer simply to the matrimonial  
relationship; and do not militate against  
the idea of special loving bonds here-  
after, between those who have sustained  
the relationship on earth.

I see no reason why those who have  
been dearest friends on earth should not,  
when admitted to that happy state, con-  
tinue to be so, with full knowledge and  
recollection of their former friendship.  
If a man is still to continue a social  
being, and capable of friendship, it  
seems contrary to all probability, that  
he should cast off or forget his former  
friends, who are partakers with him of  
the same exaltation. He will be changed,  
and so will they. •

"That so before the judgment seat,  
Tho' changed and glorified each face,  
Not unremembered we may meet  
For endless ages to embrace."

There are some whom we fully expect to meet in heaven, who have been our fellow labourers and sufferers in the kingdom and patience of Jesus Christ. What a joy it will be to recognize those dear ones. There are some whom we hope to meet, though at present they give no signs which are decisive of their having the new life of the Spirit of God; but we look for the answer to our prayers, and the crown of our labours when we are gone, in their salvation and union with us in Life's realm of light—and what a joy it will be to meet them there!

There are others, respecting whom we have little or no hope at all, who are living earthly, sordid, sensual lives, who seem breaking away from holy influences; but, when the grass shall have grown some summers, and the winds whistled some winters over our grave, a sermon may strike them, a book arrest them, a thought penetrate them, and awaken remembrances of truths they now labour to forget—they may turn to God after all. What joy, to recognize them hereafter! to find them by our side—to say, "And are you here? Thank God indeed."

To meet in heaven with friends and relatives who have gone before us, or who may be left behind us; to embrace some on the shores of immortality, like mariners escaped from shipwreck; to meet such as were part of ourselves, our children, "No traveller lost, a family in heaven;"—this speaks to the deepest sensibilities of human nature; this brings before us an element of bliss, enshrined among our dearest hopes.

The circulation of feelings that constitute on earth the soul of domestic happiness, and the secret of intimate friendship, is sometimes injurious in its influence by drawing away the heart from God. The lovely gourd, under whose shadow we repose may hide from us the beams of the Sun of righteousness. *The friends with whom we take sweet*

counsel, may occasion us to forget our resting-place. Sympathy and love may prove a snare. In heaven the affections will be balanced. Friends will be loved but not supremely. God will be the chief object of regard, and gratitude and praise:—"Oh glorious state and time wherein all evil shall be done and all good perfected! when the intensity of human affection shall no longer interfere with the brightness of holy love, but both be conjoined in one inexplicable bond! where we shall be loved as now we love our God, and friends be loved as now we love our God; and God be loved, admired and worshipped, and we stand stood and delighted in, with a rapture, an affinity and a communion, with human sentiment, and divine capacity superadded, than ever saints conceived—more than ever angels knew."—*Jewsbury's*.

In the Bible the manifestation of the Divine presence and glory is everywhere as the mainspring of celestial bliss. The psalmist in contemplating the Divine presence exclaims, "In Thy presence is fullness of joy, and at Thy right hand pleasures evermore." Paul represents the Father of God as the principal object of the believer's hope. Of the manner in which the Divine Being will reveal himself to the saints after the resurrection it is impossible to conceive. Doubtless there will be methods of communication employed suited to their perfect faculties, methods at once spiritual, distinct and impressive. Is it not reasonable to suppose that, introduced to the immediate presence of God, impressions of His Divine glory will be received? even the Bible could never have been written. May not the apostle have this in his mind, when he says, "We shall know even as we are known?" Did not John entertain a kindred idea when he employed the astonishing expression, "we shall see Him as he is?"

We are taught in revelation that there is a threefold distinction in the Godhead which, under the economy of redemption, is denominated the Father, the Son, and the Spirit. We learn

scripture to contemplate Jehovah in a threefold relationship to man: as the Father sending His only begotten Son, the Son acting the part of mediator between us and our offended Maker, as the Spirit sanctifying the hearts of his people. Though these special offices have an especial bearing on the present state of things, the personal distinction of the Deity must be considered as essential and eternal. We therefore conclude, that, in the manifestation of the Divine glory hereafter, this mysterious function will be maintained. That the mediatorial office of Jesus Christ, as now exercised, will not continue after the resurrection, that His peculiar government as now carried on, will expire; we are taught by the Apostle Paul, in his Epistle to the Corinthians, "then cometh the end, when he shall have delivered up the kingdom to God, even the Father." The Saviour now, as the High Priest within the veil, making intercession for the people, is the object of contemplation to the saints in a separate state. In the actual description of such an office, we are led to believe He will appear to the view of the redeemed after the resurrection. His work will be complete. No mediator between sinners and an offended Maker will be any longer necessary; the glories of Jehovah will shine with a fatherly lustre on the hearts of the redeemed, and "God be all in all." Yet, still we are warranted to expect that, in the display of the Divine glory, Emmanuel, as the great Agent of redemption, as the Saviour of His people, will be distinctly presented to their view. They will "see Jesus." For this He prayed in the days of his flesh: "Father, will that they whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world." The chief vision of Deity, perhaps, will ever be the vision of the glory of Christ; upon him, the Redeemer of the lost, the saints will love to meditate. All their happiness they will ascribe to him. As they are on the glories of their eternal habitation, and eat of the fruit of life, and

drink of the streams which make glad the city of God, as they enjoy converse with angels and each other, as they advance in knowledge, and purity, and joy, and become more and more assimilated to the Divine image, they will attribute all to the blood of the Lamb. The greatness of the work of redemption, its suitableness to display the Divine character and glory, its bearings on other ranks of beings beside men, its consequences flowing through the ages of eternity will, no doubt, be unfolded to the minds of the redeemed. Fresh accessions of knowledge on this vast and interesting subject will perpetually be gained. As an object of contemplation it will never tire, but shine under fresh and ever-varying aspects of beauty. As a theme of praise it will never lose its interest, but call forth for ever the energy of perfect intellect, and the admiration of perfect love. But in thinking of Christ, let us never forget that, amidst all His Divine glory, He will ever be regarded, admired, and loved as our Divine Friend. Our Friend here—our Friend in the separate state of spirits—our Friend for evermore. It is said of the intermediate life—"present with the Lord;" of the resurrection—"so shall we be ever with the Lord." Nothing helps us to think of heaven, as does this revelation of the person, society, and friendship of Jesus there. Many friends on earth—none like Jesus. Many in heaven—none like Jesus. And we would say that there will be no other there, who will attract such reverent curiosity; to whom we shall be so irresistibly drawn, around whom we shall so eagerly gather, from whom we shall derive such knowledge, whose smile will give such joy.

The contemplation of the Divine glory will be associated with a beautiful feeling of dependence on the Divine character. Heaven will be a dependent state as well as earth. And the saints, exalted there, will cherish no proud and haughty feelings, but, as they stand around the throne, and contemplate the beatitude of God, will be sensible that their existence and their happiness depend on the power and love of their gracious Lord. Every-

thing they possess will be recognized as proceeding from Him. Their only safety even there will be felt to consist in the immutability of His character, and the truth of His promises. Faith, in its sublimest exercise, as a spirit of trust and confidence in the Divine Being, will be no stranger to the mind of glorified spirits, whether men or angels. Springing out of the contemplation of Divine power, and purity, and love, and from a sense of dependence, will be the warmth of grateful affection. God will be loved, supremely loved. The obligations to reverence, and adore, and praise Him, will be felt in their infinite extent and force. The stream of affection that flows from the Divine mind to theirs, will be returned, though comparatively but in a faint current, still will be returned as the grateful son renders the tribute of love to the father, whose heart gushes forth in streams of unutterable tenderness. Love is the spring of active service. It slumbers not a dormant principle in the breast in heaven, any more than on earth. It prompts to exertion. Palpable proofs of its sincerity may now be seen. We can form no conception of heaven more unworthy the subject, than to suppose all this will end and heaven be a world of inaction. It is a state of repose, yet a state of activity. The saints rest from the toils and labours of earth, they escape the storms that trouble this lower atmosphere, and disturb the ocean of human life; but they are to occupy spheres of nobler usefulness, and discharge with zeal acts of more dignified service.

What can be so delightful as an intimate acquaintance with the Father, to know all that created minds can know of His nature and attributes, to be in the sunshine of His favour, to be in the uncreated glory, shining forth in the mild lustre of parental love, and entering into all the wonders of redemption, to see Jesus, not as the man of sorrows, but as the Son of God, combining in His nature that is divine with that which is human, and thus bringing man into relationship to the Deity; and to see him even above angels, whose service the Eternal would never condescend to assume. To cherish a sense of dependence upon God, allied with a feeling of perfect satisfaction, leaving no desire unfulfilled, no wants unsupplied, to have a principle of holy love burning at the altar of the heart, whose fire is kept fed by perpetual communication with God, fanned by the breath of the Holy Spirit, never declining, never growing dim, always shining with lustre, and always with warmth, never diverted from its object by conflicting affections, but ascending upwards to God as service. To be continually engaged in the service of our Heavenly Parent, to join with angels in meditating on His glory, in glorifying His praise and discharging His commands, to serve Him day and night in His temple, without weariness and without end. Thus to behold Him—thus to rely on Him—thus to love Him—thus to serve Him—this is the summit of our hope, and the crown of glory; and this is the hope laid up for us in heaven.

## Extracts.

### SAVIOUR OF ALL MEN.

"In calling His people to the honour and blessedness of sharing with Himself in the recovery and salvation of mankind, God has illustrated the riches of His love for those who believe; but would it not have been well that we should have been appointed to obscurer duties and to humbler joys, and that our work should have been placed in the hands of those whose

fidelity had been tried, and whose labours were more equal to the glories and dangers of the enterprise? Or if it was that the salvation of the rest of the world should so largely depend on the work of those already saved—an argument giving to the words of the Lord, 'Ye shall be as gods,' a new application, and an unexpected meaning,—could the Church have been preserved



the weakness and decay which followed the zeal and the energy of primitive ages? could not every generation of believers have been baptized with fire? have not we ourselves, not for the sake of personal ambition, but for the sake of God's honour and the welfare of human souls, often longed to be animated with apostolic fervour? and though our guilty inconstancy longed in vain, have we not managed to possess, if not the supernatural gifts of the Holy Ghost, that transcendent genius for preaching the Gospel which has been conferred, though rarely, on uninspired men; and the gift has been denied? Why, seeing the sins and sorrows of the world are so great, and the common faculties of regenerated men so feeble, why has God not raised up in every age a bright and innumerable host of mighty preachers and illustrious saints, of true apostolical succession? Why has He not given to myriads of His people, seeing He has laid upon them such responsibilities, the eloquence, if not the visions, of Isaiah, the impassioned devotion and the conscientious zeal, if not the revelations, of St. Paul? Why has He not given to every member of His Church the genius and the energy of Chrysostom, of Bernard, of Baxter, of Whitfield, of Wesley?

"Brethren, these difficulties in the Divine administration are not to be removed by the limited powers of the human understanding. The task is too great for our strength. For the awful questions which oppress the heart and the intellect of every devout and thoughtful man, and which have caused 'a horror of great darkness' to descend upon some of us when trying to understand the work we are met this morning to promote, we have no solution. But, though reason cannot explain these portentous mysteries, faith can stand erect in their glorious presence, with a calm brow and unshaken steadfastness. We find refuge in the truth, which the condition of the world makes it at times so hard to receive, that God is the Saviour of all men, though specially of those that believe; and since He has told us this, we leave all mysteries in His hands.

"Concerning the responsibility and destiny of those who are for ever beyond the reach of our testimony, the lofty philosophers of the ancient world, with the millions of their forgotten contemporaries, the ascetic devotees of India struggling convulsively after God in impenetrable night with the millions of their fellow-countrymen, enfeebled, corrupted, degraded by their many superstitions, who must die without hearing of Christ, it is impossible not to speculate, but speculation affords us slight relief. God is the refuge and strength of our souls, when the intellect is baffled and confounded by such inquiries as these, inquiries it cannot altogether decline, and yet is unable to bring to any firm and happy issue. This morning, we must consider what is the testimony which we have to bear to living men, to living men to whom we are able to carry the Gospel. The substance of it, I repeat, is this, that God is 'the Saviour of all men, specially of those that believe.'

"We have to tell them, and unless we can do it with a perfect and unhesitating faith we had better leave the enterprise to other hands, that the living God loves them—loves them all—loves them with an infinite love. He has permitted intolerable evils to come upon them, but He loves them. He has inflicted terrible penalties upon them for their wrong-doing, but He loves them. 'He is angry with the wicked every day,' but He loves them. It is not of past acts of mercy for the whole race merely that we have to speak, but of the present love of the living God and of His present love for every man; a love that anticipates their obedience, a love which is shown while they continue sinners; a love which they are rejecting, but have not extinguished; a love which they have grieved, but not destroyed. We have to give voice and expression to the burning love, for every human soul, which at this moment fills to overflowing the infinitude of the Divine nature as the light fills the noonday heaven, as the waters fill the mighty deep. \* \* \*

"The moral constitution of the world henceforth rests on the Christian atone-

ment. The sacrifice of Christ is the foundation of that system of government under which all mankind are born. Apart from any act of ours, 'the iniquities of us all were laid upon Him,' and He became the 'propitiation for the sins of the whole world.' Apart from any act of ours, He has received 'power over all flesh,' 'dominion from sea to sea, and from the river to the ends of the earth.' We are to tell men this: that by their very birth they are the subjects of Christ, and that the King who reigns over them has atoned for all their transgressions. But His work would be incomplete, and His resources for the salvation of mankind inadequate, if He were not able to win back the affection of the human heart to God, to break the force of evil habits, to uproot evil passions, and to sustain and strengthen human infirmity in the endeavour to keep the Divine commandments. He has anticipated this second necessity. The very acts and sufferings which atone for the guilt of the past are a mighty appeal on God's behalf to all the better instincts, to all the nobler passions of the human soul; nor is the principle of fear or the desire of happiness unaddressed. Our confidence has no place in the region of the moral life; but if it had, we should declare that its highest manifestations was in the motives and influences of which the cross of Christ is the centre and the origin. This is surely the last grand effort of the Most High to bind to Himself for ever the gratitude, the trust, the veneration of all His moral creatures.

"Manifestly, it has now become the first and supreme duty of every man to recognize the royal authority of Christ, and the infinite glory of the sacrifice on which it rests. It is no arbitrary appointment, it arises out of the relations of subjection and dependence which now exist between mankind and Him, that all should be required practically to acknowledge Him as Prince and Saviour of the world. And this acknowledgment is the faith of the New Testament. The man that believes in Christ confesses that Christ's death atoned for human sin, and that no penitence, no

amendment, no self-influenced motives, no deeds of righteousness, are necessary to make the atonement complete. He leaves his sins where God has placed them, on the head of Christ, and then with all his heart and soul adores and blesses the infinite mercy which the atonement reveals. Conscious of his moral weakness, he relies on Christ to renew and sanctify the soul whose sin He forgives, and to discipline and make it meet for everlasting glory.

"To offer to Christ this homage of perfect trust is, I repeat, the natural and obvious duty of all mankind. It is the recognition of the relationship which God has mercifully established between Christ and our race. To refuse it is to be guilty of new rebellion against God's authority, and to exclude ourselves from His grace. This is the only crime for which men who hear the Gospel are eternally condemned. They are lost not because 'they have no interest in the death of Christ,' but because, although he has actually atoned for their sin, they reject the pardon which is now within their reach. They perish not because they have sinned, but because they refuse to have their sin forgiven. Notwithstanding any irresistible necessities of their mortal nature do they drift into outer darkness and inconsolable despair, but because of a daring and appalling act of free will the significance of which eternity alone can disclose, they resist, they vanquish the infinite mercy of God, and with their own hand destroy their solitary hope of everlasting holiness and everlasting joy.

—*Extracted from the very able Missionary Sermon this year, by Rev. R. W. Dale, M.A.*

**"BE SURE YOUR SIN WILL FIND YOU OUT."**

"A man committed murder on his master, a farmer, in the stable of his dwelling, between Cambridge and Huntingdon. He then rifled the house of some valuables, and, making his escape, went abroad, where he remained twenty years. A large reward was offered, and other active means were taken at that time for his apprehension; but the memory of the event and of everything con-

nected with it had long since passed away, when, at the end of twenty years, he returned, and on his landing went into an inn in consequence of a violent shower. While he was warming himself at the fire, another man, also driven in by the rain, came and stood by him. They exchanged a few words, when the last-mentioned man went to the window of the room to watch the state of the weather. A hole in one of the panes was stopped by a piece of old newspaper, which caught his attention. It contained the identical advertisement, issued twenty years before, descriptive of the murderer's person and offering the reward for his apprehension. It referred to some particular mark in his face, which struck the reader to correspond with what he happened to have observed on the face of the individual at the fire. This led him to read the description again attentively and to go back and make his observations, when, in spite of the lapse of time, the general correspondence between the two was so apparent that he instantly went to the publican, strongly expressed his conviction, and urged him to take the stranger into custody. He did so, and the man was subsequently tried and hung for the murder."—*From Harford's "Recollections of Wilberforce."*

#### BEAUTY OF GOODNESS.

THERE are a great many persons, I remark, who believe in one's being good, but to whom the beauty of goodness is something that they do not believe anything about. They say, "Give me downright honesty, and straight-up-and-down truth; but when you come to the finikin qualities, I do not believe in them." Stop! Downright honesty is beautiful, and straight-up-and-down truth is beautiful; and it is every man's business not alone to have them, but to carry them in such a way that they shall make a pleasant impression on men. You have no right to make people feel, "I am glad that I am not a Christian." You are bound to carry your Christian traits so that they shall produce a winning effect on men.

Now, take conscience. It is capable of great acerbity and sternness. A great

many people are so hard and granitic in their honesty, that children coming in contact with them almost wish that they were not honest. That is not right. There is no beauty of conscience in that. Conscience must not only be true to its own inspirations, but must be beautifully true. "Suppose," says one, "I have conscience; what must I do with it?" Well, take the vine of mirthfulness, as Thomas Moore did, and wind it around it; and take imagination, and let that moss it over. Take faith and love, and let them shine down upon it. The Apostle says, "Speaking the truth in love." The love makes it beautiful. And you must make the exercise of every feeling of the heart beautiful as well as genuine, attractive as well as strong. How shall the world know how beautiful heaven is, or how beautiful our Prince, the King of Glory, is, unless we, in our development of Christian traits, make them understand that moral qualities are beautiful? We need not doubt whether these things are so, because most of us have had near to us exhibitions, more or less perfect, that prove them to be so. I presume every one of you can think of somebody who not only was good, but was beautiful in his goodness. I do not remember my mother, because I was but three years' old when she died; but all the descriptions that I have heard of her lead me to think that she was not only good, but beautiful. The goodness in her was manifested in such ways that everybody loved her and admired her; and all who knew her speak tenderly of her. And have you, in your memory, no mother that sat at home in the old dwelling where you were brought up; whose voice was seldom heard in the streets; whose steps were scarcely ever abroad; whose presence, morning, noon, and evening cheered you; and who was alike faithful to you in sickness and in health, in joy and in sorrow; so that, as you call to mind her shining virtues, you exclaim, "How beautiful my mother was!" Is there no man here who has a sainted wife, that brings to his thought moral beauty? Is there no one here

that has a sister, is there no one here that has a brother, is there no one here that has a father, whose character is such as to leave on the mind an impression of beauty? Call up these familiar instances, and comprehend that the moral lesson of them is "the beauty of holiness."

Now, suppose there was a church filled with people, every one of whom was just as good, just as truth-speaking, and just as desirous of being spent for others, as your mother; just as pure and simple as your sister; just as disinterested and generous as your father; just as brave and noble as that brother that laid down his life in battle; what a thing it would be! Suppose that, whenever you went where a dozen Christians came together to accomplish some beneficent public work, instead of picking at each other, instead of using their tongue for a lash, and drawing blood at every stroke, instead of being envious, and jealous, and hateful, their conduct towards each other was gentle, and kind, and loving, so that when you went away you felt that you had been walking in the garden of the Lord, what a thing it would be! And suppose a whole church was made up of such members, what a thing it would be! There is a great deal of racket in the world about whether Christ was divine, and whether the Church is divine. You may write till doomsday, and not settle these points; but as soon as you present to the world a church with scores of members every one of whom stands in the beauty of holiness, you will not need any more arguments to prove the divinity of Christ or the Church. The best plea for art is beautiful books and the best plea for

religion is the beauty of religion. If there be no beauty in it, you cannot make up for the deficiency by any apologies.

One thought more. We see, glancing out from around ourselves, traits of this beautifulness. It is a great comfort to me to think that I shall very soon be where I shall see the characters of all that I have loved on earth complete in spiritual beauty. Very much of our living here is like listening to a young genius playing on an organ! He has a beautiful theme in his head, but he is trying to carry, as all young organ-players do, ten times more harmonies than he can manage. And, in crashing at the pedals, he crashes the bowels out of the music. You now and then catch a few notes of the exquisite melody, and you feel that the root of the matter is in him, but that he wants practice. And there are many persons, up out from whose nature wells such qualities that we cannot help feeling that, in spite of their faults, there are noble things in them!

We are full of faults, and full of beginning excellences; and while we are dealing with one another, we should keep in mind that we are travelling to that land where faults drop with the body, and excellences only are remembered. It will not be a great while before we shall be there; and it behoves us to be patient and charitable with one another, and to let love cover a multitude of faults; for when we stand in a few days before God, and look at each other in beautiful holiness, we shall be sorry that we did not understand it sooner, and bear and forbear more.—*H. W. Beecher.*

## Poetry.

### INFLUENCE.

Time passes onward with returnless wing,  
And action too, like time, may seem to pass,—  
To pass and be no more; but 'tis not so,  
For influence never dies; and every act,  
Emotion, look, and word, makes influence tell  
For good or evil, happiness or woe,  
Through the long future of eternity.

## THE HUSBAND'S PHOTOGRAPH.

the kindest and the truest face  
 light of day fixed here !  
 ment's work—and years cannot  
 face  
 t look—so lifelike clear.

en, untouched by light, his honest  
 eart  
 I met the sunbright hour ;  
 science seized this smile—her magic  
 rt  
 ied Time's changeful power.

He who made all things, for my gladness  
 cared ;

Oh ! well the means He knew,  
 When on my heart by His sure hand  
 prepared

That look—truth-lit—He threw !

Yes, on my heart ! Time cannot take it  
 thence ;

Nor Death, though it may hide :  
 He who gave love will give true love  
 defence,

'Tis mine, whate'er betide !

*By the Author of "Morning Clouds."*

## Memoir of Rev. John Morley, Hull, Yorkshire.

IN MORLEY was born in the city of  
 on, Sept. 27, 1770. Little is known  
 s parents, but from several circum-  
 es we are led to infer, that they were  
 l among those who "feared God,"  
 had fellowship with His people.  
 carried their infant son to the  
 rnacle House, Moorfields, where he  
 baptized by the Rev. Andrew Kins-  
 one of the most useful and celebra-  
 oadjutors of Whitfield. They were  
 among the contributors toward the  
 ion of Surrey Chapel, Blackfriars-  
 . Mr. M. informed the writer of  
 lines, that he remembered when  
 a little boy, the Rev. Rowland Hill  
 ng at his father's house in Cheapside,  
 he promised help. In a brief auto-  
 raphy which has been found among  
 papers, Mr. Morley says :—"My  
 nts intended me for business, but  
 a I had scarcely attained the age of  
 nteen, my mind was set at a happy  
 ty under a sermon preached at the  
 rnacle, by the Rev. Edward Parsons  
 eeds, from Acts 13th, 38th and 39th  
 et. The reading of the text melted  
 into tears, and every sentence in the  
 on came with holy unction to my  
 it. Overwhelmed with gratitude, my  
 rejoiced in God my Saviour, having

no confidence in the flesh. Circum-  
 stances some time after brought me into  
 fellowship with the church assembling  
 in Spafields Chapel. An endeared inti-  
 macy then took place with several minis-  
 ters, distinguished for their evangelical  
 preaching and extensive usefulness."

Our venerated friend possessed but few  
 educational advantages, but he was a stu-  
 dent of the Word of God, and having an  
 earnest desire to consecrate *all he had* to  
 the service of Jesus, he began, as oppor-  
 tunity offered, to preach the glad tidings  
 of redemption to his fellow men. He  
 went forth, with his Bible in his hands,  
 as he informs us, "under the patronage  
 of the late Countess of Huntingdon's  
 Connexion." It does not appear, how-  
 ever, that he was ever enrolled among  
 the number of her ladyship's ministers.

In the beginning of November, 1796,  
 he was ordained pastor over the newly-  
 formed Independent church in the small  
 market-town of Alford in Lincolnshire.  
 His ministerial labours, however, were  
 not confined within the narrow limits of  
 this country town. He became an evan-  
 gelist in the county, riding forth on  
 horseback with his saddle-bags under  
 him, for many miles, preaching in farm-  
 houses and rooms, wherever he could

gain an entrance. In these labours, his health became so much impaired, that in the year 1800, he removed from Alford, where he was much respected, and long remembered as "a good minister of Jesus Christ," and accepted an invitation to preach at Thorngumbald, in the East Riding of Yorkshire, Sir Samuel Star-ridge, a wealthy merchant and a member of the corporation of Hull, having erected a small chapel in that village, on his own estate. This Christian gentleman, however, died before he had fully completed his benevolent designs relative to the cause.

Mr. Morley's health having greatly improved, and feeling again "strong to labour," he was unexpectedly urged to take the oversight of the church and congregation assembling in Hope-street Chapel, Hull. "After considerable hesitation," he says, "I accepted the invitation. My ministry commenced there Oct. 26th, 1801, and continued till July 7th, 1850. For many years that large place of worship, capable of accommodating more than 1,700 hearers, was filled with an attentive audience. Many were awakened under the preaching of the word, while the church was filled up with lively stones, which shall adorn the temple above!" Such is the brief epitome of a very long life, nearly the whole of which was spent in the service of Jesus. It seems to form a link, connecting the present generation with the past.

Our aged friend remembered the founding of all our great institutions for enlightening and blessing the world,—the Bible, Missionary, and Tract Societies; he saw the rise and spread of Sabbath Schools throughout the land, and in distant nations. It is interesting to record that the first Sunday-school in Hull was formed by some members of his church. He outlived all his early friends, and nearly all his flock. He also survived his beloved son, the Rev. Ebenezer Morley, who died in 1862, at Brompton, in the sixty-second year of his age. This was a sore trial. He keenly felt the separation from one on whose arm he had been wont to lean, and whose hands, *he hoped*, would have closed his eyes in

death. But while the patriarch mourned and wept, he did not "refuse to be comforted." In this season of gloom he was enabled to say, "Not my will, but Thine be done." His spirit was cheered by the sweet thought. "I shall go to him: but he shall not return to me."

Residing in a seaport, Mr. Morley naturally felt concerned for the spiritual welfare of those "who go down to the sea in ships, and do business in great waters." He was the first minister in Hull who preached to seamen on board ship. Our aged friend lived to see not only the formation of the "Port of Hull Society for the Religious Instruction of Seamen," but to witness its blessed growth and increase; its Floating Chapel, its Institute, its Orphan Institution, its numerous agents labouring on the East coast, as well as in the port; and to hear of multitudes of sailor becoming the devoted servants of Christ.

His latter end was eminently peaceful. For two years he was confined to his room, and there experienced richly the consolations of that Gospel he had so often preached to others. He said, "I have not, like some, great ecstasy, but a firm trust in the atonement of Christ, and in that alone." "None but Jesus. I know in whom I have believed." "I am going home to my Father's house above." Frequently on a Sabbath morning he would say, "I had hoped to have spent a heavenly Sabbath above ere this; but the Lord's will be done!" The day before he died he exclaimed two or three times, "Come Lord Jesus, come quickly!" So gradually was the earthly tabernacle taken down, that his faculties seemed almost gone. He was nursed, as a little child, by his affectionate daughter; but when his memory for earthly things had quite failed, and when sight and hearing were almost gone, there was one name which never failed to rouse his dormant energies,—it was the name of Jesus;—one subject for which his memory retained all its tenacity to the last,—it was the precious promises of God's Word. And so gently and calmly he sleeps in Jesus. He died on Saturday afternoon, Oct. 24, 1863, aged ninety-three years.



he oldest minister in the Congregational body. On the Friday following he was interred in the Hull cemetery. His house was improved in Hope-street by his successor, the Rev. H. Law; and in Salem Chapel by

the Rev. James Sibree, who had been for so many years associated with him in the ministry of the Gospel in Hull.

"Servant of God, well done,  
The battle's fought: the victory won."

J. S.

## The Life of the Lord Jesus Christ.\*

Things surprise us as we look on oddly volumes. First, the enter-spirit of Messrs. Clark, in the production of so long a series of critical editions of the Holy Scriptures. It was a venture to undertake such a line of work, but we presume the result has justified the prudence and wisdom of the high firm. Certainly we are indebted to them for longer rows on our shelves of books supplying a critical apparatus than we have received from any other source. We venture to say many a minister and student, glad to possess a volume that it is hard work to keep abreast of, reading with the supply. And we marvel much at these learned men, who, with unparalleled diligence and patience, have contributed so much to instruct and edify. They do not leave a stone unturned, a flower unplucked, or a weed not raked up. Their industry in fields of biblical learning is very amazing for its toilsomeness. If some of them are neologians, others of them are evangelical, and taken together as the German is just as pure and true as it is to put down Colenso and Ellinger-like representatives of the English

Yet we must say, as we have said, that these learned men of every school they belong to, to whichever school they belong, are alike given to overdo the work which they apply themselves. They have much more to say than there is need or use of saying, and few in their treatises but what would have been saved from the free use of the pruning-

ing-knife—an implement which they seem to us never to use.

The only work we have space to notice is Lange's.

He is not with us so great a favourite as Stier. There is in him a lack of that fine perceptive spirit—that sort of inductive diving into the heart of a passage of Scripture which so eminently distinguishes his gifted fellow countryman. Yet he is a commentator of great value, and his homiletical hints are of service to ministers, though they must use much discrimination in the employment of such aids as he very plentifully furnishes.

The Life of Christ differs from the exposition of the gospel already published. It contains a complete critical examination of the origin, contents, and connexion of the gospels. The work runs through six volumes, of which three are already published. The first contains the Introduction, including an examination into the fundamental ideas of the gospel history, a general view of the historic records, criticism of the testimonies and the authenticity of the documents, their origin and relation to the evangelical history. Then comes a preliminary delineation of the life of Jesus. After which the author enters on his main theme. The birth and childhood of Christ close the first volume.

The second gives us the announcement and character of Christ's public ministry, with large notices of John the Baptist, and the relation in which he stood to the Messiah. The remainder is taken up with the public appearance and enthusiastic reception of the Saviour, a fact in the earlier life of our Lord not sufficiently considered and distinguished

\*The Life of the Lord Jesus Christ.  
Translated from the German of J. P. LANGE,  
vols. i. ii. iii. Edinburgh: Clark.

as it ought to be from his subsequent and final rejection.

The third volume enters upon the persecutions of his mortal enemies, and conducts us as far as the raising of Lazarus.

Into the details of the book it is impossible for us to enter.

There are two peculiarities in Lange's treatment of the Life of Jesus very noticeable, and ably touched in the preface of the editor. Lange belongs to those theologians who believe that the incarnation of Christ was required for the completion as well as the restoration of humanity. The starting point of Christian thought with them, as in the early Church, is the incarnation rather than the atonement. The atonement is not overlooked, but it is not regarded as the one end for which the incarnation took place. Apart from the speculative aspect of the question, which will deter many minds from entering on it at all, and which should lead every one who takes it up to remember that it lies outside the plain revelation of gospel facts, and can be approached only by paths of inference and probability, there is this to be noticed very clearly, that whatever might be the antecedent grounds for a Divine manifestation in man, there have come to be through the fall other and different grounds as well—that the needs of the sinner have to be added to the needs of the creature, and that whatever might have been the purpose of God had Adam remained obedient, there is a redemptive purpose now to be recognized primarily in all our studies of the gospel revelation of the incarnate Word. No doubt there are other most important and essential ends answered by the advent of Christ besides the atonement. The last must not make us unmindful of the expression of divine sympathy and of divine power, holiness and grace, in the very fact of God taking on himself our nature, and in the beautiful details of the life of Jesus. He ought not to forget that we have the heart of God opened in the words and works and ways of the living Christ. But then, on the other hand, *do not let us shut our eyes to the truth that there was a special redemptive work*

which Jesus came to achieve, and the accomplishment of which culminated in the sacrificial and propitiatory death of the Cross.

Another thing to be noticed is that, while Lange believes most firmly in the true and proper divinity of Christ, he sometimes makes the humanity too prominent. Here again we light on a one-sided tendency, now running in this direction now in that. The human in Christ, at times, with certain thinkers seems to hide his divinity, while with other thinkers his humanity is almost ignored in the contemplation of his divinity. Let us guard against error in both ways, and remember the human Jesus and the Divine Lord did not make two persons, but one, that a proper individuality and consciousness pertained to that one mysterious person as truly as to ourselves; and that never was he at any time more of God or less of man than at another. The words of the editor fully express what we have been long accustomed to believe:—"So that there are two positions which must regulate our conception of any single action of this life; first, every act in the life of Christ is a divine as well as a human act. The divine nature of Christ is not only present, as a spectator or sleeping partner of the human, but is energetic in every act. Especially is this true of some of those actions which are most conspicuously and, to some beholders, exclusively human. It is true of his dying. This is an act, it is shortly said, which God cannot perform. But what was this dying? It was the separation of the human body and soul of our Lord. And this God the Son did perform. He offered himself through the spirit. The divine nature did not die; but the dying here in question was the act of a divine person. If not, then this dying was little to us. If there was here a retirement of divinity that this human act might be performed—if there was a self depotention of the Son of God that men might work their will with the humanity, then this was not the sacrifice sufficient for our atonement. We must lay aside our natural expectation that wherever God

is, the utterance of His presence will be loud, His glory manifest, His acts appalling and stupendous. We must learn to see God stooping to lift the little children, veiling His glory in the compassionate and wistful look of a brother, that the diseased might come to the touch of His hand, and the sinner listen to His word of forgiveness; leaving the place of His glory empty, that He might follow and recover the abandoned; becoming flesh, that He might taste death for every man. On the one hand, the humanity of Christ must not be regarded as impersonal, as a thing used by God, as a collection of passive, unwilling faculties, but as fully equipped humanity—not indeed existing as a person outside of the divinity, but neither interrupted by the divinity in the free exercise of any human faculty nor prevented in any human weakness. And, on the other hand, the divinity must be regarded as complete and perfect divinity, not divested of any divine power by its union with the human nature, not at the incarnation laying aside, not emptying itself of those divine attributes which it was the very purpose of the incarnation to manifest and glorify, not in respect of any divine attribute ‘ceasing to be what He previously was’ by becoming what He previously was not.”

As may be supposed, this noble work by Lange is an effectual antidote to the work of Renan. The editor, in reference to this fact, makes the following observations on the brilliant Frenchman's essay, which are so much to the point that we cannot help quoting them.

“The work of M. Renan is open to three fatal objections. It has, first of all, no historical basis. He refuses to accept the only documents from which a life of Jesus can be derived, or he has so used them as manifestly to annul their value as historical witnesses. If in one sentence he admits their truthfulness, in the next he contradicts them. The person whom he exhibits to his readers is not the Jesus of the gospels. He has first formed his idea of a character, and then has selected from the original sources whatever might seem to corroborate

this idea, leaving altogether out of account, and without any reason assigned for the omission, whatever contradicts his idea. Now, to say nothing of the folly of so unscientific a treatment of any historical documents, or of the utter worthlessness of whatever may be produced by such a method, every one sees that the arbitrary criticism of the author has laid him open to criticism of a like kind. If it is but a matter of private judgment, what we are to receive from the gospels and what to reject, then why is M. Renan to become my teacher? He says that in the relation of such and such an event or discourse, Luke is to be preferred; Ewald and Hase both come forward with denial, and assure us that, beyond all contradiction, John is to be preferred. To this no reply is possible on the part of M. Renan. He has started without principle, and has no principle to fall back upon. He has arbitrarily judged the evangelists, and arbitrarily must himself be judged.

Then, secondly, not only is the character which he depicts baseless, so far as historical evidence goes, but it is inconsistent with itself, and therefore impossible.

“The author's method is bad, his result is worse. He has invented an historical character, and his invention does not even meet the requirements of poetry. He has been much praised as an artist, but he lacks the highest quality of an artist—truthfulness of conception. With unusual power of representation, with a cultivated faculty for reproducing past events and transporting his readers to scenes far distant, he fails in comprehension. His work is fragmentary, not a whole. Several of its parts lack nothing in artistic beauty and power, but when we endeavour to put them together, we find that they have no affinity. All that this writer lacked in order to produce a work of incalculable influence and profit to the world, was the fellowship with his subject, which would have given him the meaning and place of each event in the life, by enabling him to conceive the purpose and spirit of the whole. But, starting with his own low conception, he

has been forced to interpret certain acts of our Lord by causes wholly insufficient, and to exhibit a growth of character and progress of incident which a second-rate novelist would be ashamed of. He has represented the most pious of men as a deceiver, the most simple as ambitious, the most narrow and prejudice-fettered as the enlightener of all nations. No real character combines such contradictions; no dramatist who values his reputation represents his characters as passing through any such unnatural transitions. M. Renan's book is one more proof that we must either raise Jesus much above the level of a mere pious pure man, or sink him much below it.

Then, thirdly, this person depicted by M. Renan is unfit to serve the required purpose. This '*Vie de Jésus*' is the first book of a proposed '*Histoire des Origines du Christianisme*.' And it must occur to most readers that this figure is quite an inadequate origin of Christianity. Granting that the portrait here given us were historically correct—that the conception were consistent and truthful, yet the person represented is not that person who stands at the birth of Christianity. This is not He to whom all the ages have been looking back, and whose image all Christians have borne in their hearts. This is not the morning star. Does M. Renan answer that it is a mistake to which we have been looking back? Still it is this mistake which has made us Christians, and not the Christ of M. Renan. We descend with him to his own level, and altogether deny that the person exhibited in this volume is He who has caused and maintained our religion.

"What claim has this Galilean peasant on us? What has he done for us, that for his sake we should endure all hardness, taking up our cross daily, and following him? He has lived well, he has spoken well; but with how many besides must he share our respect? Is it because this man has lived, that through all these centuries men have humbled themselves? Is it this man they have been clothing, in clothing the naked—this man whom they have seen represented in all that needs consolation, sympathy, and help? Is it the remembrance of this man that has made life a ministry, and death a triumph? This man makes no claim on us—does not know us, and we will not own him. This person is not He who has called forth the trust of a world. This work is not that in which sinners, in the hour of their clearest vision of God have rejoiced to rest; this character is not that which has moulded all that has been best on our earth, and all that has shone bright in its darkest places. If this be the founder of Christianity, then we must look for Christians among the sceptical and the Deists—among the careless and profane; and we must seek that better religion which men (at their own instance, forsooth) have developed and which has been the real belief and hope of Christendom by some other name. If this be the founder of Christianity, and if Christianity be the right belief, then all religion must cease from the earth; for not only is this character unfit to sustain Christianity, but it is unfit to sustain any religion—it wants the bond."

## The Rise and Progress of Religion in England.

THE author, quoting from Mr. Gladstone, observes that revealed religion derives its strength from the fact that it not merely presents to us a body of abstract truths, but carries with it the

executory powers necessary to procure their acceptance—the vital influences without which we cannot receive, digest and assimilate those truths—its object is to have the working of this power in the lives of good men. So far the book, on a small scale, resembles Milner's Church History, only it introduces a greater

\* "The Rise and Progress of Religion in England." By S. R. PARRISON. London: Jackson, Walford, and Hodder.

f spiritual development and  
 on to the close of the last cen-  
 is carefully prepared, and  
 ot pretending to any great  
 of research, yet in some parts  
 ritan period especially—the  
 kes his acquaintance with the  
 sources of information. The  
 ns of the writer for puritanism  
 onformity are not concealed,

but a rich tone of catholic feeling flows  
 through every page. The style is unam-  
 bitious, but always readable and plea-  
 sant, and from beginning to end one is  
 led on by the charm of spiritual narra-  
 tives related with simplicity and ease.  
 We gave two extracts in a former num-  
 ber, and to them we refer as specimens  
 of the interesting historical notices of  
 which the work is composed.

## Brief Notices of Books.

*Pilgrim's Progress.* Pub-  
 by the Book Society.

liarity of this edition is the  
 of the type. We happened to  
 in connexion with a miniature  
 ublished by Nisbet for three-  
 e bold print of the one pre-  
 startling contrast to the tiny  
 the other. The young can  
 ith the cheap one, while the  
 lear and sharp; but the older  
 to the five shilling edition as  
 while it promises us a rich  
 our eyes are dim, or when,  
 ed, we shall crave such com-  
 t to the Bible, only "Pilgrim's  
 gives.

*Compassion; or, Jesus Shewing*  
 By J. CULROM, M.A. (Nisbet.)  
*Family of God.* By the Rev. E.  
 RT. (Hamilton.)

*Practical Casket; or, Daily Bible*  
*lections.* By J. E. GOSSNER.  
 ted from the German. (Shaw.)  
 ks are of the Evangelical type  
 . Written in a plain, serious,  
 train, not calling for criticism.

*Life of the Wesleys.* A Bio-  
 By the Rev. JOHN KIRK.  
 1: Tresidder.)

read this volume with special  
 nd beg to present the author  
 est thanks for so pleasant an  
 o our biographical literature.  
 al of fresh light is thrown on  
 y family; and the character of  
 he wife of the Epworth Rector,  
 in glowing colours, yet with a  
 ting hand. Our views of Samuel  
 on the whole, would not be  
 urable as those of Mr. Kirk;

but we are prepared to do quite as much  
 honour as he is to the noble-hearted  
 woman, who, for the sake of her hus-  
 band and children, bore such heavy  
 burdens of domestic care. Let poor  
 ministers and their wives by all means  
 read this touching record.

*The Story of Carey, Marshman, and*  
*Ward, the Serampore Missionaries.*  
 By JOHN CLARK MARSHMAN. Popu-  
 lar Edition. (London: Strahan.)

We received this book in its larger form  
 some time ago. It is here abridged, with  
 those parts omitted which had relation  
 to an old controversy now happily for-  
 gotten. The vindication of Marshman  
 was ample and satisfactory. It needs  
 not to be repeated. Here, then, we have  
 only what is of permanent interest; and  
 as a manly Christian telling of a good  
 story, we recommend the book with  
 much pleasure.

*The Earnest Missionary.* A Memoir  
 of the Rev. Horatio Pearse, late  
 General Superintendent of the Wes-  
 leyan Missions in the Port Natal  
 District, South-Eastern Africa. By  
 the Rev. THORNLEY SMITH. (Lon-  
 don: Hamilton.)

We cordially recommend this book to  
 all who care to read the story of a good  
 and useful missionary life, told in a  
 very simple and straightforward manner.  
 There is nothing brilliant or startling  
 in the memoir, nor was there any quality  
 of this kind in him who is its subject.  
 We find just a clear, pleasing, and in-  
 structive picture of what Wesleyan mis-  
 sionaries have done in a portion of South-  
 Eastern Africa, and of the character and  
 work of one who seems to have been  
 among the most single-hearted and suc-  
 cessful of their number.

*Fruits from Canaan.* Bought by JOHN RUDALL. (London: Nisbet.)

*Golden Words.* (Oxford and London: J. H. Parker.)

These are both collections of extracts, the first chiefly from Puritan authors, oddly put together, for the most part, without intimation of the writers from whom they come. The second is well arranged, the names of the authors given, and a short sketch of each prefixed.

*St. Paul the Apostle.* A Biblical Portrait, and a Mirror of the wonderful Grace of God. By W. F. BESSER, D.D. Translated by Frederic Bultmann, with an Introductory Notice, by Dr. Howson. (London: Nisbet.)

Dr. Howson believes this book will be found full of useful suggestions to those whose duty it is to teach others, as well as eminently adapted to build up unlearned believers in their most holy faith. Thus the volume receives the stamp of approbation for general usefulness from no mean authority. We would merely add that the author holds the Lutheran doctrine of justification of faith most firmly, but he also strongly holds the doctrine of sacramental efficacy. He is no Rationalist, but he is a High Churchman.

The Rev. E. Conder's *Sunday School Teachers' Commentary* we beg to recommend to the notice of our readers, leaving him, through the following extract, to explain his purpose; we have no doubt he will ably fulfil it.

"This Commentary on the Gospels has a twofold object: to explain and illustrate the text, and to furnish materials for teaching. The readers for whom it is specially (though not exclusively) written—Sunday School Teachers—comprise persons of the most widely diverse attainments. For those who have few or no other books of reference, and scanty leisure for study, this Commentary is meant to be complete in itself; aiming, as far as the nature of the case and the writer's ability allow, to put them in possession of all that is requisite for an intelligent study of these precious and marvellous portions of God's word—excepting what only maps and pictures can supply. For those who have time and means for further study, I have sought to indicate by references, the sources from which the best additional information may be gained, with least waste of time. As regards both classes of readers, I have sought not to supersede, but to encourage, the exercise of their own

judgment; believing that the office of the teacher (whether in the press, from the pulpit, in the school, or in the family) is not to cram the mind with other men's thoughts and but to help it to think wisely, independently. Therefore I have, as far as brevity would suffer, stated opinions, but their grounds; and endeavoured fairly to state opposing views when worthy of notice. The aim of stimulating the reader to search the Bible for himself, will, I hope, be furthered by the manner in which the references are given, not by quotation, but simply by chapter and verse. However, it was matter not of choice, but of necessity; for to quote in full would have swelled the book to an enormous bulk. The references are very judiciously selected, with the view of making the Commentary a commentary on itself.

"Readers of the Greek Testament will perceive that, under the form of a commentary on our authorized English translation, this is in fact a close copy of the original, including, therefore, a revised translation. At the same time, it carefully avoids everything which would not be fairly expected to be in a translation to any well-taught English reader. On this account, I make no apology for writing the few Hebrew or Greek words which now and then occur, in their original letters. At the same time, I do so without hope that many persons, other than those with small libraries and scanty leisure, will find this Commentary helpful in their study of the original. It was a great reward and joy to me, if it should be the means of encouraging some to resume the study of the Greek Testament, too often neglected and laid aside by others to commence it. The advantages to a teacher of Scripture, of a knowledge of the original, are manifest to need insisting on. To him it is he fitted to become a commentator on himself.

"The peculiar plan of this Commentary originated in a series of Sunday School lessons, carried on through a considerable number of years, forming a part of uniform teaching, and regular examination of the classes. The publication of a '*Sunday School Commentary on the First Three Gospels*' was commenced several years ago in the '*Congregational Pulpit*,' but circumstances prevented the publication of more than a few numbers in that plan than adopted was that of



the First Three Gospels; the which appeared the most suitable chosen in any given section, as the teaching and comment, and the so carefully compared with it. It is open to such serious practical objections, that in the present Committee it has been abandoned in favour of continuous comment on the Gospels, its own completeness. But the idea has been so far retained, the commencement of each chapter-parallel passages in the other are indicated, and additions or disagreements are carefully noted. Additional illustrative matter, biblical, historical, controversial, being not merely on the passage cited, but on others, or touching which could not be passed by, which seldom require notice in the course of Sunday School teaching, the original plan scattered through the commentary, being printed in small between brackets. This is now brought together, in the form of 'additions,' at the end of each chapter. Regarding the work as the basis of Sunday School teaching, it is supposed that, to ten verses, or thereabout, is sufficient matter for a single lesson; each of the brief paragraphs has the heading 'Hints for Teachers' suggest to the teacher a defining-point and centre for his lesson at a single meeting of the class, and aim to give the lesson a distinct bearing. The scholars should, therefore, turn to the passages of Scripture indicated, and be encouraged to find their own ones.

"Since the first sheet went to press, my attention has been called to the work of Professor Jacobus, reprinted in England after a wide circulation in America. From such examination as I have been able to give, it seems well fitted to answer some of the ends I have proposed to myself in the following pages. Still, the plan of the two works, and the principles on which they are written, are so distinct, that I am encouraged to think that the American professor's work by no means supersedes native industry in the same inexhaustible field.

"The virtues of a Commentary are accuracy, clearness, faithfulness, and brevity. How far these are attained, others must judge. I can only say, I have laboured to attain them with my best diligence. If there are any who suppose that a work for Sunday School Teachers must be 'popular,' in the evil sense of that word,—slight and superficial; I beg leave to express my utter dissent from any such opinion. My firm conviction is, that all true and valuable thought, however deep or lofty, on moral, religious, and spiritual subjects, may be expressed in plain popular language. With subjects involving scientific or technical knowledge, a different rule applies; scientific and technical terms being really the *plainest*, to those familiar with them. But in religious teaching, obscurity arises, not from wealth of thought, but from poverty of speech. The highest and deepest of all teaching, which our most laborious study and learned research can never exhaust, is His of whom it is written that 'the common people heard Him gladly.'"

## The Thirty-Fourth Annual Assembly of Congregational Union of England and Wales.

A preliminary meeting of members was held on Monday evening, May 9th, at the Congregational Library. Enoch Mellor, M.A., the chairman of 1863—1864, presided on the occasion. The Rev. Dr. George Smith, of Exeter, presented a list of subjects for consideration of the assembly on the following day, which, after various amendments and additions, was approved.

The assembly met on Tuesday, May 10th, at 3.30 A.M., in the Poultry Chapel. Mr. Henry Allon was elected chairman for 1864—1865, instead of

the Rev. Joshua C. Harrison, who was obliged to decline the office for the present year, in consequence of indisposition. After devotions, the Secretary read the Annual Report. The Chairman then read his address, entitled "The Christ, the Book, and the Church," designed to meet the stirring controversies of the times.—A resolution of general approval and of desire for publication was moved by the retiring chairman, the Rev. Enoch Mellor, M.A., and seconded by the Rev. Thomas Binney, which, after a desultory discussion on collateral topics, carried on by Revs. N. Hall, Dr. Vaughan,

R. Bruce, J. G. Rogers, Dr. Halley, S. McAll, H. M. Gunn, and Mr. Morley, was carried unanimously, and the meeting adjourned.—The dinner was served at the Bridge House Hotel, on Tuesday and on Friday. On both occasions part of the National Anthem was sung, and numerous speeches were delivered.

Friday, May 13, 1864.—The assembly met again at the Poultry Chapel. After devotion, various official resolutions respecting the place of the autumnal meeting at Hull, the chairman for 1865—Rev. D. Thomas, B.A., Bristol—the order of Meetings in future, and terms and condition of membership, were carried. The Rev. George Fisch, of Paris, and the Rev. J. Sewell, of Londonderry, were introduced to the assembly, and addressed the meeting briefly.—The Rev. Alexander Thomson, M.A., of Manchester, was then called upon to read his essay on the “History and Character of Calvin as a Theologian.” This was done in brief, and was heard with deep interest by the assembly. A resolution of approval was moved by the Rev. Dr. Halley, and seconded by the Rev. Francis Watts, and

was carried unanimously.—Mr. S. was requested to speak on the *Social Claims of our Country on the Ministry and Laity of the denomination*, with the discussion, occupied the remaining portion of the time allotted for service. The assembly was adjourned till Oct. 17, 1864, when it will meet again.

On Saturday morning the Rev. H. Allon, and his friends at Union Chapel, Islington, gave a sumptuous breakfast in the lecture-room. The room was tastefully decorated for the occasion. The ladies of the congregation, ministers and gentlemen were present. Twelve speeches were delivered in the hour allotted. The company then journeyed to the chapel, where there was a considerable congregation assembled to share in the “season of song in the house of the Lord.” The meeting broke up about half-past one o’clock, thankful for the enjoyment, and hallowed a re-union. It is desirable that the public breakfasts and its joyous sequences, may become a permanent institution of the Union.

## Diary of the Churches.

THE usual May Meeting of the Trustees of the EVANGELICAL MAGAZINE, held at the Guildhall Coffee House, after the missionary sermon at Surrey on Wednesday, May 11th. The Rev. S. B. Bergne, the Treasurer, presided. Revs. J. Alexander, H. Allon, T. W. Aveling, R. Brindley, H. F. Burder, G. D. Cullen, M.A., R. W. Dale, M.A., A. M. Henderson, T. James, W. J. B.A., E. Mannering, J. G. Miall, I. V. Mummery, F.R.A.S., A. Raleigh, G. D.D., W. M. Statham, J. Stoughton, S. Thodey, &c., were present.

The Treasurer gave a very favourable Report respecting the *Magazine Fund*, stating that, in consequence of the liberal response to the Appeal for Sacred Collections made last year, the Trustees were able to add ten widows to the list of grantees.

As a large number of widows are still anxiously waiting for their turn to be placed on the list, a strong hope was expressed that the churches generally would give the whole or part of a sacramental collection to this desirable object during the summer months.

April 5.—Irish Congregational Union. The annual meetings of this association were held in Dublin. The Revs. Dr. Ferguson, W. Tarbotton, G. Lilly, N. Shepherd, R. Sewell, Dr. Urwick, J. Sugden, J. Bain, P. Firman, J. G. Manby, and other brethren conducted the engagements.

April 6.—Wilts and East Somerset Association. The spring meetings of this union were held at Salisbury. The Rev. N. Hall, LL.B., with the Revs. Messrs. Mann, Wilson, Hind, Pilgrim,

Dyer, S. Morley, Esq., and others conducted the business of the session.

April 10.—Bermondsey. Special services were held to form a class at Alfred-street Hall, the Revs. R. McAuslane and J. Sinclair presided at the occasion.

April 13.—Norfolk Association. Jubilee services in connexion with the union were held in the Old House, the Rev. J. Stoughton preached the sermon. The Revs. J. A. R. G. Williams, E. B. Hick

lborne, W. Tritton, W. Grigsby, J. Allett, and others took part in the engagements.

April 13. — Cumberland Association. The half-yearly meetings of this association took place at Carlisle. The Revs. J. Hall, G. Steward, W. A. Wrigley, G. Rogers, W. Brewis, J. H. Wilson, F. Place, H. Perfect, J. B. French, Messrs. Morley, Salkeld, and Armitage assisted in the engagements.

— Isle of Man. The ordination of the Rev. A. Thompson, B.A., took place in Athol-street Chapel, Douglas. The Revs. E. Mellor, M.A., Professor Barker, G. Kidd, J. Cleland, J. Albot, T. T. Dilks, and Mr. Pater assisted in the engagements.

— Northampton. The Rev. J. Parsons preached in New College-street Chapel, in connexion with the opening of New Sunday Schools belonging to King-street Chapel. The cost amounts to £1,192.

April 16. — Newnham, Gloucestershire. The new chapel here was opened, when sermons were preached by the Rev. A. M. Brown, LL.D., and the Rev. N. Hall, LL.B. Amongst the ministers present, and who took part in the services, were the Revs. T. Haynes, W. Lewis, V. Rhead, J. Clarke, R. Stevens, M.A., J. Andrews, and A. A. Ramsey. On the following Sunday the services were continued, when sermons were preached by Rev. E. J. Hartland.

April 17. — East Retford. Services were held on this and the following day to celebrate the extinction of the debt. The Revs. M. Hill, A. Guthrie, J. Wesson, A. Clark, J. Matheson, B.A., J. Wilson, and T. Herbert, and W. Elliott, Esq., addressed the audiences.

April 18. — Kidderminster. The opening of the new schools in connexion with the Old Meeting was celebrated. The Revs. W. H. Hines, J. Tuck, H. Leach, T. Fisk, T. W. Tozer, and J. Marsden spoke on the occasion.

— South Staffordshire Association. The fiftieth annual meetings of this union were held at Handsworth. The Revs. W. J. Bain, J. Wolfendale, R. Ann, J. Hammond, T. G. Horton, and R. D. Wilson conducted the proceedings.

— Pimlico. A meeting was held to recognize the Rev. W. H. Jellie, of Hackney College, as pastor of Buckingham Chapel. Many of the neighbouring ministers were present, as well as the students of Hackney College.

April 19. — Dorset Association. The annual meetings of this association were held in Bridport. Revs. Dr. Vaughan, R. S. Ashton, B.A., J. H. Wilson, J. Rogers, and S. Morley, Esq., assisted in the various engagements.

— South Devon Congregational Union. The meetings of this union took place, on this and the following day, at Plymouth. The Revs. F. F. Thomas, E. Hipwood, C. Wilson, M.A., M. Paull, H. Cross, C. B. Symes, E. Jones, J. N. Charlton, A. Rooker, Esq., and others assisting in the engagements.

— Portsmouth. The ordination of the Rev. E. Dothie, B.A., of New College, as pastor of Highbury Chapel, took place. The Revs. R. Halley, D.D., T. Adkins, J. H. Hinton, S. Martin, and J. Griffin conducted the services.

— Barking, Essex. The new chapel for the church under the pastoral care of the Rev. J. Smedmore, was opened, the Revs. T. Binney and T. Jones preaching the sermons. On the following Sunday the Revs. J. Kennedy, M.A., and Professor Newth, M.A., occupied the pulpit. The entire cost of the building is £1,800.

— Axmouth, Devon. The foundation-stone of a new chapel was laid in this village by H. O. Wills, Esq.

April 20. — Hants Congregational Union. The meetings of this association were held at Gosport. The Revs. C. F. Moss, Dr. Ferguson, J. E. Tunner, T. Adkins, Mr. W. G. Lankester, W. Tice and G. O. Aldridge, Esqs., assisted in the engagements.

— Suffolk Congregational Union. This union held its annual meetings in Beccles. The Rev. C. S. Carey, E. Jones, J. Flower, S. W. Rix, the Mayor, and E. Grimwade, Esq., took part in the engagements.

— Paddock, Huddersfield. A testimonial was presented to the Rev. W. H. Dickenson and Mrs. Dickenson, on their leaving for another sphere of labour. It consisted of two purses of gold and a silver tea and coffee service.

April 21. — Northam, Hants. A recognition service in connexion with the settlement of the Rev. G. W. E. Gregg was held. The Revs. S. March, J. Woodwark, H. H. Carlisle, T. Adkins, S. Knell, and J. Collins took part on the occasion.

— Huddersfield, Dogley-lane. The Rev. F. E. Henson, of Rotherham College, was ordained pastor of this church. The Revs. R. Bruce, M.A., S. Oddie

R. Skinner, F. J. Falding, D.D., and G. W. Conder engaged in the various services.

April 21.—Chumleigh, Devon. The ordination of the Rev. J. Woolgar took place; the Revs. W. J. Andrews, G. T. Coster, J. Pinn, R. Hamilton, and J. Smith taking part in the service.

April 24.—Eccleshill. A series of services were held to celebrate the extinction of the debt. The various engagements were conducted by the Revs. Dr. Fraser, W. R. Campbell, E. Mellor, M.A., J. G. Miall, W. Kingsland, W. Harris, Messrs. Crossley, Baines, and other gentlemen.

— Bredbury, near Stockport. A chapel, recently purchased from the Wesleyans, was re-opened for Divine worship, when sermons were preached by the Revs. J. T. Woodhouse and J. Wilson.

April 25.—Dowlais, Wales. An address, with a purse of 100 sovereigns, was presented to the Rev. J. Hughes on the completion of thirty years' ministerial labour.

April 26.—Bristol and Gloucestershire Union. The annual meetings of this union took place at Cheltenham on this and the following day. The Revs. Dr. Brown, W. R. Thomas, E. J. Hartland, S. Hebditch, S. Luke, J. Morgan, T. Davies, H. O. Wills, and H. Cossham, Esqs., taking part.

April 27.—North Riding Association. This association held its annual meetings at York. The Revs. R. Baggall, J. C. Potter, H. Howard, E. U. Clarke, B.A., J. Parsons, T. Yeo, J. Crossley, Esq., and others took part in the proceedings.

April 28.—Forest Hill. The Queen's-road Chapel was opened for public worship, the Revs. A. Raleigh and H. Allon preaching on the occasion.

April 30.—Adlington, Lancashire. The foundation-stone of a new chapel was laid by A. Haworth, Esq. The cost will be about £1,500.

May 3.—Herefordshire Association. The annual meeting of this association was held at Eynbrook, the Rev. J. P. Jones preaching the sermon, and the Rev. J. O. Hill presiding over the meeting for business.

— Leeds. A meeting was held, in connexion with Belgrave Chapel, to take leave of the Rev. G. W. Conder. A testimonial from the church and congregation was presented to him by Mr. Burkill, consisting of a timepiece, and a purse of £270. A silver tea service was presented to Mrs. Conder by the ladies of the congregation.

May 3.—Leeds. The Rev. G. F. Scott, B.A., of Spring Hill College, was ordained missionary to the South Seas. The Revs. H. Simon, G. Gill, G. B. Scott, Professor Barker, G. W. Conder, and W. Thomas took part in the service.

— Worcestershire Association. The annual meeting of this association took place in North Malvern Chapel; about thirty ministers and delegates being present.

May 4.—Portland. A meeting took place in the new church here to welcome the Rev. T. G. Beveridge, as the pastor; when addresses were delivered by the Revs. H. Smith, R. S. Ashton, B.A., W. Lewis, J. Rought, J. Bryant, W. Beer, N. Kelyanack, and T. Lissona.

May 5.—Finchley. The Rev. S. W. McAll, late of Macclesfield, was recognized pastor of the church here. The Revs. C. R. Howell, J. Viney, S. McAll, J. S. Wardlaw, M.A., J. Corbin, and W. L. Brown, M.A., conducted the service.

— Newmarket. The new chapel erected here, on the site and with the materials of Charles the Second's palace, was opened; when the Revs. N. Hall, LL.B., and W. Cuthbertson preached. E. Ball, Esq., presided over a public meeting, held in the evening, when the Revs. W. Robinson, J. De Kewer Williams, T. Anthony, E. G. Cecil, and M. Prentice, Esq., addressed the audience.

— Glasgow. The foundation-stone of the chapel for the congregation under the pastorate of the Rev. W. Pulsford, was laid by H. Watt, Esq., the Rev. Dr. Alexander and others taking part in the service. The building is to cost £7,000, and it is expected that it will be opened free of debt.

— Gorranhaven, Cornwall. A new chapel was this day opened, the Rev. G. Orme preaching on the occasion. E. Moore, Esq., presided over a meeting in the evening, the Rev. Mr. Young, Mr. Duncalf, and others taking part in the proceedings.

May 10.—Derby. A meeting was held in connexion with Victoria-street church, to take leave of the Rev. H. Tarrant, when a purse of sixty guineas was presented to him. The Revs. J. Walker, W. Jones, J. Baxendall, and others attended on the occasion.

— Brigg, Lincolnshire. The first stone of the new school and class rooms, to commemorate the jubilee of the chapel, was laid by A. M. Serjeant, Esq. The Rev. A. L. Mitchell, the pastor, presided, and the Rev. J. Rowe offered prayer.

-Anerley. A purse of sovereigns was presented to the Rev. W. H. the people of his charge, as an of their affectionate esteem. A likeness was at the same time presented to Mrs. Smith.

-Lower Clapton. The new edifice for the use of the church was opened for Divine worship.

T. Binney and S. Martin, morning and evening, and S. G. presided at the meeting during the interval. The total cost £5,000, most of which has been defrayed. The services were continued on Sunday and Thursday by J. Aveling, R. Vaughan, D.D., and L.L.B.

### STORAL NOTICES.

#### CALLS ACCEPTED.

J. Brown, B.A., of Mansfield, accepted the invitation of the church at Bunyan Meeting, Bedford, and with the Rev. J. Jukes.

A. D. Philips, of Hackney, accepted the call of the church at Coggeshall, Essex.

A. Mines, B.A., of Nottingham, accepted the call of the church, Heckmondwike.

W. W. Jubb, of the College, accepted the call of the church at Ilkeston.

The Rev. W. Major, of Colyton, Devon, accepted the call of the church at Stoke Goldington, Bucks.

The Rev. J. Ault, late of Southminster, accepted the call of the church, Long Buckby, Northampton.

The Rev. G. Bulmer, that of the church, Witney, Oxfordshire.

The Rev. A. Wilson, B.A., of Springhill College, that of the church at Stockport.

The Rev. F. Sweet, of New College, that of the church, Romford, Essex.

The Rev. J. Brierley, of Mixenden, Halifax, that of the church at Ayton, Yorkshire.

The Rev. G. E. Singleton, of Chesham College, that of the church, Hatfield Heath, Essex.

The Rev. E. Corbold, late of St. Petersburg, that of Windsor-lane Chapel, Knaresborough.

#### RESIGNATIONS.

The Rev. C. Berry has resigned the oversight of the church, Hatfield Heath, after an honoured pastorate of fifty-three years.

The Rev. D. Anthony, B.A., that of Zion Chapel, Frome, through failure of health.

The Rev. H. Thomas, B.A., that of the church at West Hartlepool, through ill health.

The Rev. C. J. Willis, that of the church, Ilminster, Somerset.

## tribute to the Memory of the late Rev. Dr. Frederick Monod, of Paris.

Well-known and highly-esteemed Dr. Monod, after long and severe suffering, died on the 30th December, 1863, leaving a widow and four sons without the means of making provision for themselves, save in commending them to the Father of the fatherless, and of the widow.

Dr. Monod received his earliest impression of Divine truth through the language, from the lips of our countryman, Robert Haldane, together with the late C. Rieu, who, in his dereliction, he acted as interpreter of a class in Geneva, in 1817.

Dr. Monod was the eldest of twelve brothers, every one of whom became, in due season, partakers of that grace which he received through Mr. Hal-

Les Adieux d'Adolph Monod forcibly remind us, that one of them has preceded his brother Frederick to glory.

The facts of Mrs. Frederick Monod being an Englishwoman, and that four of the sons, like their father, embraced the truth through the English language, strengthen the bonds which unite British Christians to this family.

The noble stand which Frederick Monod made for the truth in France, and the sacrifices with which he sealed his testimony, require no comment from us.

We esteem it a privilege, through this appeal, to afford the opportunity of contributing towards a purse, which, we trust, will not be unacceptable to the widow, with whom we have had no communication on the subject. Christians in England will thus share with their



brethren in France in a token of sympathy towards the family of one who sacrificed so much for the single object of advancing the work of the Lord.

Subscriptions will be thankfully received by

ALEXANDER HALDANE,  
ROBERT BAXTER,  
WILBRAHAM TAYLOR,

1, Robert-street, Adelphi, London.

An account has also been opened by Messrs. Ransom and Co., No. 1, Pall Mall East, for the

FREDERICK MONOD TESTIMONY.

A lady who suggested there should be a subscription offers £50, if £100 is collected.

Robert Baxter, Esq. . £20

Henry C. Nisbet, Esq. 5

Alexander Haldane, Esq. 5

## Letter-Box.

Clapham, May 6th, 1864.

DEAR SIR,—Your publishers have unwittingly admitted into the "advertisements" of the EVANGELICAL MAGAZINE, one respecting my church office-bearers and myself, which, to say the least of it, contains a most slanderous innuendo. That advertisement refers to "charges against" me, &c., by one who designates himself the "ex-treasurer" of my congregation in Clapham. This said "Andrew Dunn" is by birth an Irishman, and by persuasion a Baptist, though a member of our Presbyterian church. How he got into our communion I cannot say, but I am sure you will do me the simple act of justice by allowing me a corner in the Magazine to state (for the satisfaction also of many of my friends who are your readers) that the affair had no connexion whatever either with morals or with money. It was simply this: *After* I had yielded to strong solicitations, on this individual's part especially, and surrendered my noble, and I may add lucrative position in Glasgow, and *before* I was inducted into the Clapham Presbyterian Church, this "Andrew Dunn" had the cruelty and impertinence to propose to me that I should become a "teetotaller," and work the infant church upon teetotal principles. He had never whispered such a thing before my acceptance of the call to Clapham. He had never breathed it to any one of the office-bearers of the church; and when I declined his proposals, he threatened to leave the church and go to Surrey Chapel, thinking, doubtless, that under the influence of terror, he should compel me to consent. He carried his threatening into execution; and four months thereafter, to the surprise of all, he appeared at the bar of our London Presbytery with a "complaint" that my office-bearers and myself had done him some injury in not yielding to his unconstitutional demands. The Presbytery heard him *ad finem*, and unani-

mously decided against him. He then appealed to the Synod, which met in Edinburgh just a year ago. I was again heard *in full*, and that by a large committee, which contained some of the most devoted teetotallers of the church, who unanimously came to the following finding:—"On hearing the whole case, and considering the evidence tendered by the appellant and the other parties, the committee, while it does not impeach Mr. Dunn's motives, find that he has all along laboured under a grievous error and misconception of Dr. Macfarlane's conduct, position, and duties, find that Dr. Macfarlane has behaved in the whole matter under difficulties with great forbearance, *approprate conduct*, and sympathize with him in his difficult position in which he was placed, and for the same reasons find that there is no just cause of complaint against the session and managers of Clapham congregation. Therefore, and in view of the whole matter of new finding in the decision of the Presbytery of Glasgow, under review as regards both parties. Farther, the committee recommend that the Presbytery of London be intreated to grant Mr. Dunn a regular certificate of disjunction from Clapham congregation at this date." *The whole* Synod adopted this finding, and decided accordingly.

This is the second pamphlet which my persecutor has published on this subject, and not one word of either have I read. Conscious of perfect integrity, I have ever allowed him to hold his way without let or hindrance. Much, however, I have felt it my duty to write simply to relieve the minds of friends who have been greatly startled by the slanderous insinuations artfully made in the "advertisement" of the pamphlet.

I am, yours truly,

JOHN MACFARLANE



THE  
Missionary Magazine  
AND  
CHRONICLE.

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ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.

SEVENTIETH GENERAL MEETING.

At the completion of the Seventh Decade of the Society's history, we must be forcibly impressed by the wonderful changes that have transpired since it commenced its labours. At the close of the last century, the young Enterprise was yet in its infancy, and the few devoted men whose vocation led them to go forth to the heathen were met by the taunts and reproaches of an unbelieving world, and, in too many instances, by the faint and unpathizing commendations of professed Christians. But *now* the reverse of things is happily reversed; governments have become friendly to the cause of Missions; sceptics have been confounded by the spectacle of numerous men converted and civilized by means of the Gospel; and the Churches, aroused from their lethargy, have sent forth from their midst hundreds of the messengers of mercy to heathen lands. And, while imparting light and life to the souls of others, these Churches have been abundantly compensated by the showers of blessing that have descended upon them as a fair heritage.

The record of the Society's operations during the past year in India, in Madagascar, and in other parts of the heathen world, as detailed in the following pages, cannot fail to interest and gratify every thoughtful and devout reader. The various meetings and services peculiar to our time-festival have been very numerous and attended, and on no former occasion have the friends and supporters of the Society evinced a more lively and diligent interest in the cause of Missions, or a deeper sense of their duty to help it forward by their prayers, their efforts, and their contri-

## MONDAY, MAY, 9th.

*Mission House, Blomfield Street.*—An early Morning Prayer Meeting was held, specially to implore the Divine blessing on the several Services of the Anniversary.

*W Leigh House Chapel.*—Service for the Juvenile Friends of the Society. Rev. G. W. CLAPHAM, of Preston, commenced with reading and prayer. Rev. WM. ARTHUR, M.A., one of the Secretaries of the Wesleyan Missionary Society, preached from Isaiah lxi. 1 first clause. Rev. U. R. THOMAS, of Bristol, concluded.

## TUESDAY, MAY, 10th.

*Aldersgate Street Welsh Chapel.*—A Sermon was preached in the Welsh language, by the Rev. WM. REES, of Liverpool.

## WEDNESDAY, MAY, 11th.

*Surrey Chapel.*—After the usual Liturgical Service, which was read by Rev. NEWELL HALL, LL.B., prayer was offered by Rev. PATRICK THOMSON, M.A., of Manchester. Rev. R. W. DALE, M.A., of Birmingham, preached from 1 Tim. iv. 10. Rev. ROBERT SEWELL, of Londonderry, offered the concluding prayer.

*Tabernacle.*—Rev. D. HEWITT, of Exeter, read the Scriptures and prayed. Rev. JAMES PARSONS, of York, preached from Acts xv. 26. The service was concluded by Rev. W. ROSE, of Bristol.

## FRIDAY, MAY 13th.

## SACRAMENTAL SERVICES.

*Craven Hill Chapel.*—Rev. JAMES STRATTEN presided. Addresses, prayers, &c., by the Revs. SAMUEL MINTON, M.A., WM. GUEST, J. A. SPURGEON and A. McMICHAEL.

*Stepney Meeting.*—Rev. JOHN KENNEDY, M.A., presided. Addresses, prayers, &c., by the Revs. S. GOODALL, R. BALGARNIE, A. NOBLE, G. S. INGRAM, W. DORRIS, J. BOWREY, H. HARPER, T. R. TEMPLE, JOHN THOMAS, JAMES CHEW, W. BEVAN, and E. SCHNADHORST.

*Craven Chapel.*—Rev. A. THOMSON, M.A., presided. Addresses, prayers, &c., by the Revs. R. BRUCE, G. GILL, and J. W. GOUCHER.

*Falcon Square Chapel.*—Rev. JAMES PARSONS presided. Addresses, prayers, &c., by the Revs. G. L. HERMAN, W. H. HILL, and J. BOYLE.

*Union Chapel, Islington.*—Rev. A. M. HENDERSON presided. Addresses, prayers, &c., by the Revs. H. OLLARD, J. B. FIGGIS, B.A., W. K. LEA, A. H. NEW, and H. ALLOM.

*Kingsland Chapel.*—Rev. J. JEFFERSON presided. Addresses, prayers, &c., by the Revs. S. J. HILL, JOHN SIBREE, A. KING, J. V. MUMMERY, C. DUKES, M.A., M. HAYNES and T. AVELING.

*Hanover Chapel, Peckham.*—Rev. R. VAUGHAN, D.D., presided. Addresses, prayers, &c., by the Revs. D. NIMMO, J. H. HITCHENS, J. FRAME, G. HALL, B.A., J. HAINES, E. BEWLAY, D. A. HERSHELL, and R. W. BETTS.

*Trevor Chapel, Brompton.*—Rev. R. FERGUSON, LL.D., presided. Addresses, prayers, &c., by the Revs. D. HEWITT, J. B. THOMSON, M.A., JAMES KENNEDY, M.A., J. BIGWOOD, R. MACBETH, E. HASSAN, and W. M. STATHAM.

*Greenwich Road Chapel.*—Rev. JAMES ROWLAND presided. Addresses, prayers, &c., by the Revs. G. GOGERLEY, J. BEARLEY, J. RUSSELL, H. BAKER, and W. R. NOLAN.

*Eccleston Square Chapel.*—Rev. J. S. PEARSELL presided. Addresses, prayers, &c., by the Revs. S. MARTIN, W. FAIRBROTHER, J. S. WARDLAW, M.A., J. SPURGEON, B. PRICE, W. JELLIE, I. W. TAPPER, and J. REDFORD.

*Bedford Chapel.*—Rev. THOMAS JONES presided. Addresses, prayers, &c., by the Revs. C. CAMPBELL, R. SEWELL, E. WHITE, J. NUNN, E. S. PROUT, M.A., and W. GILL.

*New Tabernacle Chapel.*—Rev. J. GLENDENNING presided. Addresses, prayers, &c., by the Revs. T. MANN, D. JONES, W. GRIGSBY, and JAMES DRIGHTON.

Anniversary Meeting of the London Missionary Society was held on Thursday, at Exeter Hall, which was densely crowded throughout. The Chair was taken by the Right Hon. Lord Ebury. On the platform were Hon. A. Kinnaird, Francis Crossley, Bart., M.P., E. Baines, Esq., M.P., G. Hadfield, Esq., M.P.; from the Government of Madagascar; the Revs. J. B. Owen, M.A., Dr. Ferri Smith, T. Jones, J. Makepeace, J. Parsons, E. Mellor, M.A., James Kennedy, John Hall, LL.B., H. R. Reynolds, M.A., R. W. Dale, M.A., H. Allon, A. M.A., P. Thomson, M.A., E. Mannering, G. Hall, B.A., W. Knibb Lea, C. S. Wardlaw, M.A., J. Alexander, Dr. Brown. D. Thomas, B.A., R. Balgarnie, J. G. Rogers, B.A., J. Glendenning, G.W. Conder, E. R. Conder, M.A., &c., &c.; Samuel Morley, H. Wright, Eusebius Smith, J. K. Welch, W. D. Wills, G. F. White, W. Spicer, H. Spicer, W. H. Warton, C. E. Mudie, Isaac Perry, T. Spalding, J. C. Jupe, &c., &c.

Proceedings were opened by the singing of Bishop Heber's hymn, "From Green-mountains," and the offering of prayer by the Rev. ALEXANDER THOMSON.

MR. THOMSON said,—Ladies and Gentlemen, I beg to assure you that I am deeply sensible of the honour which you have conferred upon me by placing me in the chair on this occasion. At the same time I can also assure you that I feel the solemnity of the occasion in which we are now about to be engaged, as well as the responsibility of every one who joins in them. Fortunately the work in which this great Society is occupied is of no degree, or, at all events, only in a very small one, upon anything that they may utter at an Anniversary Meeting; and I am glad of it, because the duties imposed upon the chair, and which I shall now attempt to discharge, consist in making a few observations prefatory to the great business which lies before us for

That business is to learn from the Report the history of the Society's doings during the year which has just terminated. I have had the advantage of seeing that document, and I can assure you, ladies and gentlemen, and I can also assure those who are to read it, and whose duty it will be to place before you more conspicuously the facts contained in that document, that it is not my intention to allude in the slightest degree to any part of the Report. Indeed, I think I should be setting a very bad example if I were to do so by doing that which I hope will not be done in the course of this Meeting—passing on the province of another speaker. I venture, with great humility, to remark at the outset, because if that rule were observed on all occasions of this kind, there would be no charge of tediousness, which is sometimes made against these meetings, would be avoided whatever. Now my thoughts, and I dare say yours also, ladies and gentlemen, are travelling backwards over the year that has passed since you last assembled at the Annual Meeting of the London Missionary Society. Mine travel back a little farther than that. Now that I find myself, humble individual as I am, in this congregation, my mind travels back to the time when by your favour I occupied this

I cannot help recollecting the immense crowd that assembled on that occasion in this hall, which is well filled indeed now, was literally crammed; when every vacant space which now lies before me was upturned towards this platform, and every eye was fixed on the form of one quiet, unimpassioned, imperturbable countenance—the countenance of the intrepid Dr. Livingstone, who had just returned from the living from the dead, and whom we hailed with such joyous acclamations. Indeed a hero. I would not say anything at all in disparagement of the reception which was given to a large part in it myself—which was recently given to the great Italian

this I will say, that if the world were as wise as I could wish it to be, a far greater distinction would have been given to Dr. Livingstone than to any other man, however in art or in arms. Now the name of Dr. Livingstone—and I am sure it must excite in all hearts a feeling of deep thankfulness to all here present, that, living as he does in an atmo-

sphere of perpetual danger, he should still be preserved to us when so many have the name of Dr. Livingstone reminds me strongly of the great principles on which the Society is based. I always feel when I come to an Annual Meeting of this Society I am breathing the purest religious atmosphere that I breathe in the course of my life. However much the jarring discord of religious opinions may be heard elsewhere, here it is hushed, here no denominational differences can enter. The only question that is asked when a person presents himself for employment under the auspices of this association is this—"Do you believe in your heart, and confess with your mouth, that the Lord Jesus is the Son of God, and that He died to save men?" I believe that that is the only question which is absolutely necessary; and, having been engaged for many years in discussing what are called "terms of subscription," I will say, that if I had my own way—I am afraid I shall not have it—those terms of subscription which I, when I am an archbishop, shall venture to propose. Turning again to Dr. Livingstone, let me ask you to observe how your admiration of his foundation has fructified? how through Dr. Livingstone himself it has toiled and which probably you hardly contemplated, and has thus conferred a benefit upon the missionary cause, which certainly I did not myself anticipate. I believe that the principles of Dr. Livingstone are rather of a Presbyterian character. But did he, when he came to England to stir up the hearts of his fellow-countrymen, confine himself to go through those who agreed precisely and dogmatically on every point with himself? No, he went to the two great Universities of Oxford and Cambridge, to stir up discussion and impartiality there. And see what good that did, how the spirit was stirred up in those two great Universities to which we must all look up for the future, all present do so—with respect. A Nonconformist was, at the period I have alluded to, received with open arms by both Universities, and he stirred up the spirit to such an extent that it was really quite delightful to hear or read the sermons which were made, and to observe the enthusiasm that was evoked. As regards the Missionary Society, although we cannot but deeply lament the failure of one of them, Dr. Livingstone himself was more especially connected, yet at the same time we must thank God and take courage; ay, and let me add that we ought to feel grateful to the founders of the London Missionary Society for the liberal principles which they laid down and which have been the foundation of so much good. Let me say one or two more things before I sit down. It has often been asked, "Why do you send Missionaries to the heathen when you have so many heathens at home?" Well now, I think that taunt is in so many respects well founded. But in whose mouth do we find it? Why, we find it in the mouths of those who, if you look through the list of contributions to this great society and other societies, you will find subscribing neither to Missions abroad nor to Missions at home. The answer which I should give to a gainsayer of that description is, not that there is injustice in the taunt, because I am one of those who think that we should begin at home—the answer which I should be inclined to give to such a person is this—"These things we have done, and not to leave the other undone." I do, from the bottom of my heart, thank God—at least for my own communion, and I believe I may say the same for other communions too—that we have at last got a prelate in the diocese of London who has risen to a full understanding of his responsibilities in this matter, and is endeavouring that this reproach may be wiped away from us; not simply by saying that we must have everything in the Church of England, but by trying to encourage all those who "hold the Head," and wish to do their duty as he is striving to do his, laymen are, I hope, aiming at doing ours, to make one common effort that the stigma to which I have alluded may now and for ever be removed. Shall I say a word more about the discussions with regard to that sacred Book which we put into the hands of our children, and which has been carried far and wide, we hope, with saving and healing

to the uttermost parts of the earth? I think I hardly need do so. At the same time I would ask, Where are the gainsayers now? Where are those who would endeavour to rob us of our faith, and to steal from benighted nations that which alone can give them light, and hope? I am happy to think that at all events we have not been "frightened into propriety;" that we had too much confidence in the Book and its doctrines to be dismayed from it or alarmed. I very much regret the sort of hard names that were used by those who happened to take peculiar views on this subject. I dislike that mode of reasoning in a prudential point of view. Hard words will convince nobody, but they will make it harder to convince. Language which sympathizes with the objector while it makes his objection, that is the language which I would have used towards those who opposed us. Let us, my friends, not be frightened by objections. If the Book, from which we derive our strength, will not bear the most searching criticism, let us give it up. Do not let us be so cowardly as to suppose that the Bible will not bear human

It has borne it for hundreds of years, and it will bear it to all eternity. I will not say more on this subject any longer; I will merely say that the wave is now fast receding; though it was like a noisy breaker on the shore, there was in it no real strength; I trust that very soon that disturbed wave will have given place to a gentle ripple, and that nothing will be seen but the calm swell of the central ocean. I must not, my friends, pass any further on your attention. Missionary work is a very tempting theme, and there are so many great names connected with the London Missionary Society that one feels as if one did not do justice to the Society in not alluding to them. I am not doing so, having only time to indicate the feelings which occupy my mind on this subject, but this I will say before sitting down, that so long as South Africa exists—so long as the islands of the Pacific Ocean exist—so long as the names of Livingstone and Moffat, and many others which do not occur to my mind at this moment, are remembered—so long as there is any true religious feeling in England—so long as there is a sense of that deep responsibility which the Imperial Government throws upon us as regards the spread of Christianity in the world, so long as there is any grateful remembrance of the men who have lived, and suffered, and died in the cause of Christ—so long will the name of the London Missionary Society be borne aloft in the hands and hearts of all.

v. Dr. Tidman, (Foreign Secretary) then read the Report.

The history of the Society for the year now to be reported adds to the accumulated and abundant evidence of former years, that, for the successful progress of that glorious cause, we must labour to advance, our hope and trust must rest on God alone. Events have occurred in Madagascar in painful contrast to our sanguine expectations; and in the islands of the South Pacific, on which the light of heavenly mercy had begun to shine, armed bands of robbers and murderers have assailed the peaceful and defenceless natives, torn them from their kindred and their homes, and carried them to strange and distant lands, where they are toiling in slavery, or daily dying in their bondage. These sad events of the year remind us that our brightest prospects may be suddenly overcast, and that our expected sources of joy may become the occasion of our bitterest disappointment.

In the year also the Directors have had to mourn over the removal by death of five missionaries, and four faithful women associated with them in Missionary labours. . ALEXANDER IRVINE, appointed to Polynesia, was not permitted to see the shore he hoped to spend a long life of service for his Saviour; he was arrested on his way by disease, and died at Sydney, six months after his departure from England. The Rev. WILLIAM HOWE, for seventeen years our faithful and indefatigable agent in Tahiti, worn out by labour and anxiety, sunk into the arms of death in the island of Rarotonga, on the 1st of June. Thither he had proceeded in the "John Williams," on his way to

cholera on the 11th of August. Although his course was short, he had, by exerting diligence, overcome the difficulties of the colloquial Chinese, and was able to proclaim glad tidings of salvation to the people in their own tongue; and on his sudden removal Native Christians, with his own countrymen, and other foreign residents in India followed him to the grave, and rendered to his mourning widow and her fatherless children generous proofs of their respect and sympathy.

The loss among our female friends in India has also been unusually great. Mrs. JONES of Mirzapore, and Mrs. JONES of Benares, Mrs. BAYLIS of Travancore, and Mrs. BAYLIS of Bangalore, have all been called by their Divine Saviour to enter into rest. The first two, as it was hoped, were only entering on the service of their Lord; but Mrs. Baylis spent fourteen years, and Mrs. Rice twenty-seven years in the Mission field, during which they had diligently united with their husbands in labours of love, especially in effecting the social and religious improvement of their own sex.

But, while we mourn over this record of mortality, it is a demand for thankfulness to the Divine Head of the Church that He has enabled the Society to send forth new labourers to occupy the places of those who have fallen. During the year *five* new have gone forth to MADAGASCAR: the Revs. Julius Kessler, R. G. Hartley, B. Briggs, and John Pearse, with Mr. James Sibree; *three*, the Revs. R. J. Thomas and Williamson, with Dr. Dudgeon, to CHINA; the Rev. H. C. Williamson to JAMAICA; the Rev. Thomas Carter to BERBICE. In the course of the ensuing autumn they anticipate the gratification of sending forth *six* additional agents to INDIA: *two* to AFRICA, *two* to the WEST INDIES, *one* to MADAGASCAR, and *one* to CHINA. The number of the Society's Missionaries, when thus reinforced, will amount to *One hundred and seventy-six*; with upwards of *six hundred* native agents, including evangelists, catechists, and schoolmasters.

In the month of May last the Society was deprived by death of its estimable Treasurer, SIR CULLING EARDLEY EARDLEY, BART., who had sustained the office with great labour and generosity for nearly twenty years. He died in the midst of an active and un-



s are truly thankful to state that, at their earnest invitation, the Hon. AIRD, M.P., has consented to undertake the vacant office; and they feel their constituents universally will highly appreciate the kindness of Mr. AIRD, and receive his services with sincere thankfulness and entire satisfaction.

of STUDENTS for Missionary service, including those now finishing their course, to *Forty-eight*; and to their Christian character, no less than their diligent and respectful respective Tutors have borne honourable testimony.

After much consideration and repeated conference between the Directors both of the Society and the Institution, it was unanimously resolved, in October, 1861, to establish an Institution for the Students of the Society might spend the last year of their academical course, *peculiar to Missionary life and labour*. The course for the year includes the study of the Sacred Scriptures in the originals; the principles and history of Theology both ancient and modern; the acquisition of at least the elements of the languages in which the Missionary is hereafter to exercise his ministry; and, when desirable, of the principles and practice of surgery and medicine. These advantages, the Missionary element pervades and characterizes the objects of the Institution in a degree not otherwise to be secured; and the last session has assured the Directors of the beneficial influence and advantages resulting from the new arrangement.

It was also sensible that the success of the Institution would mainly depend on the character and as well as the literary qualifications of the President, were happy in appointing Mr. JOHN SMITH WARDLAW, M.A., to that office. The devoted labours of Mr. Wardlaw as a Missionary in India for nearly twenty years, in addition to his literary qualifications, afforded the assurance that he was the man for the office; and the Directors, being wanting both in justice and gratitude did they omit to bear testimony to the fidelity, and Christian spirit, with which Mr. Wardlaw has discharged the duties of his position. Suitable premises were obtained for the Institution in the village of Highgate, which have been found in all respects eligible.

is the FINANCIAL STATEMENT for the year :—

#### INCOME, 1863—4.

##### FOR ORDINARY PURPOSES.

Donations, and Collections	.	.	.	.	.	.	£47,407	14	1
	.	.	.	.	.	.	6,971	14	2
Salaries of Clergymen and Orphans, and Superannuated Missionaries	.	.	.	.	.	.	3,172	5	11
Foreign Auxiliaries	.	.	.	.	.	.	2,516	7	1
	.	.	.	.	.	.	1,003	19	3
							<hr/>		
							61,072	0	6

##### FOR SPECIAL OBJECTS.

Support of Missions in India	.	.	.	.	.	.	921	0	3
Ditto China	.	.	.	.	.	.	1,189	16	11
Hebrew Mission	.	.	.	.	.	.	1,102	9	4
Memorial Churches	.	.	.	.	.	.	2,223	17	5
Missionary Stations	.	.	.	.	.	.	14,564	4	5
							<hr/>		
Total	.	.	.	.	.	.	£81,073	8	10
							<hr/>		

Donations for Ordinary Purposes exceed those of last year by £8,932 15s. 7d. Disbursements, &c., £4336 14s. 8d.; Legacies, £3068 8s. 2d.; Widows' Fund, &c., and Foreign Auxiliaries, £1234 7s. 9d.

EXPENDITURE.

Payments by the Treasurer . . . . .	£72,02
Raised and appropriated at the Mission Stations . . . . .	13,77
	<hr/>
	£85,80

Towards meeting the deficiency in the Income of the Society, as compared with its expenditure, the following sums have been drawn :—

From the Fund for Extending Missions in India . . . . .	£1,50
Ditto Ditto in Madagascar . . . . .	1,51
Ditto Reserved Legacy Fund . . . . .	1,92
	<hr/>
	£4,93

POLYNESIA.

In no section of the Mission field is the increasing power and extending progress of the Gospel more striking and impressive than among the various tribes of the South Sea Islands. In the social and moral transformation of thousands and tens of thousands of islanders from savages and murderers to loving husbands, tender fathers, and peaceable neighbours, we find living illustrations of prophetic imagery : “ Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree : and it shall be called in the name of the Lord for a name, for an everlasting sign that shall not be cut off.”

Every successive year brings fresh tidings of these marvellous achievements of power and grace ; and, whereas our fathers bore a protracted night of toil before they beheld the dawn and gathered the first-fruits, the labourers of our own time find those distant isles waiting for God’s law ; and, after a comparatively short course of labour, the little one becomes a thousand, and the small one a strong nation.

This accelerated progress of the Gospel must be ascribed, under the Divine blessing, to the wonderful and blessed change it has accomplished in many islands on which the curse of death once rested—to the conviction of the natives, even in their ignorance, that the missionary comes to their country, not as other white men often come, to kill and to destroy, but to elevate, instruct, and save—and, above all, to the initiatory labours of Native Evangelists, who carry in themselves the evidence of its power and grace, and who are able to say to the ignorant, the base, and the cruel, “ We were even as yourselves. Come and we will do you good, and lead you to that Saviour who has redeemed us, and will redeem you from misery and death.”

The following short extract from the letter of a Native Evangelist in the Islands addressed to the Rev. George Gill, his former Missionary, evinces the qualifications of the native labourers, and the success with which God crowns their labours :—

“ Maré, January, 18

“ To Mr. and Mrs. George Gill.

“ May the blessings of life and salvation from our Lord and Saviour Jesus Christ be yours, and the portion also of your children.

“ Great is the loving compassion of my heart towards you—it is like the love of a father towards its father far away.

“ The word of God is growing greatly in this dark land ; many there are who have been on the side of Jesus, plucked from the hand and power of Satan ; so that it may be said, ‘ The work of our hands is established in this land.’

“ Many have been baptized in the name of Jesus—many are seeking life for their souls—many have forsaken the paths of sin and vice : the work has been with sorrow in the planting, but now it is joy and sweetness in the budding.

“ I am living at the Station of Mr. Jones, as a helper in the work of our Lord.

“ The work is one, as you well know, and the joy is one ; planting the seed, and

and what is this? It is the enlightening of the heart of man by the word of the rich we teach, and which they love; and great is our joy and comfort to know in the Lord. We work, and put all the work, which is all His, into His own hands. He must give the increase.' He must make it grow and enlarge it.

zeal of His servants in this land is *great*, strengthened by His *great* love.

is another word I have to say—Many of the heathen from the inland villages come to receive the Word of God. During the year 1863 there were four heathen chiefs, with their people and tribes, were willing so to be taught.

is another word I have to say—The Missionaries have established a School for teachers in this land. This indeed is a great good that has been made to grow in order to teach them wisely the word of truth.

is another word—The kings, chiefs, and governors, have established laws for this land—for the punishment of evil-doers, for the dread and terror of the hearts of those who are obdurate and unbelieving, and it may be a blessing for many. We already have order in this land.

are now very busy in building a stone house, and are teaching the heathen how to do this kind of work: they are very ignorant of this kind of work for the body, as well as of the better work for their spirits. We are teaching them how to work in wood and stone, to plane wood, and to nail wood; to build houses of stone and other kind of wood. But you know how few tools we have, and how unskilful ignorant and heathen we are. A few, however, are doing very well; but great is our compassion towards them, and great is our joy when we see their ignorance and darkness enlightened.

is all I have now to say. I have written in great haste, because the ship is in a hurry. May the blessings of life and salvation be with you all.

(Signed) "TAKA."

Missionary field has the apostolic counsel to Timothy been more diligently carried out by our brethren in Polynesia: "The things which thou hast heard of me, the commit thou to faithful men, who may be able to teach others also;" and the happy results are now seen in the successful labours of *Native Evangelists*, by whom the Gospel has been carried to distant islands, and to tribes sitting in darkness and the shadow of death, but for the courage and constancy, the Christian teaching and the holy example of the humble and devoted servants of the Lord Jesus, thousands and tens of thousands would have sat beneath death's dark shadow until the present hour. It has therefore been a primary object with the Directors for many years to sustain in full efficiency the several Institutions for training Native Teachers of tried character and suitable talents for Missionary service; and they are now able to state that these Institutions were never in greater efficiency than at the present time. In the Institution in the Island of TAHAA there are now *Twenty-six students*. In the Institution of RAROTONGA, *Eighteen*. In SAMOA, *Eighty-eight*. Total, *One hundred and four*.

general character of the Native Churches, especially when we consider the former immorality and moral degradation of the converts, is equally gratifying and surprising; and in addition to many features of Christian life they supply useful lessons to ourselves. Their zeal and liberality in the support and extension of the Gospel, compared with our limited resources, is marvellous; and this must be admitted by all when they consider the contributions of the Polynesian Churches for the year, partly in money and partly in native produce, exceed in value £1900.

It must not, however, be supposed that the necessity for British Missionaries is superseded by the labours of Native Evangelists; for although they are dauntless pioneers and brave warriors in the battle field with heathenism, they need the presence and counsels of a more experienced and still therefore the loud cry is heard from the Isles of the Pacific to the Churches at home, "Come over and help us."

REV. J. C. VIVIAN, appointed by the Directors to the Society Islands, informs us of the opportunity of the people on islands he visited on the voyage, who had been long waiting for the white Teacher, to detain him among them.

"Our long voyage from Sydney," writes Mr. Vivian, "though occupying ne months, has been full of interest, and has contributed greatly to my experience. visited upwards of thirty islands, and I have seen the Mission field in these seas length and breadth. You will not be surprised when I tell you that, on seven islands to the West, the people are so anxious to receive Missionaries, that I had to drag myself away almost by force from them.

"At Uea, one of the Loyalty Islands, the Natives were so anxious for me to remain they were ready to give up their lands, or anything they possessed, if I would stay their Missionary.

"At *Fate*, as soon as they knew I was a new Missionary, they determined, if possible, to secure me. At first they tried persuasion: on finding this to fail, they next tried what they would do—they designed to carry me off. For this purpose, six strong fellows boarded before daylight, and took their stand near the cabin stairs. Judge my surprise on ascending the ladder. I had scarcely reached the top before I was caught in the embrace of these six black men. They looked very resolved at first; but by a little I got my release, and when they found their case was hopeless, they desisted and made no further effort. Every one of these poor fellows carried marks in his countenance which testified to a desire for further instruction in the Word of God. It was truly painful in the evening to witness these things, and have no means of assistance at hand. Oh that more missionaries were sent forth! Truly, 'the harvest is great, and the labourers are few.'

"On reaching Samoa, the same cry was heard from the Brethren and people, 'here; we need help!' At the meeting of the Brethren no less than seven of the chiefs came and made a formal request that I might be detained. Oh, if the people of England could for one moment have witnessed the anxiety, or heard the prayers of these men, I am persuaded they would think no sacrifice too great to make, in order to supply their want. They said with tears, if a Missionary did not come with them, the *Priest* would, and the people would be lost. If, by gathering the whole population of Samoa, to plead their own case, they could succeed, they would do it, and 5000 people would come and present themselves as destitute of a pastor and going to ruin. These things were deeply wrought upon my feelings, and my heart melted in me for their sakes."

A similar statement is given by Dr. Turner of the urgent entreaties of the natives of Uea, addressed to Mr. King, appointed to Samoa.

The most formidable obstructions to the progress of Christianity in the Island Pacific have not been found in the ignorance and degradation, nor even the savagery of the islanders; these have been overcome by toil and patience and love; but the wrongs inflicted upon the defenceless people by white men bearing the Christian name have been the monster evils which the Christian Teacher has had to encounter at every step of his generous career. To the cruelties perpetrated by our countrymen and natives of Eramanga, Williams became the victim of their mistaken revenge. The atrocities recently committed by white savages on the enlightened and Christianized natives of Polynesia exceed the horrible barbarities of all former years. Vessels well armed and supplied with all appliances for success, were sent out from the ports of Peru, to seize by fraud or by force the natives of various Polynesian groups, and convey them to labour and to die in the mines of that country. These vessels were fitted out by a well-known mercantile house in Lima, and partly with British capital; and such was the success of their inhuman enterprise, that upwards of two thousand victims were taken from their homes, and, if they survived the cruelties of the voyage, were doomed to the degraded horrors of slavery. Several hundreds of the sufferers were natives of the Islands, and the Union group, and others of Niue or Savage Island. Into all these islands the Gospel had been introduced by the Native Evangelists of our Society; and, as had the Divine blessing been vouchsafed to their humble labours, that thousand barbarous people had been turned from idols to serve the living God, and to enjoy the peace and happiness which redeeming mercy never fails to bring.

The last Report of the Society briefly recorded the wonderful and happy change among the natives of Savage Island, by the power of Christianity, in the following words of the Rev. W. G. Lawes, the solitary European Missionary among the people:—

n years ago a foreigner would not have dared to land, nor been suffered to live on ; now, foreigners are treated with hospitality and kindness, and those who live he people lack no good things that the land produces. Fifteen years ago they re bush like brutes ; now, villages and neat plastered cottages evidence the pro-ivilization. Fifteen years ago anarchy, war, and bloodshed, prevailed throughout l ; now, law, order, and peace. Fifteen years ago the people were all dark and strangers to prayer and praise ; now, 'clothed and in their right mind,' they their family altars night and morning to bow down to the God of heaven, and the al with their songs of praise. Fifteen years ago they had no written language ; have the Gospel and other books, with *two thousand readers*. Fifteen years ere all, before God, dead in sin ; now there are 360 in Church fellowship, living ory, besides many who, we have reason to hope, are new creatures in Christ

a few months after this cheering statement was given, the same writer thus the wrongs and cruelties committed by a Peruvian slaver upon the unsuspecting

On the ship sailed on the night of the capture, the natives on board thought she was making a long tack; but they soon found that they were really off. Two white men, guarded the hatchway, which was shut down, and the poor creatures below were in distress. They kept knocking at the door, deck, and sides of the ship, and calling to the sailors; but some of the white men went down, and beat them with great pieces of wood, making a noise. When the poor captives thought it was about the time of their evening prayer, they united in their wretched confinement in singing and prayer.

The following day the vessel stood in towards the shore ; and some natives, ignorant of the ship, and of what had transpired, went on board. Those in confinement recognised the well-known sounds of their native tongue, and shouted for help, but of no avail. By desperate efforts they succeeded in breaking a hole in the door large enough to let one through at a time. A number succeeded in reaching the deck, and threw the ship's side into the sea ; but there were only two or three small canoes ; a long way off, and some were not able to swim well. The wretches on board looked on the deck upon the helpless natives in the canoes and in the water. A boat was sent, and many were recaptured. Seven only escaped. Among those carried off were Church-members, and many candidates. Eighteen wives are left without husbands, and three children are deprived of their fathers.

young man, Simeona, a Church-member, was brought home a corpse, shot through. The white wretches fired upon the unarmed and unresisting natives, for no son than that they might terrify them, and so make them an easy prey. Some of us surrendered in terror: only three escaped to tell the sad tale.

ing those carried off are some of the most important men on the island, the law-  
nd law-enforcers of Savage Island, and some of the most promising young men.  
ive Church-members, one deacon, and many candidates, are among the captives.

indeed a day of darkness and gloominess on Niue, and many other of these islands. It is as if the powers of hell were let loose upon their defenceless tribes.

of the most touching incidents connected with this sad affair," says the Rev. Murray, "is the fact that on the morning following the dreadful day on which the proceedings took place at Savage Island, the natives, while their hearts were and their tears flowing because fathers, husbands, brothers, and sons were torn in embrace, should lift up their voice to God in prayer, not to invoke vengeance on the heads of their guilty oppressors, but to pray that their hearts might be changed, they might be led to abandon their wicked courses. How like the spirit of Him whom they profess to be: 'Father, forgive them, for they know not what they do.'

more touching, perhaps, is the scene on board that floating hell where the poor were confined. When they supposed the hour had arrived at which they had met with their families to worship God in their happy homes, now no longer theirs, seated in their accustomed exercises; they prayed and sang praises to God, and thanked their friends on shore, sought blessings for the miserable men by whom they were so cruelly wronged."

allowing general statement of the atrocities committed by the Peruvian slave-ships 'not by a Christian Missionary, who might be supposed to write with affectionality towards his suffering converts, but it is the plain, unvarnished tale of an

English sailor, the captain of a vessel trading in the South Pacific, and whose testimony : therefore be regarded as entitled to confidence :—

“ The schooner ‘ Emily ’ sailed from Bay of Islands, 3rd February, for Sunday Island, on arrival there found a large barque at anchor. On the captain of the schooner landing saw a number of natives that he knew to come from Duke of York and Duke of Clan Islands, and as he could speak their language, they told him how that the barque had visited their islands, and that the captain and crew, well armed, landed in their boats, drove the people down to the beach at the point of the bayonet, took every man, old and young that had any strength, and carried them on board the ship, leaving none on the two islands but a few old white-headed men, and some women and children. The islands are almost depopulated. There were a number of natives from Savage Island on board, as well as from Manihiki, Danger, Easter, and other islands. There were about twenty-five women and forty children taken off Easter Island. When the slaver made Danger Island the missionary ashore sent a canoe off to know what vessel it was, and to obtain information. On the canoe coming alongside, both it and the man were hoisted on board; the canoe was put below the hatches, and the former broken up for fire-wood.

“ The object of the slaver visiting Sunday Island was to try and restore the health of the cargo, which must have been very numerous; as 300 or more, including men, women, and children, were in a dying state, owing to their crowded condition, and were landed in a deplorable plight. They were so emaciated and feeble that they could not stand, and were not able to crawl. The first launch-load that was landed consisted of fifty-three; only three could stand of that number, three were found dead on the launch reaching the beach, and the residue were hauled out of the boat in the roughest manner to be conceived and thrown on the beach—some beyond the surf, and others in it. Several were drowned where they were thrown, and eighty died immediately after being landed. So many not having strength to crawl beyond the reach of the tide, were drowned. As soon as some of the others gained a little strength, and were able to move about, they ate at anything that came in their reach, and the consequence was that diarrhoea, flux, and other diseases seized them and carried them off in numbers. The dead bodies were buried on the beach in the sand, and when the tide rose and the surf set in, all the bodies were disinterred, strewn over the beach, and allowed to remain as the tide left them. On the 19th April a considerable number of the people had partially recovered, and were able to walk about. Many of them intended to start for the high land just before the sailing of the barque to hide themselves, which they can do, as the island is favourable for that purpose. The slaver is a beautiful-looking vessel, of about 400 tons measurement, and is remarkably swift in her sailing qualities. She has various names, flies a variety of flags, and is well armed. The captain and the greater part of the officers are Spaniards. Her crew is well appointed; besides petty officers, there are twenty men of various nations before the mast. This vessel is one of seven of a similar character, and employed in like manner among the islands.

From the preceding statement it will be seen that many of the captives perish before they reach the land of their destined bondage, and the fearful sufferings of those who do reach Peru may be learnt from the subjoined brief statement of an English gentleman resident in Lima, and who is evidently well informed on the painful subject :—

“ Fifteen hundred natives of Polynesia have been imported and sold here [at Peru]. At the hotel where I resided there is a boy employed in the kitchen; and an American who is residing in the house, has a little girl of about four years old, for which she paid five piastres. The mortality among them is very great, especially on the sugar-cane and rice plantations. They are there attacked by dysentery, and die rapidly. On one plantation alone seventy-five were thus carried off. Their treatment is nearly the same as that of negroes in the time of slavery. They are given something to eat and drink because they have cost money; but they are beaten when they do not work, and, as that is altogether contrary to their habits and their thoughts, a great number have died under the blows inflicted upon them.

“ Nothing can be done with the women: they absolutely refuse to work. It is a thing really sad to see people sold like beasts, who can read their Bible, know how to work, and who are, in some respects, superior to their masters.”

This mournful intelligence produced the strongest sensation throughout Australia; in the several colonies public meetings were held, at which petitions and memorials were adopted, urging on the British Government the necessity of immediate measures for put-



ad to this monstrous evil, and, if possible, for the restoration of the captives to their try and their homes.

At the arrival of the sad news in England, the Directors presented a memorial to Earl Russell, Secretary for Foreign Affairs, inviting the special attention of her Majesty's Government to these gross outrages, and urging the adoption of immediate and efficient measures for their repression. From the reply of his Lordship, communicated by Mr. Layard,

we were gratified to learn that their application had been anticipated, and that her Majesty's Government "were doing all they could in the matter."

We also learnt, with much pleasure (though not officially), that the measures actually adopted left no doubt of the sincere and anxious desire of the Government to protect the defenceless natives from the lawless proceedings of the slavers. Mr. Jerningham, the British Minister in Rio, firmly protested to the Peruvian Government against the cruelties committed by the slavers, and, in consequence of these remonstrances, that Government ordered a vessel at the disposal of such of the islanders who, having been forcibly brought to Peru, were desirous of returning to their native country. The "Tribune," a British frigate, was also ordered to the South Sea Islands, in order to communicate with our consuls, and afford such assistance as could be extended to the islanders.

We most earnestly hope that the success of these measures may lead both to the righteous punishment of the oppressor and the liberation of the oppressed; or, should they fail, that additional means, yet more stringent and effective, will be adopted till these objects are secured.

The French Governor of Tahiti, claiming jurisdiction over some of the neighbouring islands from which the Peruvian slavers had carried off victims, promptly despatched armed vessels, by which at least one of the ships was captured, and the captives set free. The captain and supercargo were brought to trial at Papeete for piracy, and found guilty; the captain was sentenced to six, and the other to ten years' penal servitude—a most righteous sentence, which we may hope will tend to deter others from prosecuting this inhuman enterprise.

### THE WEST INDIES.

The Missions originated and sustained by the Society in JAMAICA and BRITISH GUIANA present for the greater part features in common, and throughout the year they have made useful advances both in numbers and strength, notwithstanding some adverse circumstances which they have been exposed.

They have suffered from the continued depression of Colonial produce; from the number of immigrant labourers from Africa and the East; and from heavy import duties, applied to a large amount in the support of the several ecclesiastical bodies and their respective schools; but in these resources convictions of Christian duty and consistency will not permit our Ministers and Churches to share. Although affected by these serious obstructions, they have continued to make advances: additional stations have been formed—new chapels have been built, and others have been enlarged—the character and social habits of the people have been sensibly improved—and their contributions toward the support of their Ministers, the expenses of worship, and the education of the young, have supplied convincing evidence of their Christian principles and conscious obligations.

The number of Churches affiliated with the Society is *Thirty-six*, distributed as follows:—Jamaica, *Fourteen*; in Demerara, *Ten*; and in Berbice, *Twelve*.

The number of Missionaries is *Twenty-two*, and of Assistants *Thirty-five*.

The number of Church-members last returned is 5446.

The amount of Contributions raised by the several Churches is as follows:—In JAMAICA, £497 1s. 1d.; in DEMERARA, £1590 15s. 8d.; and in BERBICE, £2220 6s. 3d.; making Total of £6308 3s.

The individual and social aspect of the coloured races in the West Indies is gradually undergoing an obvious change. The race of Native Africans who were torn from homes and brought to our colonies as slaves is fast passing away; but as they successively leave the scenes of their early bondage, they often express in joyful strains their gratitude to that Divine Redeemer who remembered them in their low estate and made them indeed.

The last Report of the REV. JAMES SCOTT, of Demerara, contains some observations to this effect:—

“We have still a small portion of the persons in our Churches who were converted in a state of slavery, and who were comforted and sustained by the Gospel while groaning under the burden which that system of iniquity imposed upon them. They have been the pillars and the strength of our Churches, and are so still. They are, however, being gradually brought home to the rest prepared for them in heaven. It is most delightful to see these disciples, guided through life, sustained in death, and dying in the faith of Christ, with the full assurance of faith, leaving us with their prayers and benedictions. I have been greatly cheered in my visits to the sick and dying beds of some whom we regretted to lose, but in whose bliss we have had our joy.”

The REV. ALFRED JOYCE, of Jamaica, gives an interesting narrative of one of our former slaves:—

“During the past week,” he writes, “I have committed the bodies of two of our men to the grave, both of whom had been connected with the Church for many years. The life of one of these is full of interest. His name was Thomas Burke, an African. He was brought to Jamaica when about nine years of age. He was a great favourite with his master, who placed great confidence in him, and made him his waiting-servant. He was afterwards intrusted with a dray to fetch goods from Spanish Town, where, one evening, he attended a prayer meeting, and heard of the love of Christ, who died for sinners. From that time he felt himself a poor sinner from Africa, and Buckra no care for him, but one Massa loved him; so he at once gave his heart to that Jesus. So anxious was he to hear of his Saviour, that on a Saturday evening, after he had finished his work, he would walk to Spanish Town, a distance of thirty-nine miles, to meet with God’s people on the Sabbath. He walked back to his master’s estate, and was at work by four o’clock on Monday morning.

“During the week he would go to neighbouring estates by night, and hold meetings with the slaves. He was not unsuccessful in his endeavours to bring others to think about their souls, and many began to pray for themselves, and for so doing were dreadfully beaten, and sometimes put to death. His master told him he might thank God when he partook of food, but at no other time was he to pray; if he did, he was to be shot. But he was not those who could only destroy the body, and continued to pray. He said, ‘Massa canna give up praying, Massa Jesus too good to me.’

“His valuable life was twice spared in a remarkable manner: two men, on several occasions, who were going to witness against him for praying, died on their way. By his efforts and example he has done much for the cause here, and he bore his late afflictions with great patience. He used to tell us that he feared not to die, he was waiting for Jesus to take him to Himself; and we can say with confidence, ‘His end was peace.’”

### SOUTH AFRICA.

The state of the Mission Churches in the several districts of this extended field presents an aspect generally differing but little from the Report of last year. The Missionaries have not had to mourn over any material decline in the state of their congregations, but, on the other hand, they have not been able to report any considerable progress. This in some degree may be attributed to the depressed condition of the coloured people, arising from the loss of cattle and the severe drought of successive years. From these causes extreme poverty and general distress have been grievous; and although during the year these evils have been alleviated by partial rains, yet they continue to feel the dire effects of former failures both in their cattle and their lands. This cannot be described better than in the Report of PHELTON, from which we give the following extracts

"In giving a report of this Station, the people, and their condition, for the year just closed, reference must be made to facts which have very much affected that condition during the last two years, namely, the severe drought which has rested so heavily on the inhabitants of this land, but which, through God's great mercy, is now, for this season at least, broken up, and the happy result is, that all hearts are cheered by the prospect of an abundant harvest of the native crops.

"The year just closed opened upon us with a prospect sad in the extreme, for the drought which had so greatly affected previous harvests held on till it was almost too late to put seed into the ground at all: but quite at the end of the season partial rains fell, sufficient to get some seed sown; but the soil, having been softened only a few inches deep, soon became again dry, and the tender crops drooped, and all hope for any harvest was well-nigh gone. But just when all appeared so dark, early in February a partial rain fell which saturated the ground, and called forth meetings for thanksgiving and praise to God, who had sent relief in answer to our urgent prayers. From that time showers continued to fall which matured the crops; and though late and very limited, because so small a quantity of seed could be sown, yet for a while there was food for all. The physical energies of the people, so long depressed, were again revived, and new life was infused into everything; and in nothing was the change more apparent than in the activities of the Christian life of our Church-members. For that state of depression of the bodily powers, which we witnessed, materially affected the mind, and a corresponding inanimate state pervaded the religious exercises and life of the people. The Sabbath services and meetings were indeed well attended, and most appropriate prayers were offered up to God in their gatherings, yet there was a depression about it all which could not but tell heavily upon those who were labouring among them.

"But as soon as there was a return of abundance, the change was apparent and most satisfactory. The Evangelists were out more frequently among the heathen. The careless and indifferent were looked up and brought to the house of God. A desire for doing more for the spread of the Gospel among their heathen countrymen began to stir many hearts, which led to a public meeting, originating entirely with the people, and which might be properly designated a Home Missionary Meeting. It was, without question, the best native meeting I have ever witnessed. The Rev. R. Birt, the senior Missionary, presided on the occasion; when good plans were discussed and resolved upon; among others, the support of a Native Evangelist among the heathen in our district."

The evils described in the foregoing statement were not restricted to any given district, but prevailed, in a greater or less degree, throughout South Africa. But, notwithstanding these afflictive and successive visitations, depriving the people of the ability to contribute their usual amount of support towards the several Missions, they manifested still a willing mind, and even from the depth of their poverty the riches of their liberality abounded. No material declension is found in the contributions of any station, and from several there is a decided increase.

The internal and spiritual condition of the Native Churches, though not free from occasions of anxiety and regret, is nevertheless regarded by our Missionary Brethren generally with gratitude and hope.

The Rev. A. ROBSON, of Port Elizabeth, one of the oldest labourers in South Africa, reports—

"The attendance on Divine Service both in the week and on the Sabbath, and the state of the schools, are the same as last year. The chapel, though recently enlarged, is quite full on the Sabbath evening, and the audience is always very attentive.

"The past year has indeed been one of trial, especially to the poor people. The necessities of life have been very expensive, but, thank God, we have now been favoured with rain: last night it fell in torrents, and there is the prospect of better times.

"The people's contributions towards the support of the Gospel at this Station amount, in the whole, to upwards of £150.

"The great Head of the Church has been filling up the vacancies that death had made. I have, during the past year, received twenty into the Church as full members. Two more stand proposed, and there are several candidates for baptism and communion. From several of the people I have received small tokens of regard, which are enhanced in value, owing to the principle whence they proceeded, namely, love to me for my Master's sake."

The Journals of our Missionary Brethren contain many interesting notices of departed Christian friends. From these we select the following :—

“During the past year,” observes the Rev. A. Robson, “three of our most liberal supporters have been removed by death. In the demise of one excellent man the loss is very great. He not merely, according to his means, subscribed liberally, but influenced others and was always ready, in everything connected with the cause, to lend a helping hand. He has received much kindness from him. His death was sudden, and induced by an act of mercy. Passing a European lying under a burning sun in a state of intoxication, he called another of our members to his aid, and carried him home. On entering the man’s abode he fell down; the blood streamed out of his mouth, he became speechless, was carried to his own abode, and expired. He was highly respected both by the natives and Europeans, and there was a rush of both classes to his abode, who also attended his interment. His employer bore the expenses of the funeral, and made handsome presents to the bereaved widow. His death was noticed and his character eulogized in the newspapers as a respectable, industrious, good man, who had been twenty years in the employ of the Mayor of this town. He was formerly a drunkard: simple was the means of his conversion. Passing him one day in the vicinity of the town, I said, ‘Henry, my Father has a large house above there is room for you, and I wish to meet you there.’ After this he became a changed man, a member of the Church, and a zealous advocate of temperance.”

The Mission Stations *beyond the Orange River* have suffered in common with those in the South, though in a less degree; and our Missionaries appear to have been exempted from the difficulties and impediments from without, to which, in some former years, they had been subjected. Our devoted Brother the REV. WILLIAM ROSS, of LEKATLONG, died amidst the affectionate sorrows of his people in July last, and the REV. WILLIAM ASHTON, who has for several years laboured at KURUMAN, where he has very efficiently conducted the Printing Press, has taken charge of the vacant Station.

The REV. ROBERT MOFFAT continues, in his advancing years, most abundant in labour, as the following passages selected from his last Report of the Mission at KURUMAN will evince :—

“Time, ever on the wing, has brought us to the beginning of another year, and reminds me that I ought to draw up a report of this Station. We have to record the goodness of our Heavenly Father in not only sparing our lives, but granting us health, by which we have been enabled in a measure to attend to the important duties which continually occupy our time. These are too varied and often too numerous to allow each to be efficiently performed; but better have too much to do than too little.

“Among the members of our Church deaths have been more than usually numerous. Some families have been attacked with fever of a typhoid kind. Five have died during the year; two of them in the course of nature, full of years, and in the full assurance of faith. One man was still in the prime of life, and had for many years been a useful member of the Church. The two others were sisters, comparatively young, and whose death was a loss deeply felt by all. The eldest particularly was a most exemplary Christian, the wife of one who knew nothing about heart religion. Ever since she was received into the Church she has been an example to all by her intelligence, love, and good works. No one could see anything else than loveliness in her Christianity. As she lived, so she died, without the shadow of a cloud to darken her bright prospect of joining the redeemed above. When asked if she had no desire to recover health, and be useful to her friends and children, she replied, that were she spared she could continue her endeavours and prayers for them and especially for her unbelieving husband; but, lifting her hand heavenward, she said, ‘Jesus lives, and He can do for them what He has done for me. I have no wish to live an hour longer than He wills.’ Finding it very difficult to articulate, she would occasionally try hard to say, ‘Oh that I were able to speak, that I might tell all how happy I feel in the prospect of being soon with Jesus.’

“The outward affairs and appearance of the station continue to advance.

“The school, to which my daughter attends with unwearied energy, continues to give entire satisfaction; and we only wish we had the means of leading on the more intelligent to higher branches.

“Our Auxiliary, notwithstanding the late frost of last year half destroying the crops and the not infrequent visits of the cattle epidemic, amounts to £64. It ought, however, to have been more; and I shall not feel satisfied till I see all our people more grateful for

ges, and professors more anxious for the salvation of others. Nearly £10 of as contributed by Europeans.

urch among the *Batlara* tribe presents an encouraging aspect; and, from an umber of candidates, seven adults have been added. Our native schoolmaster, tioned among that people, pursues his work of instruction with his wonted zeal, ers in public services and visiting neighbouring villages. We continue our alternate Sabbath, preaching at the two principal towns, and administering the er about every two months.

re just finished the week for special prayer, which was well attended every sunrise. Oh that it may be followed with a rich outpouring of heavenly grace!"

igence received from our Missionaries settled in the country of the *MATEBELE*, spotic and barbarous *Moselekatse*, presents many discouragements and diffi- which they have to contend. These arise chiefly from the selfishness, caprice, spotism of the aged chief; and they will be best described in the language of aries. The *REV. WILLIAM SYKES* writes—

the last year, I am sorry to say, we have made very little advance in teaching, lieve we have gained not a little in the estimation of the people.

e our Sabbath morning service as usual, and three village services during the ng the average attendance at the four services, I should say about a hundred the Gospel weekly, of whom the larger part are male adults. As a rule the ttentive, as if anxious to understand what is said. We often find at the close e that they have understood the most part, although the expositions they have ave been on subjects surprisingly strange to them. But it is to be feared that t can be said of the result is, that it is but the hearing of the ear.

hools, alas! the prospect is dark, very dark. And what is a Mission without

I have tried times without number to induce the people to learn to read. I ours again and again in explaining to them the advantages of being able to read

Some have said they would learn to read at once; but when they found that ure weeks, perhaps months, the resolution vanished. Others have said that learn if I would give them something for learning; which I always decline to nine out of ten individuals with whom I have talked on learning to read, have y would learn but for fear of the King. In conversation with people who know have frequently declared that that was the reason why people did not learn—it settled conviction that, if it were once known that they could read, they would mediately; and I am the more convinced that this is the real reason since I at visit to *Moselekatse*, who has spent most of last year about thirty or forty is. Having travelled nearly three days with the waggon, we came to the King's raal. He welcomed us heartily, and was most friendly during our short visit. rst time I had conversed with his Majesty in his own language. When the w near, I was very anxious to address the large number of people who were ing, but was not sanguine of obtaining permission. On Saturday afternoon, ed to God to clear my way for proclaiming His message of love and mercy to enighted souls, I went and sat a little while with the aged chief, and told him y would be God's day, and I was hoping to tell his people the words of God. e replied, 'Yes, my child.' I thanked him and retired, reminding him that I e again in the morning. Next morning, when the sun became warm and the an began to stir, I immediately appeared and repeated my request of the ernoons. He asked me if I was begging meat; to which I answered, I need not, he had supplied me well the day before; but I was begging for the ears of all hat I might tell them words about God's love. When he saw I was determined, id went into his private courtyard. I waited awhile, thinking he would send e people to assemble; but nobody appeared; so I followed him and repeated Straightway he gave the word of command, and in a few minutes the largest t that I have seen in the *Matebele* country assembled for worship. I wished I ch a gathering every week. They were most attentive and reverential, though an's singing was amusing to some.

Monday after my service I was determined to try to ascertain the mind of the a the subject of teaching. I told him my heart was weeping every day because fused to learn to read. We had come a long way to live amongst his people, ach them to read the words of God, as well as to expound those words to them. eire to teach them to read, that they might see for themselves what God had



said to them. The chief looked at me intensely, and one of his attendants, supposing his royal master had not understood, began to repeat my words, but was interrupted by the chief's saying, 'I have heard, he speaks;' and, addressing me, he added, 'I tell my people my own words.' I answered, 'It is right; but God has spoken to all men in His book, and——' Here his Majesty interrupted and laughed at me, with his hundred or more attendants, for several minutes. When they were silent I urged my petition on behalf of his people, that, if it were for fear of their chief that they refused to learn, I begged that he would give them his full permission; but he raised another and more extended laugh against me. When they were silent, I repeated my petition, but with a similar result; and, having no further opportunity of speaking, I returned to my waggon more depressed on the teaching question than I had been before."

The REV. THOMAS THOMAS describes the state and prospects of the Mission in similar terms of sorrow and disappointment.

Under obstacles and discouragements so painful, our Missionaries have the strongest claims for our sympathy and prayers; and we trust that, sustained by their Divine Master, their faith will not fail nor their spirits droop, but that they will toil on and faint not. Without the sure promises of God our Saviour, we might indeed not only despond, but despair. But let us remember that, dark as are the minds of the Matebele, and hard and cruel as is the heart of their chief, no less hard and no less dark were the King of Lattakoo and his Bechuana subjects when Robert Moffat and his fellow-labourers commenced their work of mercy in their midst. Often were their lamentations renewed as they witnessed the barbarous customs and debased habits of those they sought to save; but as their difficulties multiplied they laboured with greater zeal, and prayed the more earnestly; and, as "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain," so they waited; and we know the result. "The Spirit was poured out from on high, and the wilderness became a fruitful field." What the Bechuana *were* the Matebele *are*; but, through God's power and grace, the Matebele will hereafter become, in social elevation and Christian character, what the believers of Kuruman long have been.

## CHINA.

It was announced in the last Report that, in addition to the Colony of HONG KONG, and the Cities of CANTON, AMOY, and SHANGHAI, our Missionaries had entered on new fields of labour in HANKOW, TIEN-TSIN, and PEKING, and the results now to be narrated will be found highly encouraging.

## HONG KONG.

The Rev. Dr. Legge, with his native colleague Tsun-sheen, and other Chinese assistants, have prosecuted their varied labours with unwearied diligence, and from the Report for the year the following interesting particulars are selected:—

"Our regular Chinese services have amounted, since the new chapels were opened, to twelve a week. The year has certainly been one in labours more abundant, and yet I have not seen so much fruit as in some previous years. I baptized eighteen adults, one-half of whom, however, were convicts in the gaol. Some of the friends who were baptized in Peking have come to reside in Hong Kong, and were admitted, by the suffrage of the Church, after some time, to the Lord's Supper. A few members have died, and several have removed from the island. Our Church roll now contains the names of seventy-eight individuals in full communion—fifty-four males and twenty-four females.

"At our annual meeting on the 8th of February, the first day of the Chinese year, I brought the fact of the few additions to the Church during the last twelve months before the meeting; and we made prayer to God that He would command His blessing and help us to do our duty, so that we might have to praise Him for a different result when we came together on the next year. There was a good spirit: not a few seemed to have a mind both to work and to pray.

"I would not have you think that I am discouraged on reviewing the year's history, and I ~~shall be~~ *am* very sorry if I produce any feeling of that kind. But, with the Church that has



men gathered, and the chapels that have been built, we could desire that our accessions from the heathen were more numerous.

"Among the convicts under sentence of imprisonment for life, or for a term of years, there are now twelve men remaining of eighteen, whom I baptized at different times. I have resolved, after long deliberation, to administer to them the ordinance of the Lord's Supper. They have repeatedly asked me to do so. Their understanding of the way of salvation is clear. Their conduct is very good: the testimony of their superintendent is, 'They are the best conducted of all the men under my charge.' The men under long sentences were removed during the summer from Victoria to an island in the harbour. As we still conduct a service in the gaol, this gives us two services with prisoners on the Sabbath. A visit to the island takes three hours of the day, but I cannot think of giving it up. My experience in preaching to these children of crime has been refreshing to my own soul, and strengthening to my faith. Our Gospel is the gracious and powerful message of mercy of Him who did not shrink, when He was on earth, from publicans and sinners."

The Church at POK-LO, which, after the martyrdom of its venerable founder CH'EA, was for a time scattered abroad, has been again collected, and the members assemble in two adjoining villages for Christian worship without molestation. This gratifying fact is stated by Dr. Legge as follows:—

"I often wished to adventure a visit to Pok-lo during the year, but being here alone, I found it impossible to leave Hong Kong long enough for the purpose; but one and another of the members of the Church have gone there repeatedly. We have also employed three of our Christians themselves to act as catechists, and they have come here from time to time with their reports and journals. The converts remain, in the mass, firm in their Christian profession, and many around are ready to cast in their lot with them.

"The Chinese Government has done nothing to redress the wrongs of 1861; but there is no persecution now but what is of a petty character. The Christians themselves proposed that, leaving Pok-lo city for the present, we should build two small chapels, one in the village of Nam-shēat'ong, and one in that of Kot-leng. A Christian at each place gave the ground; the rest of them raised 50 dollars; there remained nearly 250 dollars of the money collected in 1861 for a chapel in Pok-lo, and the Church here supplied 100 dollars more: these 400 dollars it was hoped would suffice for the object; but it turned out that 100 dollars more were required: I stated the case when most of our members were present, and the money was contributed upon the spot. The two chapels have been opened for the worship of God during the present month (February).

"These are facts which I lay before you simply and briefly. I believe the work there is of God, and that it will go on."

#### CANTON.

In this city, in which Dr. Morrison commenced his Mission, the labours of our Missionaries have long been attended with many discouragements and with limited success; but the Report of Messrs. Chalmers and Turner, for the past year, which will be found in the larger Report, encourages brighter hopes for the future.

#### AMOY.

The Native Christians in the villages around this populous city have endured much persecution from their heathen countrymen; but they have suffered with patience and firmness; and it is hoped that through the intervention of Sir Frederick Bruce, our representative at Peking, the Chinese Government will, according to the provisions of the Treaty with Great Britain and France, adopt decisive measures for the protection of their Christian subjects, and that hereafter they may enjoy freedom in the exercise of their faith and worship. But, notwithstanding these acts of hostility, the cause of God in the city has continued to gather strength, and the journals of Messrs. STRONACH and MACGOWAN (the latter having, during the year, removed from Shanghai), continue, as heretofore, to afford ample evidence of the presence and blessing of God with His faithful servants.

"With much thankfulness," write the Missionaries, "we have, at the beginning of another year, to record God's great goodness to us, and the blessings He continues to vouchsafe on our labours."

"During the past half-year we have had the privilege to receive into the Church of Christ *twenty-three* new converts in AMOY, and *seventeen* at our OUT-STATIONS. All these *forty* new members have been long under instruction and examination as applicants for admission into the Church, and have given satisfactory evidence of the sincerity of their faith in Christ, and of their professed devotion unto Him.

"During the past half-year five women and one man have been removed by death. Several of these women are much regretted, as they used constantly to attend Mr. Stronach's female meetings, and occasionally to lead in prayer, greatly to the edification of their sisters in Christ. One of these women died after a few days' illness; but, though her death was so sudden and unexpected, she was well prepared for her end. She told her husband, who is still a heathen, that she was in perfect peace, and that she trusted in Jesus and was going to Him. In the morning of her last day, when she felt herself dying, she sent for two Christian women to come and be present with her when she died, lest her heathen relatives should have their usual idolatrous services for her.

"Our present number of Church-members in Amoy is 311. Adding 39 at our Out-stations, the united number under our care is 350.

"The two schools for the children of our Church-members are carried on under circumstances of encouragement.

"The room in *Chio-loh* continues to be opened daily, as well as the two chapels for preaching; and on the Lord's day regular services are held in all, and are encouragingly attended.

"The *Out-stations*, five in number, have been visited this half-year by Mr. J. Stronach, who communicates many gratifying instances of success.

"Dr. Carnegie still continues his valuable services in the Chinese *Hospital*, assisted there by Lui-chin-tiong, an old scholar of Mr. J. Stronach's, who is now one of our Church-members. Preaching is still conducted in the Hall of the Hospital by Mr. A. Stronach every Wednesday morning, and is always well attended by both men and women, who listen seriously to the Gospel. The other public services there, on Mondays and Fridays, are conducted by Missionaries of the American Dutch Reformed Church, and those belonging to the English Presbyterian Board. Besides the people of the city, patients from all parts of the surrounding country, coming for medical relief, have attended these services, and some of them have 'received the love of the truth, that they might be saved.' These have renounced idolatry, and, returning to their distant homes, now openly worship the living God. The influence of the new lives of these witnesses for Christ has been blessed in leading several of their neighbours to inquire after the way of life, and to meet together with the Christians for reading the Scriptures and for prayer.

"Mr. Macgowan, after four months' study of the dialect, began his public labours, and now takes his share in conducting the Lord's day services, both in Amoy and at the Out-stations."

#### SHANGHAI.

Our Mission, in common with those of other Societies, has suffered from the unsettled state of the city, as well as the surrounding country. The Imperial forces, aided by foreigners, have maintained continued warfare with the Tae-ping insurgents; extensive tracts of country have been made desolate, and the inhabitants have sought refuge in the city, which is now over-crowded with these unhappy strangers. Towards the close of the year the City of Soochow, which had long been in possession of the insurgents, was taken by the Imperial forces and their foreign auxiliaries, and the conquest was followed by the most atrocious cruelties on the part of the victors towards the vanquished. Surrounded by such exciting and revolting scenes, the anxiety and distress of our Missionaries must have been unceasing, and the Directors are thankful that both their health and their lives have been preserved—that they have prosecuted their various labours with zeal and constancy—and that these have been attended, through the grace and power of their Divine Master, with a cheering measure of success. The following are extracts from their Report:—

"The state of transition that has so much marked the native community of this place during the past year has, of course, largely affected our Mission work. The people have been very unsettled, owing to the existing condition of things. Driven from their homes by the rebellion, multitudes have been reduced to poverty, and have been staying in Shanghai only for a time. The success that has attended the operations of the Anglo-Chinese force has enabled many to remove into the country, and in this way constant migrations are taking place.

main work of preaching the Gospel has been unremittingly carried on. The chapels and stations connected with the Mission have been opened from day to day, and word of life has thus been announced to thousands.

In a large chapel in the city there has been an average attendance of a hundred and fifty daily, except on the Sabbath, when the number is at least double. On the mission the attention and quiet observed by the audience have been very encouraging, and the place has proved a noble sphere for the object we have in view. Thirty-five have been admitted by baptism into the fellowship of the Church during the past year, and many of a hundred have inserted their names in the list of inquirers within the last months. Were it not for the continual change taking place among the natives in the residence, we have no doubt that there would be a much more flourishing church here than there is now. The number in the city on the roll of membership is five, who may be relied on as appreciating the value of Christian ordinances. From the mere matter of admission to Christian fellowship, we believe the opportunity afforded for preaching the Gospel to such crowds of people is unequalled in China. May the word spoken still more and more.

A second chapel in the city has been enlarged lately, and is conveniently situated for the Mission. The attendance ranges from fifty to a hundred a day. It is increased when the missionary is present; but this sphere of labour is particularly under the care of the pastor, who resides in the building. A school of ten boys, the children of converts, has been opened here, and it is intended to form a seminary of forty or fifty youths in the next year.

HOSPITAL, under the superintendence of DR. HENDERSON, the number of patients is at least as great as in former years. Every day, from twelve to one o'clock, a doctor is at work amongst them, occasionally assisted by one of us, and thus the Gospel continues to be diffused on an extensive scale throughout a large portion of the suffering population. Certain alterations having been made in the opening to the hospital, the place is now fully available for other religious services, which are about to be commenced in the morning and evening.

An English chapel, so long in connection with us, for the benefit of the Mission and the converts, has been taken down. A new and commodious place of worship is being erected on the same site, at the expense of the congregation and others.

Our Country Stations, the nearest is about three miles distant. The number in attendance every Sabbath is about thirty, and three have been admitted during the year. Other Stations have been formed at varying distances of two and three miles, which are visited by the native preacher regularly, and new life seems to have been imparted by the Gospel. About fifty come to each of these Stations, and several have applied for baptism. Our object is to form a number of Stations round one that is central, and assign to the Native Agent as his special sphere of labour, in connection with a general oversight of the surrounding country. There are indications of prosperity in this form of extension, which we hope to see ere long fully realized.

#### STATISTICS OF THE MISSION.

Foreign Missionaries. One ordained Native Pastor. Six Native Preachers, and many churches. Ten Stations: and One hundred and sixty converts in full communion.

#### HANKOW.

Our efforts of the Society were commenced in this populous city less than three years ago by the REV. GRIFFITH JOHN and the late REV. ROBERT WILSON; and the magnitude and importance of the field will be best understood by the following description given by Mr. Johnston:—

Before the opening up of the great Yang-tsi the existence of this immense emporium was little known to the merchant and the Missionary. Often had we heard of its greatness, its vastness, and its grandeur, from the natives. They were wont to dignify it with titles, 'The Centre of the Empire,' and 'The Port of Nine Provinces.' Huc also we heard wonderful things (some things rather too wonderful to believe) about this great commercial mart. And although we knew that the Chinese could hyperbolize, and that they were even to exaggerate, we concluded that there must be a substratum of truth underlying the glowing representations. Hence, when this mysteriously grand Hankow was to be opened to the victorious barbarian, both the merchant and the Missionary were filled with the prospect of being able soon to carry on their respective enterprises in so fertile a sphere. The merchants rushed up the river in rapid succession, and, in a business-like manner, took possession of the place. At first they had to put up with many inconveniences.

Living in native houses, and scattered over all the town, they found it at the outset anything but pleasant and enjoyable—very different from that to which they had been accustomed. But gradually they are converting the most worthless part of the town into what is destined to be one of the most attractive spots in China.

“The present population of Hankow is generally supposed to be about eight hundred thousand. Some maintain that it is more than a million. But what makes this mass of human beings specially interesting to the Missionary is its mixed character. Here we have the representatives of the eighteen provinces, in the character of merchants, boatmen, and artisans. Through these the Missionary may, to a certain extent, influence the whole country. When these strangers leave the place they carry the truth with them in their minds and in the books, which we freely give to all who can read. Of this fact I have had many proofs. Again and again have men come to me who have evinced considerable acquaintance with the truth, though they had never heard the Gospel preached at our chapels. On inquiry I have found that they had either heard it from others who had been in the habit of attending when living in this place, or had found it in the books which those men had taken with them to their homes. It is often gratifying to learn from many who apply for books, that they want them to take to Si-chwan, or Shen-si, or Kwei-chow, or to some other province many hundreds of miles away. These facts will give you some idea of the great importance of Hankow as a Missionary Station.

“Since my arrival the Gospel has been preached daily to all who have desired to hear it. Before the chapel was erected the services were conducted in our house. Though an obscure and inconvenient spot, the hall was generally well filled. Many a pleasant hour have I spent there in trying to deposit the seed of truth in the minds of this people; and I do trust and believe that some have been born again in that hall. Thousands have heard the glad tidings of salvation there, who had never heard them before; but in how many hearts that seed has taken root, and in how many lives it is bearing fruit to the praise and glory of God, it is impossible for me to know. That it has been blessed to the salvation of some, and to the enlightenment of many, is certain. It was only last week I met with a man who had heard the Gospel in that hall several months ago, and who had been reading one of our books very carefully, and I was delighted to find that he was convinced of the truth of Christianity, was persuaded of the folly of idolatry, and that he had never worshipped an idol since he heard the Gospel. ‘In reading the book you gave me,’ said he, ‘I saw clearly that the temple idols are nothing but wood and earth carved and shaped by the hands of man, and that the spirits we worship are nought but the ghosts of dead men. Now, I am convinced that God the Heavenly Father is the only true God—that He is the Creator of heaven, and of earth, and of all things.’ ‘Cast thy bread upon the waters, and thou shalt find it after many days.’

“We opened our chapel on the 19th of July, and from that day until this it has been opened daily for public service. It is on one of the best thoroughfares in Hankow, and as near the centre of the town as possible. A better site it would be difficult to find.

“Our infant *Church* in Hankow is growing stronger. Our number is now *twenty-three*; it is gradually increasing, and the piety of the members is, I trust, deepening. Their character is on the whole good. There are among them those of whose sincerity there can be no doubt, true members of Christ’s body, who have felt that the Lord is precious, and who are rejoicing in the hope of the glory of God.

“At the beginning of last year we commenced the system of monthly subscriptions in connection with the Native Church; and during the year they amounted to nearly £30. With a part of this we bought a piece of ground for a Native Cemetery; and we have been able to render material aid to two or three of the poorer members with the remainder.

“On the 12th of August, 1863, my dear friend and excellent colleague Mr. Wilson was suddenly and unexpectedly removed from among us. Of this event I have already informed you. In losing him I feel that I have lost a most valuable friend, the Society a noble-hearted Missionary, and this community a godly man. I often think of him; and his memory never fails to bring with it hallowed influences. By this time his bereaved family will be drawing near their native land. Again do I commend them to your kind regard. You will be pleased to learn that the gentlemen of this country have placed in my hands a handsome sum for their benefit. This is not the place for me to speak of the foreign merchants; but I may be allowed to state that I have never known a class of men more generous and noble-hearted than the merchants of China. I have never known them to regard suffering with indifference, to turn away from the needy, or to fail to respond heartily to any worthy call.

“I am glad to be able to inform you that, through the liberality of certain members of this community, I am now erecting a large school-room that will accommodate about eighty children; and that the same gentlemen have promised to support the school by defraying

necessary expenses connected therewith. We hope to be able to open it in the first month of the Chinese new year. Of this I shall write to you more fully hereafter.

I have just established one Out-station at a place called *Tsai-tien*, about fifteen miles from Hankow. The population is large, and the people seem well disposed. The Native Assistant whom I have placed there is a tried man, and is likely to turn out well.

Besides attending to our Chinese work, the Missionaries at Hankow preach every day to the foreign residents. These services are generally well attended, and good, I think, is being done."

A Medical Missionary will, we hope, join our Brother at Hankow before the close of the year.

#### TIENTSIN.

The REV. JOSEPH EDKINS commenced the Mission in this city, and he was soon privileged to receive the first-fruits of his labours in several promising converts, who made public profession of their faith in Christ, and manifested a lively concern for the salvation of their countrymen. In April, 1862, the REV. JONATHAN LEES arrived in Tientsin, and Edkins advanced to Peking; but the REV. JAMES WILLIAMSON has since joined Lees, and cheering hopes may be entertained that the blessing of God will be granted to their diligent and faithful labours.

#### PEKING.

Until within a recent period, Missionaries have not been admitted to the capital of the Chinese empire; but these restrictions have lately been relaxed, and there are now ten Societies of different societies, including two Medical Missionaries, settled within the walls, and actively engaged in various Missionary operations. While the people are yet very imperfectly acquainted with the objects and labours of Christian Teachers, and while their prejudices against the admission of foreigners continue strong, it has been deemed necessary to abstain from preaching in the crowded streets; but buildings may be obtained as Hospitals, Schools, and Preaching Stations, in which these several forms of Christian labour may be prosecuted without interruption.

The following is the list supplied by Dr. Lockhart of the Societies which have already established Missions in Peking, with the names of their respective agents:—

ANGLO-AMERICAN MISSIONARY SOCIETY.—Rev. Joseph Edkins and wife; and Dr. Lockhart.

ANGLO-AMERICAN CHURCH MISSIONARY SOCIETY.—Rev. J. Burdon; Rev. W. H. Collins, wife, and children; and Mr. John Fryer, School Teacher.

AMERICAN BOARD OF CHRISTIAN PROPAGATION SOCIETY.—Dr. Stewart; and Rev. F. R. Michell.

ANGLO-AMERICAN GLISH PRESBYTERIAN MISSION.—Rev. W. C. Burns, *pro tem*.

AMERICAN EPISCOPAL MISSION.—Rev. S. Schereschewski.

AMERICAN PRESBYTERIAN MISSION.—Rev. Dr. W. Martin, wife, and children.

The REV. JOSEPH EDKINS, in a letter dated January 23rd, ult., describes the various methods in which Missionary operations are at present carried on in Peking:—

"The work of preaching in this city," he writes, "is now gradually extending. At present there are two rooms daily employed in connection with our Mission, for making known the Gospel of the blessed God, besides the patients' waiting-room in the hospital. The first is a room in an Imperial temple. A ride of between three and four miles, chiefly through roads skirting the palace walls, conducts to it. The hospital is to the south-east of the temple, and this station is on the north-west, in a very densely populated part of the Imperial city. I rejoiced in its being obtained for preaching, as an important step towards greater freedom of operations. In the front courtyard of the temple there are some small buildings, and it was one of these that an Assistant Preacher, aided by a Manchu convert, succeeded in renting, to be used as his home and also as a meeting-house; and it has been employed daily for this purpose ever since. The Manchu convert has exerted himself zealously to bring his friends to hear the words of Jesus; and daily instruction out of the Scriptures, and social prayer meetings, have already led some of them to a considerable acquaintance with Divine truth. Most of the attendants are Manchus. The Assistant Preacher comes to the hospital three or four mornings in the week, to attend my daily class,



and on Sunday he brings with him six or eight of his disciples; and their steady attention to the heavenly teachings of the Divine word is cheering.

"The room is small, and it is now necessary to exchange it for one more commodious in the neighbourhood. The 'Temple of the Emperors and Kings' needs repairing, and this will render it impossible for us to hire the room again at present; but another larger house has been obtained, and we expect that this will be opened for preaching in a few days. It is in a lane of the larger kind. We thus avoid the greater publicity of large thoroughfares at present, contented if we can obtain a limited audience of constant hearers in a locality somewhat retired, rather than invite a crowd of those who, like the wayside auditors in the parable, allow the birds of evil intent to rob them of their treasure.

"The other preaching room has been hired in a large lane also, half a mile from the hospital. Part of it is used as a schoolroom for poor children. It was first opened for preaching on the first Sunday in the new year; and men and women from the neighbourhood have filled the house on each Sabbath afternoon ever since. The schoolmaster, who was baptized three weeks since at the hospital, resides at the schoolhouse with his wife. He is a converted Mahometan. The followers of Mahomet are in this city very numerous.

"The school is partly for destitute children, of whom three have been received, all of them from the beggar class, which in Peking is extremely large. It is hoped that sufficient funds will be obtained for the school from local sources, and that the number of poor little outcasts thus reclaimed from a life of beggary and probable crime may be increased. There are nine day scholars besides, who are neither orphans nor beggars, but the children of persons able to provide them with food and clothing, but not with education. Such an Institution, under the care of a suitable native convert, is adapted, in a city like this, to insure kindly regard from the resident population, and will tend to neutralize any alarm they may feel at our preaching against idolatry and the various native superstitions.

"The new year, you will thus see, has opened for us cheerfully, and there is good reason to expect that Peking will prove a fruitful field for Missionary labour."

#### MEDICAL MISSION.

DR. LOCKHART, our devoted and disinterested representative at Peking, has continued his multifarious and abundant labours throughout the year, and has had the happiness of imparting relief to multitudes of the afflicted and wretched; while his daily labours in the hospital have been accompanied by the faithful instructions of a Native Christian Teacher. The following are extracts from the Report of the hospital, which he first established and has since superintended in the city of Peking:—

"The work of the hospital and dispensary has been carried on during the last twelve months without interruption. Considerable additions have been made to the accommodation for patients; and, though the premises are necessarily very different from a European hospital, still they answer the purpose for which they were intended.

"The same general plan has been followed this year as before. The out-patients have been attended to every day, and all classes of people have applied for relief.

"There have been 10,251 separate cases attended to during the past twelve months. Numbers of these have been seen daily, or twice or thrice a week for a long time, and almost all of them several times; but each case is registered only once, on being first seen, and no record is kept of subsequent visits.

"Many of the patients have come from various cities and towns in the province, and also from different and distant places beyond the Great Wall.

"As to the religious instruction given to the patients, it may be stated, that many copies of the Chinese New Testament, and various books on the leading truths of Christianity, have been presented to them, and the Rev. J. Edkins and a Native Preacher have held daily services in the hall, during the time that the patients were waiting for their turn to go into the surgery. In this way much Christian knowledge has been imparted, and it is hoped not without good effect. We think that the endeavour to teach and to heal should be carried on together.

"This establishment is not the only one now in Peking in connection with Protestant Missions. Dr. J. A. Stewart, of the Society for the Propagation of the Gospel, has lately obtained premises in another quarter of the city, and is beginning to attend patients at this new hospital, which it is hoped will be very successful, and answer his highest expectations.

"By the residence of Medical Missionaries, and the establishment of hospitals in Peking, much good will be done to the inhabitants of the city and its vicinity; and thus, by healing and teaching, the Gospel will be made known among them. The primary object of the hospital is to heal the sick, and help those who suffer from disease and pain, and then, by



g of the Word of life, to give the people the means of spiritual renovation, so  
 hem to Him who is our only Saviour, Teacher, and Guide, the Lord Jesus

### INDIA.

ice of every succeeding year tends to strengthen the claims of India upon the  
 l and self-denying labours of the Churches of Britain. The political changes  
 occurred in that Empire of Nations, and the new relation of its millions to our  
 already wrought the most beneficial results, and their future influence will  
 alculable worth. The diffusion of education, the extension of commerce, the  
 ntercourse between the remotest provinces of the country, and between India  
 ritain itself—these improvements, now in rapid progress, as they supply to the  
 issions new opportunities for labour and new sources of encouragement, impose  
 igitations for increasing zeal and wider exertion. May the Churches of Britain  
 use of their deep responsibilities in relation to India, which the providence of  
 nderfully associated with ourselves, and subjugated to the dominion of our

the progress of our Indian Missions has not been recently marked by any  
 ts, or any large increase of converts in particular localities, yet it has been real  
 . The continuance of Missionary labour for more than half a century, the  
 f the Holy Scriptures in the various languages of the country, with the growing  
 omote education and social improvement, have all had a direct influence in  
 e faith of the people in the superstitions and absurdities of Hindoo idolatry,  
 ring their minds more accessible to the truths of the Gospel."

r of caste has been sensibly weakened, and many high-caste natives have at  
 es embraced the Gospel. During the last year three converts of high caste,  
 Kulin Brahmins, have been received into our Mission Church in CALCUTTA.  
 ng accessions have been made to our Churches, generally in the *South*, where  
 ve renounced heathenism, avowed themselves Christians, and placed themselves  
 uidance and counsels of Christian teachers.

er of young men under training for the work of Evangelists is greater than at  
 eriod; and those that have already been ordained to the ministry, as pastors  
 s, have diligently discharged the duties of their office, and have well sustained  
 stent and unblemished Christian character.

ility of the Native Churches is a new and most encouraging feature of the  
 nerly the Hindoo converts were forward to complain of their poverty, and to  
 or themselves rather than extend it to others. But now they feel, to some  
 onvictions of Christian duty, and according to their ability raise considerable  
 s for the support of the Native ministry, the erection of chapels, the purchase  
 ures, and the education of their children. The Mission Church at CALCUTTA  
 last year not less than £60 towards the salary of the Pastor. Within the last  
 he Christians throughout TRAVANCORE have more than doubled their free-will  
 the cause of God; and in one district last year they rose from £46 to nearly  
 se instances of Christian liberality are not solitary, but the same improved state  
 manifested, though in different degrees, throughout our Indian Missions.

rnment Schools of India have been rapidly extended, and the number of  
 largely increased. In these the education given is highly valuable, especially  
 sted with the absurdities and falsehoods taught in Native schools; but it is  
 ar—the Bible being authoritatively excluded. The influence of such a defective  
 the native mind has been repeatedly stated with great force by Missionaries  
 ompetent witnesses. In Calcutta, where the Government system has been  
 uration, and its influence most clearly seen, the last Report of our Auxiliary

Society contains, in the case of a young Brahmin convert, a striking illustration. The description given of this youth by a Hindoo Evangelist is as follows:—

“Kali Prosunno Chowdy is an inhabitant of Sreenagore, a village of Dacca. His father is a man of some influence, and a thorough-going orthodox Hindoo. It is needless to say that he did all he could to make his boy walk in his own footsteps. For a time his expectations were more than realized. His son did live and act as a Hindoo. But the prevailing mania for English education and its prospective advantages infected him, and, in an unpropitious moment, as he would now regard it, he sent his son to the Government School at Burrisaul, to learn the language and literature of the West. As Kali Prosunno grew older, and advanced in his studies, his mind became more expanded, his understanding more enlightened, and, before many years had elapsed, he found out that to worship idols was the greatest wickedness a human being could be guilty of. He lost all faith in Hindooism; this was indeed the result of the education he received in the school. But what further influence did that education exercise over his mind? It had uprooted from within him all love and veneration for the religion of his fathers; but what did it give him as its substitute? Here the Government system of education is utterly powerless—its insufficiency and incompleteness must be admitted. A system which cultivates the mind and sharpens the intellect only, without at all touching the heart, is worthless to man as a *moral and responsible being*—a being whose present happiness and whose future and eternal destiny solely depend upon the entire consecration of self to the great Author of his life.

“Under such circumstances, our young friend was very restless in mind. Peace he wanted—peace he sought after; but, alas, he found it not! There was no one then within the boundary of his knowledge who could say to him, in accents of compassionate love, ‘Peace, be still. Son, be of good cheer; thy sins are forgiven thee!’ Like a wearied, thirsty, fainting traveller, in an almost boundless sandy desert, he longed for water; but the fountain of living water opened up on the summits of Calvary was as yet concealed from his view. In this state of mind he joined the local Brahmo Sumaj, and, for a time, seemed to like its theories; but his sin-stricken soul could gain no satisfaction from them. Where else can satisfaction be found but in Jesus? Who else but the Lamb of God can ‘take away our sins?’ Who but the great Sun of Righteousness can dispel the thick darkness of our inner man? What but the truth as it is in Jesus can make us free from the bondage of sin? What else but the blood, the precious blood of the Son of man, can rescue us from the never-ending torments of hell? These glorious truths Kali Prosunno had yet to learn.”

Happily, in the case of this young Brahmin, as in many others, the education he had received, defective as it was, led him to seek from other sources for higher wisdom, and, by God’s mercy, he found it.

This great and essential defect in the system of Government education is supplied in *Mission Schools*; and, as that system is rapidly extending, so ought Christian Schools to be multiplied. The only obstacle to such increase is the want of suitable agents and adequate funds. Although it is universally known that the Bible is always taught in our schools, and not only taught, but that its Divine truths are explained and enforced upon the pupils, yet these schools are filled, and, in many instances, preferred to those from which the Bible is excluded.

In our schools also weekly payments are required; and this, instead of diminishing the number of pupils, serves rather to enhance the value of the instruction given, while the fees received greatly diminish the expenses of the Institution.

In the School at BANGALORE the payments for the year amounted to . £33 5 3

In the Schools at BELLARY, to . . . . . 36 9 0

In the School at MADRAS, to . . . . . 122 0 1

In the Schools at CALCUTTA, to . . . . . 299 18 3

At Bangalore, in addition to the school fees, £30 8s. 11d. was realized by the sale of needle-work done by the girls; and at Neyoor the work of the girls produced £35 10s. 9d.

One of the most important and hopeful indications of the advancement of the native mind appears in the extension of education among the *females* of India. This good work has, to a limited extent, been carried on for many years in the schools superintended by the *wives* of our Missionaries, and from these many Christian wives and mothers have gone

th, who are diffusing blessings in their households. These females have generally belonged to the humbler classes of society; but efforts have been commenced, and are now extending, to impart knowledge to the higher ranks of Hindoo women, and though it is but the day of all things, we may confidently expect the happiest results. Now, indeed, many of the educated Hindoos are desirous that their wives and daughters should receive the advantages of education, and are actually employing means to promote their mental improvement. In no single department could wise and benevolent efforts be employed with greater advantage to India, than by the enlightenment and elevation of the female population.

The system of *Zenana* visitation to the females of respectable Hindoo families is a means of Christian usefulness of great promise; and, although not to be accomplished without much difficulty and manifold discouragements, it is silently extending.

A more striking evidence of the advance of the public mind of India in favour of education, and in sentiments of respect and esteem for Christian Missionaries, could scarcely be found than in the contrast of the misrepresentation, ridicule, and reproach with which DUFF commenced his noble and disinterested career in India, and the accumulated honours heaped upon him when he left its shores—honours rendered to him not only by his countrymen of the highest rank, but by the most distinguished Hindoos in the city of Calcutta.

Although the Directors are thankful in being able to present these favourable indications of the state and prospects of our Indian Missions, they are constrained to add, that the entire Christian agency employed by all Missionary Institutions for the redemption of India from its debasing and destructive idolatry falls far short of the magnitude and urgency of the occasion, and of our sacred obligations to our Divine Master and Lord. The harvest is great—all but boundless—but the labourers are few. “Pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest.”

Not only must the number of labourers be multiplied, and their qualifications largely increased, but such are the gigantic obstacles to be overcome, that all will end in failure unless attended by the almighty and gracious power of the Holy Spirit. In these promised seasons all our hopes must centre, and for their enlarged bestowment must our earnest prayers ascend.

### MADAGASCAR.

Changes the most important, and events the most tragical, were actually occurring in the capital of Madagascar at the very time our Anniversary Services of last year were in the course of celebration. On the 10th of May and following two days the Government of RADAMA II. was subverted, his life sacrificed, his evil counsellors cut off, and a new government, under the Queen and the chief nobles of the country, inaugurated. The intelligence of these events was, to the Directors and the friends of the Society, altogether unexpected, and, indeed, directly opposed to their strongest anticipations and most sanguine hopes. The REV. WILLIAM ELLIS thus announces these momentous changes:—

“Seldom has the instability of human affairs been more strikingly, and, in some respects, tragically manifested, than in the events of the last few days in this city. Within that period the reign of RADAMA II. has closed with his life; a successor has been chosen by the nobles, and accepted by the people; a new form of Government has been inaugurated, and it is arranged that the legislative and administrative functions of the sovereignty shall hereafter be discharged by the Sovereign, the nobles, and the heads of the people, jointly. A series of resolutions, embodying what may be regarded as the germs of Constitutional Government, has been prepared and presented by the nobles and heads of the people, to the Queen, containing the conditions on which they offered her the crown. The acceptance of these conditions by RABODO, and their due observance by the nobles and heads of the people, were attested by the signatures of the Queen and the chief of the nobles before the name was announced to the people as their future Sovereign, and proclaimed under the name of RASOAHIRENA, Queen of Madagascar.”

Mr. Ellis proceeds to account for the revolution, so far as it relates to the late King, as follows :—

“ Amiable and enlightened, as in several respects Radama certainly was, his views of the duties of a ruler were exceedingly defective, and almost all government for the good of the country may be said to have been in abeyance ever since his accession. The destruction of a large part of the revenue of Government by the abolition of all duties ; the exclusion from his councils of many of the nobles and most experienced men in the nation, while he surrounded himself with a number of young, inexperienced, and many of them most objectionable men as his confidential advisers ; the relaxation or discontinuance of all efforts to repress crime, or punish it when committed, and the neglect of all measures for placing the prosperity of the country on any solid basis, have, notwithstanding the affection many of the people bore him, produced growing dissatisfaction.”

The REV. ROBERT TOY describes the character of Radama in still darker colours :—

“ It is true,” he writes, “ that the King was of an affable, humane, and genial disposition ; but he was also conceited, frivolous, irreligious, most licentious, and in almost every respect totally unfit to govern a country. His government, if such it could be called, was of the most wretched description, and his life, since coming to the throne, has for the most part been passed in amusements of the lowest kind. Serious in the presence of seriously disposed foreigners, he would turn them into ridicule as soon as they had left him. He utterly despised the counsels of his best friends, and those who were legally his advisers, and pampered those who have been the cause of his ruin.”

The picture here presented of the rapid course of degeneracy on the part of the late King, which appears to have commenced soon after his coronation, renders it obvious that his unhappy death was brought about by his gross dereliction of the duties devolving on a sovereign, and by his abandonment to degrading vices. Nevertheless, as Mr. Toy justly remarks, “ it should never be forgotten that, however much he changed in his conduct towards the Christians during the latter part of his short reign, he had previously rendered them good service, and for their present position and strength they are in no small degree indebted to him. Had he been willing to abandon his follies, and to have chosen wise and judicious counsellors, he would probably at this moment have been ruling over a happy, united, and prosperous people.”

The avowed principles of the new Government are enlightened, just, and beneficent, and, if faithfully observed by the Sovereign and her ministers, they cannot fail to work results the most beneficial to all classes of the Malagasy people. The following articles in the proposed form of government are the most important :—

“ The word of the Sovereign alone is not to be law, but the nobles and heads of the people, with the Sovereign, are to make the laws.

“ Perfect liberty and protection is guaranteed to all foreigners who are obedient to the laws of the country.

“ Friendly relations are to be maintained with all other nations.

“ Duties are to be levied, but commerce and civilization are to be encouraged.

“ Protection, and liberty to worship, teach, and promote the extension of Christianity, are secured to the Native Christians, and the same protection and liberty are guaranteed to those who are not Christians.

“ Domestic slavery is not abolished ; but masters are at liberty to give freedom to their slaves, or to sell them to others.

“ No person is to be put to death for any offence, by the word of the Sovereign alone ; and no one is to be sentenced to death till twelve men have declared such person to be guilty of the crime to which the law awards the punishment of death.”

Both as Englishmen and Christians we must heartily rejoice at the change from absolute despotism to the principles of Constitutional Government ; but whether the influential classes in Madagascar sincerely value, or know how to improve these good principles, time only can determine. Hitherto, however, the Queen and her Government have practically adhered to the new laws, and especially to that which is the most interesting and important to the Mission Churches, namely, the law which secures protection and liberty to worship,

each, and promote the extension of Christianity among the people of Madagascar. "No, impediment," says Mr. Ellis, "is offered or allowed to the perfectly free action of the Christians, alike in the enjoyment of their own privileges and their efforts to extend the Gospel to others;" and our Missionaries express not only their hope, but their expectation of the constant increase of the Christians in the capital, and especially from among the higher classes of society, that any return to persecution for the truth's sake would become not only difficult, but impracticable. The patronage of such a ruler as the late Radama would not fail to be injurious rather than beneficial to the interests of pure Christianity; and the present Sovereign and her Government continue to administer the law granting religious freedom and equality, with justice and impartiality, the Native Church will possess all that it can claim, and all that will really conduce to its stability and usefulness.

At the close of 1863 the Christians of Antananarivo presented themselves in a body to the Queen, who received their addresses with evident pleasure, and gave them repeated assurances of her satisfaction. Mr. Ellis gives an interesting narrative of the day's proceedings:—

"On Christmas Day the heads of the Christians expressed a wish to pay their respects to the Queen, and her Majesty signified her pleasure to receive them. Early in the morning of that day the congregations assembled in their respective chapels. The places were all crowded, though the services were closed soon after eight o'clock. The several congregations then proceeded, some of them singing as they went, to Andohalo, the place of public assemblies. In company with some of the Brethren, I proceeded to the place of gathering. On our way we met the Prime Minister and some of the nobles going to the palace; but the road was so thronged with Christians, that their bearers could with difficulty make their way through the crowd. On reaching Andohalo an animating spectacle presented itself. In this natural amphitheatre, situated in the heart of the city, not fewer, certainly, than 1000 Christians were assembled. Some were standing or leisurely walking to and fro, others sitting under umbrageous and fruit-bearing fig-trees. Fathers and mothers with their children were there, young men and maidens, pastors and their spiritual flocks, all in their holiday attire. All seemed perfectly at ease and conscious of security, while the grateful joy of the heart seemed to beam in every countenance, and find utterance in every greeting.

"While the leaders of the Christians were arranging the several companies, we proceeded through the crowded way to the neighbourhood of the large palace, and were soon afterwards followed by the Christians walking four abreast. Among the front ranks were civil and military officers of 13th and 14th Honours, officers of the palace, as well as others of lower rank, mingled with pastors, preachers, and deacons, followed by the whole body of the Christians, the men walking first, and the women afterwards. Joining with them, we led the way to the palace, the general residence of the Queen. Here the Christians filled every available spot of ground in front of the balustrade within which the royal seat was placed. The members of the royal family and officers were ranged on the left; the ladies in waiting, the ministers and members of the Government, on the right. When the Queen came out of the palace she was welcomed with hearty greetings from the vast assembly. As these subsided, several parties of singers sang what may be termed the National Anthem, and a hymn imploring the Divine blessing on the Queen. An officer then advanced a little in front of the rest, tendered the salutations of the Christians to her Majesty, and presented the customary *hasina*, which the Queen very cheerfully acknowledged. The choirs belonging to the several city congregations afterwards sang with good effect several hymns and anthems. Rainimamonjisoa, an intelligent, gifted, and influential officer, also an aide-camp to the Prime Minister, then stood forward, and, in the name of his fellow-Christians, addressed the Queen with much readiness and force, assuring her Majesty of their loyalty and gratitude for their privileges, of their devotedness to the Government, and their earnest desires to promote the welfare of all classes. The Queen made a short and proving reply, and by gestures as well as words assured the vast assembly of the satisfaction which their presence and the declaration of their attachment had afforded. The high officers and other members of the Court seemed surprised and pleased with the singing of the Christians; and after the latter had again sung the National Anthem, her Majesty rose and entered the palace amidst the cordial greetings of the multitude, who then returned to their respective homes.



The strange and happy contrast between the scene thus described and the public assemblies which, in former years, were convened on the same spot to hear the Christ sentenced to slavery and to death, cannot fail to inspire our grateful praise to their and ours, and to strengthen our trust in Him for the future safety and prosperity of Church.

Two important measures have recently been commenced in the capital. In the month of January the foundation of the first MEMORIAL CHURCH was laid by the Prime Minister assisted by our venerable friend Mr. Ellis; and in the same month the erection of a HOSPITAL, for the relief of the poor and afflicted, was also commenced. The latter trust, will prove a valuable auxiliary to Missionary labour, and a real blessing to multitudes of sufferers.

"The Natives," says Dr. Davidson, "although they are considerably removed from a state of barbarism, and have attained to a certain degree of advancement in many useful arts, are entirely ignorant of medical science. The priests are their physicians and their medical and religious superstitions form parts of one system. The Malagasy word for medicine signifies at the same time *medicine* and *charm*, and thus we find that the chief means of cure are incantations and charms. Surgery is unknown: the simplest operations are not attempted. The numbers who daily apply for medicine and advice evince the high value put upon the dispensary by the Malagasy. More substantial proofs are not wanting. The nobles have contributed cheerfully towards the erection of the buildings; and while the poor are refused medicine because they are unable to pay for it, yet many, even of the poor, willingly give a small sum as they are able, to help to meet the current expenses of the establishment."

During the past year the *Printing Press* has been brought into full operation, and *Day and Sunday Schools* have been established.

Mr. Ellis, with all his fellow-labourers, bears the most explicit testimony to the power of the Gospel, and the increase of believers, both in the capital and the country.

"With regard to the prospects of the Mission among the people," writes Mr. Ellis, "nothing can be more encouraging. The five chapels in the city are crowded every Sabbath, and two more are in course of erection. Both adults and children are eager for knowledge, and there is perfect liberty of action. A very large population in villages around the city are ready for the Gospel; for heathenism here seems never to have had that all-absorbing power and influence which most systems of idolatry have."

Our Missionary Brethren give most gratifying reports of the several congregations to whom they minister the Word of Life. The following letter from the Rev. W. E. Collins, dated January 1st, is selected as an illustration:—

"When I wrote to you last October I think I told you we had just finished a new chapel at Amparibe. When you hear that it was less than three months in building you will expect that it has any great architectural claims; still, it is spacious, clean, light, and comfortable, and I am most thankful to have it instead of the dark, dirty, patchwork which we pulled down. It is built of clay. The walls are nearly two feet thick, and eight feet high. The size of the building inside is fifty-nine feet by forty; the roof is made of rushes. The whole cost of the building was paid by the congregation: the amount subscribed in money was 139 dollars; but, in addition to this, many gave wood, doors, windows, and other materials used in the building. Our old chapel was such a miserable place that all felt the need of a new one; and all joined most zealously in pulling down the old one and putting up the present building. On the Sabbath morning of our opening the church, the number of persons was counted as they went out, and it was found that 1500 had been accommodated inside the building: there were also some two or three hundred outside. From the opening, our congregations have been large: last Sunday morning we were as full as we had ever been.

"During the past year the Church has largely increased. The number of new members admitted in less than twelve months is 182. About eighty have been dismissed from the newly formed Churches; and I can see much improvement when I compare the present state of the Churches as we found them with their present condition. The attendance



behaviour of the people are much better, and the preachers are quite as earnest and faithful, and more careful as to what they say.

"The heavy rains which are now falling almost daily render it impracticable to visit the Village Churches, but all with which I am acquainted are in a prosperous condition."

Although our Missionaries regard the capital and its environs as having the first claim upon their zeal and assiduity, they are glad to embrace any practicable opportunity of examining the state of the people in remote districts, and of doing all they can to promote their Christian order and edification. A recent letter of Mr. Cousins gives an interesting picture of society in VONKZONGO, and especially of the number of Native Christians and the state of the Churches. He was the first European Missionary who, since the days of persecution, had journeyed to that distant part of the island. As the result of his visit he ascertained that the number of Christians exceeds *six hundred*, and that there are three Churches containing more than *a hundred and twenty* members.

Envoys from the Queen and Government of Madagascar have recently arrived in this country, with the view of obtaining some modification in the treaties of commerce between the late King and the Governments of Great Britain and France. They have been favourably received by the members of our Government, and have been honoured with interviews by her Majesty the Queen. The Directors hold these distinguished strangers in high respect; and they very earnestly hope that the objects of their appointment may be attained, and that commerce, amity, and peace may hereafter be honourably maintained between Great Britain and France with Madagascar.

The Society has now completed the SEVENTIETH year of its history; and, while the review should inspire its Directors and Constituents with sorrow and humiliation that their services have been characterized by weakness and imperfection, they should still be animated with joy and praise that their limited and feeble agency has been mighty through God to the pulling down of the strongholds of heathenism, and the wide extension of the Saviour's kingdom in every field of effort.

In the ISLES OF THE PACIFIC, where revolting pollution and horrid cruelty tyrannized without restraint; in our WESTERN COLONIES, where the curse of slavery rested, both upon the African stranger and his English oppressor; in the deserts of SOUTH AFRICA, where the natives, inspired with mutual hatred, were victims in common to cruel superstitions and brutal debasements; in CHINA, with its multitudinous millions, shut, and, to human foresight, impenetrably shut, against the servants of the living God; in INDIA, where British authority was employed to perpetuate the monstrous evils of idolatry, and exclude from the idolater the blessings of the Gospel; in MADAGASCAR, where the early triumphs of the Cross insured for the defenceless converts deadly hatred and cruel persecution—in all these distant and wide-spread territories of darkness the brave and devoted champions we have sent forth have planted the standard of the Cross, and sent up to heaven the exultant strain, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place."

Let us, then, not dishonour ourselves, nor dishonour the Saviour whom we serve, by the utterance of complaint or the indulgence of dissatisfaction; but, in common with every division of the great Missionary host, with whom we go forth to the help of the Lord against the mighty, let us with grateful hearts exclaim, "The Lord hath done great things for us, whereof we are glad." And, as we behold what God hath wrought, with faith strengthened and hope made confident, let us go forward, and He will show us greater things, and lead us on to triumphs yet more glorious. "A little one shall become a thousand, and a small one strong nation." And, though the time may be distant, yet it is as sure as the dawn of to-morrow, when the Church, triumphant over every form of Paganism and Anti-Christ, shall unite in the adoring acclamation, "Blessed be the Lord God, the God of Israel, who only

doeth wondrous things. And blessed be His glorious name for ever." Let us, then, hasten on that day by the earnest and unceasing prayer, "Let the whole earth be filled with His glory; Amen, and Amen."

The REV. THOMAS JONES moved the following Resolution—

"That the Report, of which an Abstract has been given, be approved and adopted, and that it be forthwith printed and circulated by the Directors. That this Meeting devoutly acknowledges the special mercy of God, which has been vouchsafed to the London Missionary Society throughout the prolonged period of seventy years. The Meeting ascribes to His power and grace the various endowments of the Society's faithful Missionaries, no less than the blessed results which have followed their abundant labours in every field of effort. And, in pledging itself, with God's help, to more earnest and enlarged exertions for the salvation of the heathen, the Meeting exclusively depends for success upon the promised outpouring of the Holy Spirit in answer to the supplications of the Church."

The first thing in the Resolution is, that the Report which has been read be approved—that is, that you are to like it; that it be adopted, taken under your care, printed, circulated, and, I should have added, read by the Churches. It is a faithful record of what has been done during the past year by your Society, and it well deserves the attention of all who are interested in the spread of the Gospel. I have heard it said that our Reports are not much read. Now I want to say a word about this. The cause may be—if the charge is true—that the Missionary spirit is feeble in our Churches. I find in the country that although farmers are not the quickest of apprehension in the world—slow to move, they take all their lessons from nature, and nature is deliberate and slow; here in London you are in a hurry, as though doomsday were to be in a few weeks; but eternity is very long. Though the farmers are slow to move, they can speak most fluently of the weather, the prospects of the season, and the coming harvest. And why? Only because they are interested in such things. Now, my friends, if you are interested in the spread of the Gospel—if your hearts yearned over a dead world—you will watch with anxious hearts the progress of the great work, and be thankful for any report that would tell you that a human soul had been plucked from the burning. Another remark: the writers of that Report have endeavoured to place the facts therein contained in a readable form. I commend this much. We must avoid by all possible and fair means a spiritless Report. I do not see why religious books should be dull at all, or why a dull speech should be delivered, a dull sermon composed, or a lifeless report written. There is a Missionary report in the New Testament. It is the first record of Missionary enterprise—the Book of the Acts of the Apostles. The records therein contained are beautiful as apples of gold in pictures of silver. Read the history of the Pentecost carefully, and you will almost see the tongues of fire, and feel the rush of the mighty wind. Pass through God's works. All His works are done in truth; yes, and He hath made all things beautiful in their season. Truth clothed in beauty; this is the characteristic of God's book and of God's works. There is more than use in all things. There are wavelets on the lake; the fountain sparkles as it springs; the brook murmurs as it flows; the sunlight plays on the autumn dew; the cold wintry morning has a fringe of gold and fire. There are flowers in the field, and there are stars in the heavens; there is melody in the human voice, and beauty in the human face; daisies grow on the churchyard sod. The world is very beautiful. Oh! my God, I thank Thee that I live! And shall we write a lifeless Report? Shall we deliver lifeless sermons? Nay! we will have truth wedded to beauty—truth baptized with spiritual life, and then we hope our Reports will be read. Get these two things—a vigorous Missionary spirit in the country, and a noble Report such as we have heard this morning—and then there will be many readers. There is another thing in this Resolution of which I wish to speak. It calls for enlarged and more earnest exertions for the conversion of the heathen. Now that is general language; I wish to make it special. I would call for two things. I would call for more Missionaries to go forth to heathen lands. We have just heard that five Missionaries have died during the past year, and some must come forward and be baptized for the dead. I am well aware that the prosperous and respectable professions, the delightful pursuits of art, and science, and general literature have vast charms for educated young men; but I desire to see young men of talent, education, undoubted piety, and aptness to teach, present themselves for this service of Jesus Christ. I think I am right when I say that the service of Christ, in this most direct way of serving Him, ought to possess the highest charm for the ablest young men in our Churches. It is complained in the Establishment that the first class of minds are deserting the pulpit, and that their place is being filled by second-rate men. I am sorry to hear it. I admire the great statesman. I bow to the mighty poet. I pay homage to the great painter. Power, intellect, gifts divine, I worship you anywhere! But God's pulpit! thou oughtest not to be weak. Nay, I mean to say that it will not be a good day, a cheerful day, for England,

when the first minds turn away from preaching the Gospel. Let able young men think of this subject, and ask themselves whether it be their duty to offer themselves to Christ's service in England or abroad? Charms, sirs! I know of nothing possessing such charms as preaching the Gospel. I like to spend my week in my study, listening prayerfully to the voice of Divine love, and on a Sunday morning to interpret to my friends the secrets I have heard during the week. I do like to go there and, standing as it were on the threshold of God's great heaven, push the curtain aside, and let in a flood of golden glory upon the worldly minds of many who hear me preach. Charms, indeed! Why, my young sirs, talk of charms, I tell you what you shall do. You shall preach the Gospel to the poor: is there no charm in that? You shall heal the broken-hearted: is there no charm in that? You shall preach deliverance to the captive: is there no charm in that? You shall live a noble life of usefulness: is there no charm in that? One day, wrinkled, weak, and shattered, you also shall die, but die in the embrace of the love of those whom you have blessed: flowers watered by their tears shall grow on your grave. Christ will give you the crown of life. Charms! Why, sirs, I would not sacrifice that charm for all the thrones of Europe! Let young men think of this and offer themselves for this service of Christ. One word more with regard to this call for more earnest effort. Our offerings of gold and silver ought to be multiplied. "For brass I will bring gold, for iron I will bring silver;" hoary-headed, old prophecy, thou hast been there for ages in the great Bible waiting thy fulfilment. I beg to suggest, my Lord, that it is high time the Church should turn that prophecy into history. Our offerings of gold and of silver should amount to self-denial and sacrifice. Let me quote a verse from the New Testament: "They of their abundance had cast into the treasury; she her all." The rich people at Jerusalem of their abundance; the poor woman gave her all; and that was just the thing that attracted His eye; not the largeness of the gift, but the principle from which it started. There is an admirable definition of the word "abundance" in an old English dictionary. Abundance, the author says, is more than enough. In old-fashioned places in the country, mills are still worked by water-power and not by steam. You will find that there is an obstruction put across the river, and an artificial channel cut to convey the water from the river to the water-wheel; and then there is a small channel out of that to carry the superabundant water to the river. The mill is to have the "enough," and the river the more than enough. Now, we ought to give a little of the enough, and make a little sacrifice for Him who sacrificed all for us. Arithmetic is not a very poetic science. In fact I never liked it on account of that. I don't believe much in it. And yet, take arithmetic high enough, and there is a great deal of inspiration in it. For instance, £500,000 in our Annual Report. Is there not poetry in that? Or, better still, the London Missionary Society's income—£1,000,000! I mean to say that that reads quite musical. A column of black smoke becomes transparent the moment it passes up into the sunshine; and this dull column of contributions in our Annual Report would become perfectly readable if inspired by twenties, hundreds, thousands, five hundred thousands, and especially a million. Do not think I am speaking unwisely, I am not setting it at too high a sum. I am afraid we shall not do it next year; but, brethren, the time is coming when it will be done. Remember my mill illustration. Give a little of the enough, as well as of the more than enough; and the Report of your Society shall say £500,000 towards the London Missionary Society. Oh, England, it is nothing to thee! I read the columns of thy warlike expenditure. Thou canst, as it were, let down a spectral palace from the clouds in Kensington. Like a play-thing, in six months thou hast means to take it in pieces, and let it down again on the beautiful hills of Surrey. Oh, England, it is nothing to thee! Thy ships plough the waves of every sea; thy wealth circulates through the arteries of the whole of human society. Oh, England! shame! Thy little £81,000—shame! We are here not merely to say what we have done, but we are here to say what we ought to do; and I hope we shall go on towards the "ought" until it is realized. The next thing in my Resolution is that you recognise the power and the work of the Divine Spirit. Brethren, I want to say a word or two concerning this. We live in an age when it is thought more philosophic to go away from the spiritual and the supernatural, and to become somewhat materialized in our mode of thinking. Now, I differ from that entirely. What I want to assert is, that you cannot separate the Gospel from the supernatural. Do away with the supernatural, and your Gospel is gone. For instance, it rests on a supernatural fact; it is supported by supernatural power. The supernatural fact is the resurrection of Jesus Christ from the dead. "If Christ be not risen, then is our preaching vain, and your faith is also vain." Christianity—God's temple, consecrated temple, lighted up with the hopes of many ages, the house in which we heard the praises of ten thousand hearts—if Christ be not risen, thou hast fallen into thyself like a palace of ice in the winter's sun; thou hast melted and vanished away. Without the supernatural, Christianity is not. In a celebrated book which has produced

great agitation in England during the last three or four years, I find it asserted that the unbroken constancy of natural causes is a primary law of belief; that the inductive philosophy, by an immense accumulation of evidence, confirms this belief, and that this belief is so fixed in the mind (mark this) that no inductive inquirer can believe in a miracle. People who are not inductive philosophers may, but no inductive inquirer can believe in a miracle. Wonderful induction! I have three objections to that; the first is, that inductive philosophy is only a youth; he was only born the other day. There are many things, both in the earth and in the heavens, that are not dreamed of in the inductive philosophy. The universe is very large, and God is very wonderful. Let inductive philosophy be humble. Let it do its work diligently, prayerfully, trustingly, humbly, but let not the youth make reckless assertions. In this grand old creation take time, thou stripling philosophy. Don't make these large, broad assertions, lest thou show thy youth and thy folly by so doing. Thou wilt be heartily sorry for it by and by when thou comest to maturity. Secondly, it does not appear to me—I wish to speak fairly—good metaphysics to say that the primary laws of our belief become strengthened by experience. Will you think of it for a moment? Your belief in causation does not increase with knowledge. It is as strong in a boy as in a man. You have a curly-headed little fellow at home; just knock at the door; he asks who did that. He never thought that it did itself. The idea of causation is as strong in him as in you. Understand once, that the three angles of a triangle are equal to two right angles, and seeing all the angles in creation will not make you believe it more strongly. Or take another illustration. Increased knowledge in the science of numbers does not make a man more sure that two and two make four. I am no great arithmetician, yet I believe that as well as any of you. I wish to speak most respectfully of learning, and of learned and scholarly men; but I do mean to say that we very often allow reckless things to pass for great depths when they are great shallows. There is nothing like taking hold of a thing and looking at it—saying, What are you, and what is your business here?—taking it to pieces and analyzing it. After all that is said about removing the supernatural foundations, I am glad to say that the foundation of God standeth sure, and there are many here resting upon it—the everlasting Rock of all Ages. There was a third objection. As a matter of fact, it is not true that no inductive inquirer can believe in a miracle. I should be very sorry to think there is no inductive philosopher here; but, according to this, if you believe in a miracle, you are not and cannot be one. I mean to assert that there are hundreds of men in England, who are not strangers to Bacon's method of philosophy—men who have read the histories of philosophy, who have gone into the beautiful, charming, bewitching meadowland of philosophy—men who have looked on her beautiful face and been thrilled by the wonderful influence that goes forth from it. Let no one suppose I am speaking against learning and philosophy. There are, I say, many philosophers in this room who still believe in miracles. They believe, for instance, that Christ died on the cross 1800 years ago, rose from the dead—that He is to-day living in heaven; and, more than that, they trust all that they have and are into the hands of Christ, and they say every night and every morning, “Whom have I in heaven but Thee; I desire none on earth beside Thee.” Christ! Thou art my all in both worlds. Here I serve Thee, and when, fluttering and trembling, my timid spirit lands in the great spirit world, it is Thy smiling face I expect to see welcoming me home. Yes, there are many inductive philosophers who can and do believe in miracles. The Gospel is spread by a supernatural power; it is the work of the Holy Spirit. The older I become, the more firmly I believe in the necessity for the coming down of God—not only God's truth, but God himself, into contact with the human mind. An able American writer has said that if one of the planets became prodigal, and broke away from its orbit, nothing could bring it back from the region of winter and night but the going of the sun to fetch it. He would have to go and throw his long arm of gravitation around the unwise young comet, and thus he would carry it back. Brethren, we did break away from our Father. We went into a strange country, and found it darkness and death. And what did He? He came down Himself. God in our nature appeared in the person of Christ. Great Christ, we bless Thee! Through Jesus Christ God came down—lays hold of the wandering one, places him in his orbit again, where he shall revolve in peace around the throne of God for ever and ever. Brethren, this is the grand power in the Church, the presence of God's Spirit. I think no man can live in London without feeling the absolute necessity for God's Spirit coming into the minds of men to make them good and holy. That is the greatest power in the world. Intellect is power. A man who had been to Highgate, talking with a great English philosopher who is now no more, said, on speaking of him afterwards, “I was silent in his presence; I could not speak; his power oppressed me.” There is great power in intellect. When

to meet a man that is mentally greater than you are, he is king and you are the subject. You may rebel against it, but still you know, as I know, you must bow. Eloquence is a power in the Church. We are at the mercy of the eloquent speaker; we are helpless in his hands. We are the instruments; he is the player. He is Moses; our hearts are the rocks. With his mystic rod he touches them one after the other, and the water gushes forth. I should like to see all our pulpits filled with eloquent men—men of flexible lip, men of expressive face—men who have that something which cannot be described, but which does forth a quivering power from the battery of the speaker's heart. May God raise up men of abundant power in eloquent speaking! But it is not by intellect; it is not by eloquence; it is "by My power and My Spirit," saith the Lord of Hosts. And let me say there have been days when the Church was a power in the earth. We read of the heroic ages; they are praised by the old poets as the beautiful and distant ages when fact and myth embrace, where history and tradition meet—when tradition melts into history, and history, like another colour in the rainbow, melts back into tradition. In that beautiful period they have placed the heroic ages when giants and Titans lived on the earth, and not small beings such as we are. Brethren, this is tradition, and myth, and poetry; but there have been real heroic ages in the Church of God, when Moses communed with God on the trembling brow of Sinai—when David composed the spiritual hymns which thrill our hearts in the nineteenth century—when Isaiah with rapt seraphic re spake to the sinful nations—when the Baptist thundered rebukes on the banks of Jordan—when the great Paul emptied the temples of Greece—when St. John saw visions on Patmos—when reformers struggled—when martyrs died—then there was power in the churches. Men were filled with the Holy Ghost. Ministers in England—we want power. Missionaries abroad—we want power. Teachers in our colleges—we want power, not only to send forth scholars, but inspired young men. Deacons of our Churches—it is no time to sleep. Churches of the land—you ought not to be the dull, apathetic, material things any of you are. We cannot afford to be weak. Power everywhere. Power in the ring, bursting through the great rock; power in the grass, cutting its way through the soil; power in the lightning flash; and shall the Church be weak? I see the syren siren, like another *ignis fatuus* crossing from marsh to marsh in the devil's land, where many of our youths are lost. Power enough hath the syren. Yes, Brethren, power is everywhere—and shall we be weak and feeble? Our fathers sleep—let not the thunder disturb their slumbers—let not the lightning-flash wither the flowers on their graves. Brave men were they. I like to shake hands with them across the ages. They did their work nobly; they crossed the stage and were hurried beyond the scene into the darkness of death. They are gone, and we are here; and shall we be weak? I don't mean that we become as Moses, and Jeremiah, and Paul; but I do mean to say that as the ancient sages went up to heaven and stole fire from the sun, you may go aside with God, touch the Divine mind, and come forth Divine men, to mould the hearts of this nation, or to read the Gospel of Christ in foreign lands. You have heard me kindly. I have spoken to you brotherly on this subject. May God bless you all! May the power of the Lord God of Israel clothe His priests with salvation; may it be known in a dry, hard, harsh, sceptical land, that God is in Israel, and that religion is a power.

The Hon. A. KINNAIRD, M.P., in seconding the Resolution, said,—After the remarkable address which we have just listened to, I confess it looks like trifling to address to you a commonplace observation which, as your Treasurer, perhaps, I am bound to offer. I feel it would be far better to sit and ponder over those mighty truths which our respected speaker has presented before us. I think it would be well for us to take in and ponder and meditate, rather than to attempt so soon to follow him. But I must congratulate you on the report, which, though less eloquent in words, is eloquent in facts; and I must, as your Treasurer, congratulate you on this, that though we have not yet reached to that point which the speaker who has just addressed you spoke of, and which I, as your Treasurer, will ardently hope may be realized, though last year, through causes which we can all understand and sympathize with—namely, the distress in our manufacturing districts, which was so largely overcome and conquered by our working population—you had some falling off in your funds; yet this year I can congratulate you on the fact that you have again reached the standard from which you had departed. And I hope we shall all carry in mind the address we have heard, in which the speaker told us it is possible—and I believe it is fully possible, if we who are here present, who are most of us engaged so much in worldly things, could but realize the high calling to which he has pointed us—I believe it would not be long before your funds would reach £100,000. But I shall confine myself to a few observations suggested by the presence of my friends on my left, the Envoys from



tion and fearful sacrifice: can we wonder that the progress of Christianity should be slow? But I believe the work is begun, and is now going on, which will certainly undermine and overthrow the huge fabric of Hindoo idolatry. Many a portion of God's Word, or tract, is being thoughtfully read and pondered over in secret; and in rural districts, many a statement made by the Missionary as he preaches in the busy bazaar, or beneath the ancient tamarind or banyan trees of Hindoo villages, sinks deep into the hearts, and I believe is like good seed, only waiting a favourable opportunity to spring up and bring forth fruit. In large cities, too, there are multitudes of young men who know enough of science to know that their own Puranas are false, and they have read another Vetham—the true Word of God, the holiness of which contrasts strangely and strongly with the books they have been taught to consider divine. Illustrations of this kind of preparatory work are constantly coming to the notice of Missionaries. I may mention one. Some time ago a Missionary was preaching not far from Madras, and some Brahmins began to oppose the statements he made. A young man, with the mark of Vishnu on his forehead, then pressed forward to the side of the Missionary and assisted him very effectively to answer the Brahmins and uphold Christianity. After the discussion the Missionary asked the young man who he was, and was told that he was then a student in the Government Medical College; but that he had been for some years a pupil in our Institution, and the conviction he had expressed, and the arguments used, had been learned there, and he added that he hoped one day openly to profess himself a Christian. Every Missionary connected with these Institutions could point to scores—some of them to hundreds, of old pupils now settled in life, and occupying important positions, who are intellectually convinced that Christianity is true, and would hail with joy a *general* movement in its favour. The Hindoos are generally a timid race, singularly unfit to stand alone and bear the brunt of the odium and reprobation which follow breaking caste. Their national genius leads them to act in masses; and, knowing as I do that every year is increasing the number of those who are convinced that idolatry and caste are wicked and vain, and that Christianity is from God, I believe we have great things to expect from much Missionary labour in India, which up to the present time has not resulted in an open profession of the Christian faith.

But, my Lord, in stating the results of Missions in India, we can take still higher ground. We can point to actual fruit already gathered. Confining myself to Southern India, the Presidency of Madras, with which I stand more immediately connected, I may state that there 110,000 professing native Christians are connected with all Protestant Missionary Societies, and of these 20,218 are communicants or members of the Church of Christ. Here, then, we can point British Christians to a great *fact*—the *fact* of 20,000 natives in one of the Indian Presidencies, now sitting down at the table of the Lord and commemorating His death and dying love; and surely this speaks of progress. Here I may mention that there are 25,849 native Christians connected with the stations of our own Society in Southern India, and, of these, 1808 are communicants. It is true that the great majority of converts in that part of India were originally of very low rank in the social scale among their countrymen. They had, in fact, no proper caste at all, and in general had little to suffer in becoming Christians. Missionaries at first found this class most accessible, and wisely devoted much of their attention to them. They have precious immortal souls to be saved, though the Hindoos despise them, and we rejoice to see the Shanars and Pariahs of India brought into the Redeemer's fold. But now we are reaching and making our labour felt even among the highest classes. No longer can the high-caste heathen look upon our efforts with indifference and scorn, as they used to do not many years ago, and say we could not affect or reach them. Now, especially in connection with our educational work, we have gone into the very centre of high-caste heathenism. We have taken some of the sons of the leading families in the Hindoo community, who have left all for Christ. There is not a caste in India, from the highest to the lowest, which is not represented in the Church of Christ there. Of late years, the progress of our native Churches has been most encouraging. When we thus see flourishing vigorous native Churches springing up, with an annually increasing ratio of additions to their membership, we may well point to this fact as a most hopeful and cheering result of Missions in India.

And, my Lord, in stating something of the results of Indian Missions, allow me to advert to one more topic. This is the bringing forward a Native Ministry of the Gospel. I rejoiced to hear such prominence given to this in the noble sermon to which we listened with such delight in Surrey Chapel yesterday. I also rejoice to have heard such importance given to this subject in the Report to which we have listened here this morning. I need not remind such an assemblage as this, that an efficient Native Ministry is, under God, India's greatest want. European Missionaries cannot be expected to evangelize that land.



the country is so vast in extent, the population is so great, the manners and customs, as well as the habits of thought of the people are so different from ours, and withal the climate so hostile to European life, that we must look to the natives to carry on this work to a glorious issue. All the lessons of history, also, lead us to expect great religious and social reformatations or changes, to be wrought out by the people of the land where they are accomplished. Foreigners may lay the foundation, but native energy and power alone can rear the fabric which shall be a national monument—an index of the nation's progress and elevation. It must be so with India. We must have natives, sons of the soil, to be for India what Luther was for Germany, Wycliffe, Latimer, and other Reformers, to England, and John Knox to Scotland, ere we can expect to see great things in the triumphs of the Gospel over the deep-rooted idolatry of the Hindoos.

In the Madras Presidency there are 903 Native Catechists employed by all the Missionary Societies. We thank God for these men. They are doing a most important work in explaining the Word of God both to Native Christians and the heathen, especially of the class to which they originally belonged. But we need men capable of acting more independently. We need men who will be influential among all classes of the community—both among those who are still fettered by the absurd prejudices of caste, and among those who have received a liberal education. We need efficient native pastors, as well as powerful native preachers among the heathen. In South India there are now sixty ordained native ministers, of whom, however, only three belong to our Society. But I hope we shall ere long have many more. In different parts of our own South Indian Mission field we have made arrangements which will, we hope, have this result—and some also of the converts of our Madras Institution will, I trust, be found worthy of this office. With this object in view, we have for the last eight years had a theological class, where converts and other Christian young men have been under training for the Lord's work. They have received good education, both in English and the vernacular, and for years have been accustomed, more or less, to preach in their own language. Before I left Madras, thirteen young men in this class had been appointed to spheres of labour—some of them hundreds of miles from home. After a year or two of probation as preachers, I hope to see some, if not all of these young men, ordained as native ministers.

As an illustration of the importance and value of an efficient native agency, I may be allowed to refer to a recent incident which has greatly interested me. Just before I left India last year, one of our students—a youth whom I baptized in 1857—was appointed to labour in a heathen village thirty miles from Madras; and the first letter I opened on reaching London told me that he had already been the means of the conversion of the Brahmin priest of that village. This priest was a young man whose duty it was to perform the daily sacrifice at the temple of Siva. He frequently visited our Mission agent, and listened to the Gospel he preached to the people of the villages, and then came for private conversation. These conversations gradually led to a conviction of his own sinfulness, and the folly of the worship he was daily performing. He resolved, in his own way, to test the power of the God which from infancy he had worshipped; and, on one occasion, kicked it and sat astride it, to see if it would take offence. There was, of course, no exhibition of Siva's wrath at such an insult from his own priest. After some time this youth left his native village and his parents, and went to Madras, in order to obtain such protection as would enable him to declare himself a Christian. There he tore his sacred Brahminical thread in pieces, and broke his caste. When his parents and relatives came entreating him to go back, he remained firm in his faith in Christ. He has been baptized, and, according to accounts I received last week, is an earnest student of the Word of God. In this way, through the agency of the natives, I believe the Gospel is destined to spread in India. The European missionary there is but a pioneer—the breaker up of the fallow ground. He sows a little, and reaps a little. Some of the fruits of his labours (with God's blessing) he moulds into fresh labourers, and sends *them* to scatter the seed of the Word broadcast far and wide. It is *their* sowing which will take vigorous root and become naturalized in the new soil. It is *their* sowing which will spring up and bring forth an abundant harvest; and it is the native labourers who will return with joy, bringing their sheaves with them, and *they* will celebrate with gladsome shout the harvest-home of India brought to the feet of Jesus. Oh that we had hundreds, yea thousands of such men!

Such, my Lord, are some of the results of Missionary labour in India. When we remember the greatness of the difficulties to be overcome, as well as the feebleness of the efforts which have been made for this great object, I hesitate not for a moment to say that *the results have been as great as could reasonably be expected*. But still, we have to confess with sadness that the work is only being commenced. Though there are 541 European and American Missionaries in India, what are these among 200,000,000 of

heathen? Viewed geographically, it is one Missionary to every 3000 square miles. This is at the rate of one Missionary for every 400,000 heathens, being about the same as if there were only six ministers of the Gospel for this great city of London. Great provinces—kingdoms in fact—might be pointed out where no Missionary dwells, and scores of large towns where the sound of salvation has never been heard. Christians, we appeal to you for India. We need men. We have been eloquently told by the first speaker this morning of the “charms” of the life of a minister in England; but are there no “charms” connected with Missionary labour in India? Are there no “charms” in proclaiming among idolaters the way of salvation through Christ? Are there no “charms” in baptizing into the Church of Christ those who have been brought up as heathen? Are there no “charms” in sitting with such at the table of the Lord? Are there no “charms” in hearing Hindoos whom we have taught when heathens proclaiming among their countrymen the unsearchable riches of Christ? To a true-hearted Christian India *has* “charms” as a field of labour. If there are young men here who are solemnly considering *where* and *how* they may serve their Saviour on earth, I would say to such, come to India and preach the Gospel. In this work there is scope for any amount of energy, and a noble field for the exercise of the highest talents. We need prayer, much prayer, that God's Spirit may be abundantly poured forth on India, to awaken its slumbering dead millions to true spiritual life. And we need, also, that large Christian liberality to which a previous speaker has referred—such liberality as a land so highly favoured as this may well pour into the Redeemer's treasury to help to spread His glory among the millions of our fellow-subjects in India.

Christians, let the *results* of the past encourage us to greater zeal and devotedness to the great work of bringing India to Christ. This undertaking is no forlorn hope. God's word makes the successful issue certain. Even now, standing upon our mount of vision, and looking down the course of time, lighted as it is by the sure word of prophecy, we may see brighter and better days for India. Her idols shall be cast down and despised, yea, they shall be utterly abolished. Her idol temples shall be dismantled, and their crumbling ruins be looked upon by her own sons as the relics of a dark and dismal age. The iron chain of caste shall be broken and destroyed, and India's people shall dwell as brethren on earth, looking up to the true God as their Father in heaven. The vices which have so long stained the Hindoo character shall be obliterated, and under the purifying and elevating influences of the Gospel, India, Christian India, shall yet take no mean place among the nations of the earth; and then, from the spot where the waters of the ocean dash up against Cape Comorin in the south—on, and still on, to the snow-clad summits of the Himalayas in the north, and from the green hills of Burmah on the east, to the river Indus on the west—over the length and breadth of India shall rise one long and loud song of gladsome praise to Him who died on Calvary.

The Resolution was then put from the chair, and carried.

The Rev. J. MAKEPEACE, of Bradford, formerly a Missionary of the Baptist Missionary Society, said:—My Lord, I rise as a comparative stranger, and as the representative of a sister institution, to move the following resolution:—

“That the Meeting, while gratefully recognising the encouraging progress of the Mission Churches generally, and especially in the mighty Empires of India and China, cannot but deplore the tragical events involved in the political changes which have occurred in Madagascar; it, nevertheless, rejoices in the just and beneficent principles avowed by the present Sovereign and her Government, by which religious freedom is secured for all classes of the people; and the Meeting records its deep and grateful sense of the Divine favour in the preservation of our Missionaries in time of danger, and in the encouraging state and prospects of the Native Churches. But the Meeting cannot suppress the expression of grief and indignation at the gross outrages and cruel wrongs committed by Peruvian slave ships upon the defenceless Islanders of the South Seas, many of whom have been brought to the knowledge and enjoyment of the Gospel by the labours of this Society; and the Meeting most earnestly appeals to Her Majesty's Government to adopt every practicable means for bringing this monstrous evil to an early termination, and for procuring, not only the deliverance of the captives, but also their restoration to their homes.”

It is perfectly impossible for me at this late hour to do anything more than just refer very briefly to the first topic presented for consideration. And here, whilst labouring under the general disadvantage of following so earnest and eloquent a speaker as Mr. Jones, I labour under the particular disadvantage of being brought into such close juxtaposition with my friend Mr. Hall from the Presidency of Madras; for, as has been already announced by Mr. Prout, it happens that I have laboured myself on the Continent of India, so that it is India over again. But I promise you that I will be exceedingly brief. The remarks which I have to make will be chiefly of a corroborative character; it will be my main object to confirm the testimony borne by Mr. Hall with respect to the present state of things in India. With regard to the successes which have accrued I should like you just to look for

moment at the subject of translations. India is not simply a country of family or tribes, is a continent of nations. As is well said, public works there have to do not with untries but with provinces; roads have to connect not cities but kingdoms; education has to be given not to parishes but to nations. Taking all this into account, you will be able to appreciate the fact that there is now scarcely a language or dialect of India which has not been acquired, and into which the Scriptures, in whole or in part, have not been translated. And then glance at the schools. Marvellous are the results which have been realized in connection with the efforts of this and kindred societies in the case of Missionary schools, in which there is given a good education permeated throughout by the principles of Christianity. One result is, that there have gone forth from our Mission seminaries thousands of young men having, as my friend Mr. Hall stated, a most accurate knowledge of Bible doctrines and facts. It requires but the vivifying influence of the Holy Spirit to turn the knowledge in the mind into grace in the heart, and thus you would have a multitude born a day. I am sure you would be delighted by a visit to some of our schools; and improvements as regards travelling are now advancing so rapidly that perhaps the time may come when some of you will be able to take a return railway ticket to India. In that case I would advise you to test the acquirements which have been made at some of our native mission schools. It is marvellous how the pupils think for themselves, instead of learning everything, parrot-like, by rote. For instance, a chaplain was passing from Agra to Calcutta. On his way he called at a Mission station. The Missionary there was very anxious that he should pay a visit to his school. "O, with great pleasure," said the chaplain, and away they went together. The chaplain was thus introduced, not to a school in one of the great cities of the Indian Empire, but to a purely country school. "Now," said the Missionary to the chaplain, "these little fellows have read their Bible, and I should like you to catechise them, just to test their acquaintance with Bible history and facts." Well, the chaplain thought he would put a very simple question, and asked, "Who was the wisest man that ever lived?" I have put that question, my Lord, in this country, and the reply has generally been "Solomon." The chaplain, no doubt, thought the reply would be "Solomon;" but a little fellow in the class very carefully and thoughtfully answered—"Jesus Christ, sir." The chaplain was immediately on the horns of a dilemma, and knew not what to do, and to save himself rolled the burden of the proof on the little boy who had given the answer. "How do you prove that?" he said. "O," said the little boy, "I can prove it, sir." "How?" "Well, it is written, 'God gave not the spirit by measure unto Him.'" "Capital!" said the chaplain, astonished at the reply. In order to test the quick-wittedness and independent thought of the pupils still further, he said—"Can any of you give me another proof?" "Yes, sir," said another little fellow in the school, "I can. It is written, 'No man ever spake like this man!'" And so, if you were to go to any of the large cities, such as Calcutta, and visited some of the great Missionary institutions where a sound education is given through the medium of the English language, the Missionaries would be very glad to introduce you to classes of fine native youths, whom you would find to speak English as well as you speak it yourselves. Not long ago an American Missionary arrived at Calcutta, and he was naturally anxious to see the lions of the place, and to learn what the Missionaries were doing there, in order that he might profit by what he saw in his intended operations in the north-west. He went to see one of the schools under the management of the Missionaries, and was introduced to a class of native youths. "Now," said the Missionary to the new arrival, "these young men have read almost everything; they think for themselves, and I should like you to test their general knowledge." "Well," said the Missionary fresh from the United States, "can any of you young men tell me how many forms of government there are in the world?" "Yes," said one of the young men very quietly, "I can, sir; there are several." "Will you please to name them." "Well, sir, there is the limited monarchy." "Yes." "And there is the absolute despotism." "Yes." "And there is the republican form." "Yes, yes, there is. And pray under which form would you like to live?" "Under the limited monarchy, sir." "But how so, how so? You know there is a republican form of government in America, and under that republican form you can go where you like, and say what you like, and think what you like, and write what you like. Why not live under such a free government as that?" "Thank you, sir, I should prefer after all the limited monarchy." "Well, but now, how so, how so? When you have all these privileges, social, political, and religious, why not prefer such a free government as that?" "Well, sir, I prefer the limited monarchy, and I will tell you why; I know that with all the boasted freedom under that republican form, there are three millions of slaves who could not exist under such a limited monarchy as that of Great Britain." Now that is just a simple illustration of the way in which our Missionary students

read history and think for themselves. But I must pass on from the subject of education. That is the second grand agency employed in order to secure the grand spiritual issues at which we are aiming. Then there is the preaching of the Gospel; just a word or two on that point. Through the preaching of the Gospel, as you have heard, converts have been gathered to the Lord. It is a marvellous fact that at our several Mission Churches, scattered over the length and breadth of the empire, we have converted representatives of its well-nigh every tongue and people, and kindred and tribe, so that now there is scarcely a form of error over which the doctrines of Christianity have not triumphed, nor any species of worship which its ordinances have not supplanted. The Moulvie has abandoned his Koran and the Pundit his Shastres; the pilgrim his wanderings and the devotee his asceticism; the aboriginal his devil-worship and the wizard his enchantments; the bather in the sacred stream of Ganges has sought the washing of a holier baptism; and the Brahmin, the twin-born of heaven, casting from his person the symbol of his creed, has assumed the badge of discipleship into a nobler and purer faith. Now there is just one point which I wish to put before you in connection with statistics. My ear did not clearly catch the statistics of the Churches in the Report, and I do not know whether or not the numbers were given collectively. Allow me to observe, however, that I think that sometimes when you hear statistics and compare the results realized with the amount of effort put forth, you are utterly and absolutely discouraged by the paucity of the results. Let me say, then, with regard to India, as a clue to much of mystery in the past, and as a guiding star of hope for the future—that you must not estimate our successes in the East by the recorded number of individual conversions, and for this reason, that there are multitudes scattered up and down the length and breadth of the land who are the secret disciples of the Lord Jesus, but who have not the moral courage to come out and declare themselves to be on the Lord's side. You have only to consider the grievances, the disabilities to which our native converts are subject, to understand this. So soon as a man becomes a Christian he becomes an outcast. His wife no longer regards him as her husband, nor his children as their parent. He is, according to Hindoo law, to all intents and purposes dead. Why, when my own native preacher was baptized, his wife, who was then living in a distant part of the country, was so overcome by a sense of her destitution as a widow, and of the reproach which he had thus brought upon his family, that she forthwith flung herself into an adjoining well, and put an end to her existence. And then, only think of the loss, the financial loss, which many of our converts have sustained. I could name one who lost a thousand rupees, another who lost ten thousand, another who lost one hundred thousand. The last was a wealthy zemindar or landowner, in the district of Gya. He was a Brahmin, a man of high caste. He lost everything that he had, came down to Calcutta, and entered into the service of this Society as a native catechist, in which capacity he was employed in disseminating the truths of the religion of Christ among his fellow-countrymen. I hold in my hand a statement, from which you will perhaps allow me to read an extract, made by a friend labouring at Serampore, and relating to the fact of secret discipleship. "On one occasion, in one of the classes at Serampore, the subject led to the statement that Christ was the only Saviour. More than usual interest was manifested. The teacher, addressing the lad whose turn it was to answer, tried to make him feel the painful consequences of not being a Christian. Before all the class the lad spoke out—'Sir,' he said, 'how do you know that I am not a Christian?' The teacher replied, 'You have never said anything about it, and therefore we must conclude that you are not a Christian.' The lad answered, 'Sir, I am a Christian; I don't believe any one can save me but Christ, and in Him only do I trust.'" Now Mr. Trafford, who writes this, and who is no enthusiast, says that scores of similar cases are known to the teachers—cases in which the only reason avowed by pupils for not professing faith in Christ is the oft-repeated one of want of courage to oppose the wishes of their friends, or a desire not to bring what is supposed to be a disgrace upon their relatives, by becoming Christians. From Orissa a Missionary writes to this effect:—"If it were not for that master-piece of Satanic craft—the probably avowed converts in Orissa would be numbered by thousands instead of by tens." Another Missionary writes, that he knows of Hindoos who have forsaken the worshipping of idols, who pray in the name of Christ, but who are so naturally timid, as my friend Mr. Hall said, that they dare not face the consequences of open profession. Well, now, my Lord, if the triumphs of the Gospel could be made matter of rigid arithmetical computation, by a comparison of annual statistics; if it could be said that so many were added to the Church last year, and so many this, and thus, onward in the same ratio of numerical progression, so many would be added next, until, after decades and decades of years, the whole of India would become Christian; why, then, contrasting what has *ostensibly and palpably* been achieved with what remains to be done, we might well faint and be

ed at the postponement to an indefinite period of the promised millenium. We therefore, be too much impressed with the fact that what has already been realized preparatory; we cannot be too much impressed with the fact that the absence of rage is one great preventive to any general movement in favour of Christianity. Hall says, the character of the people is such, that they are moved not singly but, not individually but collectively; meanwhile they are passing through grandative processes of thought and feeling, all ripening for a grand consummation, of which the Christian Church hath never seen. Is it not one of the most predictions of unfulfilled prophecy, that "a nation shall be born in a day?" and not expect some sudden and instantaneous upspringing of India's kindreds and some divinely-communicated impulse for the avowal of the truth? People after all be made willing in that day of God's power; and when all the elements of enormous change shall be fully elaborated and made ready, then, as at the first, the shall issue the decree, "Let there be light," and myriads shall emerge almost light from darkness into day. India shall supply its own illustration of what we expect to transpire at the appointed time of her full and final evangelization. Look at development of vegetable life at one season of the year. During certain months, the tropical heat of the sun, and the withering breath of the simoom, the earth is into utter barrenness, so that scarcely a green blade appears on its chafed and soil; but no sooner do the periodic rains descend, in their tropical effusion, than, on every hand a sudden outburst of fertility, and the spectacle of naked leafless quickly exchanged for that of teeming valleys and smiling plains. So, when the of heaven shall be opened, and the showers of blessing shall descend in copious grace, these dreary moral wastes shall forthwith be mantled with verdure, and the dormant or dead seeds of truth be transmuted as, by miracle, into the buds and of faith, and the waving harvests of righteousness and peace. Yea, such shall be ty of growth, that all the ordinary processes of husbandry shall be set aside, and, ance with the declaration of the inspired Word, "The reaper shall overtake the n, and he that gathereth the grapes him that soweth the seed." What have we the development and evolution of this mighty drama in the history of the world's n? It is indicated to us in the parting command of our ascending Lord, "Go ye the world and preach the Gospel to every creature;" and inasmuch as your res- is proportionate to your means of giving or of going, then, as my final appeal, ever your hands find to do, do it with your might." And desist not from the emprise till the knowledge of the Lord shall cover every continent of earth and of ocean, as the waters cover the sea; till from the equator to the poles, and of this world's vast circumference, prayer shall be made to Him continually, shall He be praised; till the morning "orisons of the East shall blend with the athems of the West, and the matin song of the West with the glowing vespers of and o'er the circling globe, in one continuous and commingling swell,

"One song employ all nations, and all cry,  
 'Worthy the Lamb, for he was slain for us;  
 The dwellers in the vales and on the rocks  
 Shout to each other, and the mountain-tops  
 From distant mountains catch the flying joy,  
 Till nation after nation, taught the strain,  
 Earth rolls the rapturous hosanna round."

IV. W. KNIBB LEE, Missionary from Amoy, in seconding the Resolution, said, s a time, and that not many years ago, when a Missionary returning from China y speak of discouragements and difficulties. The dark picture which he gave of red millions of fellow-creatures in the valley of the shadow of death was brightened the light of his own faith in the promises of God. But to-day I stand here to tell of en in China. Fifty years ago Dr. Morrison was working there alone—not doing of an evangelist, but seeking to clear away obstructions, and to lay, broad and foundations of that spiritual structure which is now rising to gladden our eyes distant land. Other noble and heroic Missionaries were labouring in the islands stern Archipelago, at Singapore, and Malacca, preparing the fallow ground, and erein the precious seed. God gave them the tears of the sower, but not the joy of . Well, my Lord, there comes a time when the sower and the reaper may rejoice when the shout of harvest home goes up from the field of labour on earth and is the sainted ones who rest around the throne of God. Those Mission fields, by this Society, are now bearing fruit. About five years ago a native Chinese y was sent down from one of the Presbyterian Mission Churches in the neighbour-



hood of Amoy to work at Singapore. The other day, I had the pleasure of meeting with a Christian Brother from that place, a Chinese who has never seen the land of his fathers, and who was educated in the school of my honoured colleague, the Rev. Alexander Stronach, then of Singapore, now of Amoy; and that Christian Brother tells me that at Singapore there are nearly one hundred converts in present fellowship with the Church. Furthermore, from that Church there has gone forth a Chinese Missionary (and I delight to hear and to tell of these native Missionaries), to Batavia, the scene many years of Medhurst's early labours.

About twenty years ago our Missions in China began. Some of our friends who are sceptical as to the success of Christianity there, must distinguish between Missions to the Chinese and Missions to China, and should remember that the latter is but just out of its teens, and is, in fact, the most juvenile of all modern Missions. Then, when after the first war with England, our Missionaries gained a standing-place in China itself, the heathenism of that great country was not to be conquered at a blow; local dialects had to be acquired, and the Scriptures to be re-translated. There was more or less of enmity on the part of the people, and the authorities were bitterly hostile to us. When I first went out to Amoy, great difficulties were encountered whenever we sought to extend our labours to a distance from the open port. Barriers rose up on every side. We could go to a city and preach, but we generally found a number of dirty Chinese soldiers at our heels, who were professedly sent to guard us, but really were so many spies. Did we seek to rent a house in the interior for purposes of Divine worship, the landlord who received us as tenants was liable to be cast into prison, and, in one instance at least, had to endure the filth and starvation of a Chinese gaol for years.

We can now tell of a change for the better, so far as our facilities for extended Missionary operations are concerned, and once more we owe it to the might of this country, not always very righteously put forth. The fact is, that in our dealings with the Chinese we have from the first depended very much upon the argument of force, and very little upon the force of argument. We have shown them that we have better soldiers than they have, that our Armstrong artillery is an improvement on their old guns, cast hundreds of years ago, and that our Enfield rifles are superior to their arrows and matchlocks; but they love us none the better for that; they receive us with no more favour because we have conquered them. If by our country's might we have been enabled to climb the otherwise inaccessible mountain side, on which the strong fortress of Chinese heathenism is built, let us remember that our work as Christians, and as Christian Missionaries, begins where that of the warrior and the politician ends. And not only so, but we have to undo much of their work before we can begin our own. He who comes not in by the door, but climbs over a part of the wall which has been broken down by the thief who went before him, is very likely to be taken for a thief himself, and will have some difficulty in proving that he comes with honest and pure intentions. Now that is just our difficulty with regard to the Chinese. We admit no opium-smoker to Church-fellowship, and yet it is difficult to convince the mass of the people that Christian Missionaries have no interest in the opium trade. We have protested against the Coolie traffic; and I am reminded by the Resolution in my hand of years gone by in the history of China, when atrocities equal to any you have recently heard of in the South Seas were perpetrated among the natives of the East. These, happily, are things of the past; British merchants long ago washed their hands of the traffic, when they saw to what iniquities it was leading them. But labour was wanted for Havannah and elsewhere, and the trade was continued in the South of China by unscrupulous agents of the Spanish Government. There was a time, not more than three years ago, when members of my own household durst not wander from the house after nightfall; when the traveller from village to village, after sundown, was often kidnapped and carried off to some foreign vessel lying at anchor miles from the shore. The Chinese authorities at length adopted the most stringent measures to put an end to the business; and this was the crowning tragedy. A cross was placed in the streets of Amoy, and a poor wretch, who had been employed by foreigners, was nailed quivering to that cross, and hung out in the burning sun to die. Well, these things have passed away, and the trade is now conducted on more systematic principles by agents of the British Colonial Government. But the memories of such scenes remain. There are still mothers among us there whose sons have been decoyed away from them; there are wives whose husbands shall come back no more; there is the cry of the orphan for the father who has died in the polluted hold of a Coolie ship, or whose bones are bleaching in the guano pits of South America. All these things have left open festering wounds, which shrink even from the gentle touch of Christian sympathy and love.

We have, however, a treaty, by which we are allowed to travel throughout the empire. Do not expect that we shall do anything of the kind just yet. Do not expect that, while



the combined countries of Protestant Christendom send us no more than 100 Missionaries to 100,000,000 of Chinese, we can preach the Gospel to them all, or even itinerate over 5,000,000 of square miles. There are vast districts of the country disturbed by war, which at the present time we cannot visit. I suspect that the Taepings, who were disposed to be friendly at first, do not love us very much now. It would not be very good policy to go into their midst. We have "meddled" in that matter, and I am afraid we have "muddled" it. What will be the end of our present political intervention in China no mortal man can say. I have never yet met with an intelligent Chinaman who had faith in the continuance for many years of the present dynasty. The poor man is sick because we ourselves have belaboured him sore, and we are now trying to make him healthy and strong again. I do not think we shall succeed. For all this I am no apologist for the Taepings. I cannot think that the religion they profess is the leaven with which China is to be regenerated. We shall find a false form of Christianity is harder to deal with than unmitigated heathenism. But there is another way in which you may look at this matter. Years ago there was a rebellion at Amoy, and after it a revival in the Church. These political commotions are elements of change; they are working upon the minds of the people. Old beliefs and habits of thought that have been rotting at their anchorage for centuries, are now drifting away, the people know not whither. China, asleep for ages, is now awake, looking for something, expecting something, she scarce knows what. God is chastising that people, I hope for their good. If the tempest of His wrath sweep over the land, it may drive away the dark clouds of superstition that hang heavy over the valleys of the slain; and when the storm is over, and the light of His truth is shining upon the dry bones, the soft, gentle breath of His Spirit may pass over them, and they shall rise and stand upon their feet in exceeding great army.

But to speak more directly of Missionary work. At Peking itself there is the beginning of a Christian Church. The Report has told us of ten Missionaries labouring there. Why, to my certain knowledge, there are thirteen, for I find that three of those Missionaries have their wives with them. Let me tell you that the wife of a Missionary can do as great a work in China as the Missionary himself. She can gather around her the poor degraded females of that land, and can speak to them of God's truth. I should like to take you to a scene in one of our Mission homes at Amoy, where the noble wife of a Missionary—she would not like me to repeat her name on this occasion—is doing a great work, gathering round her a number of Chinese females, reading the Word of God to them, and calling upon them to kneel down with her in prayer. My Lord, I have often listened to the prayers of those Christian women, and I can testify to their fervency and simple faith. Some would have us believe that the Chinese have no hearts. Well, I know that the devil has deceived the hearts of that people in all manner of pride and superstition, but the hearts are there for all that, and the grace of God can fill them with tender and generous emotions. Tell me that the Chinese cannot feel! I saw the wife of a Missionary on her death-bed, and native Christian women kneeling around that bed; I heard their prayers, stifled by sobs of grief, ascend to heaven, that their friend and teacher might be restored to life. Tell me that the Chinese cannot feel! Do you see that funeral procession winding around the foot of the hills, until it reaches the burial place of the dead. A Missionary is being carried to his long home, and there follow him, not only his brethren and his countrymen, but hundreds of Christian Chinese, clothed in their mourning robes of sackcloth and white, assembled to express their esteem and affection for the teacher whom God has called away to his rest. If they love the labourer for his work's sake, they love the Master too.

I cannot take you to Hankow, a city which the Chinese call the heart of the empire, and which is perhaps of more importance than Peking itself, where we have only one Missionary. I hope he will be reinforced before long; nor to Shanghai, where there is still a paucity of labourers, nor to Hong Kong, where Dr. Legge is still alone. I come to Amoy, where with honoured brethren still in the field, I have been labouring for some years. What, in brief, is the result of the efforts of the Missionaries there? I speak not of our Society alone, for when we get into the Mission field we forget our sectarianism; we forget that we are Presbyterians, Independents, or Baptists, and only remember that we are all soldiers of one army, very few in number, marching on to battle, and, as we believe, to victory, under the banner of "the Captain of our salvation."

Now what has been done in Amoy? There are 830 communicants in fellowship with the Church in that city and neighbourhood. There are five organized Christian Churches in the city itself, and there are seventeen Mission stations in the country round about, within an area of fifty miles radius. These are lights upon the scattered mountain tops, but in God's good time shall illuminate all the valleys beneath. And then we have been seeking to train up a native agency. Do not think that we are behind India in that

respect. There is no country in the world where there is better raw material for making preachers than in China. There a man no sooner gets hold of the knowledge of the truth himself than he goes forth to publish it, and I think I am right in saying that fully half of our country stations have been planted, not through the preaching of the Gospel by Missionaries themselves, but have resulted from the spontaneous efforts of native Christians. They go forth with burning love to God in their hearts, and with words of thrilling eloquence on their tongues, to tell their fellow-countrymen of the Saviour they themselves have found. Since I left Amoy, our American brethren there have ordained two native pastors, and these men are supported entirely by the contributions of the native Churches over which they are placed. They receive liberal salaries. I could wish that all my ministerial brethren at home were as well off as those Chinese pastors. We ourselves have had twelve young men under instruction in Amoy, and they are now occupying positions of great usefulness in the country round about, gathering around them little companies of believers. Our work there is now becoming more that of the bishop than the pastor. I believe after all that the Missionary is the true bishop. We have now not only to preach, but to oversee Churches already planted. In our visits to these country stations the native preacher comes to us with difficulties which he has met with in his reading of the Scriptures: we have to explain them. We have also to examine candidates for Christian baptism, and to administer the ordinances of religion. We want thus not only native agents, but more agents from our own country. We have to evangelize China by preaching, and we must have living men to tell the Chinese the way of salvation. Do not think that when you have printed a tract and distributed it, or put into circulation Bibles and Testaments, that you have done the work: There is a power in the tones of the human voice, when it comes from a heart behind it filled with the love of God, that touches the hearts of men as nothing else can do. I rejoice that your Missionaries in China are preaching Missionaries. I know the great need which exists for something besides preaching in India: I know that a great deal has to be done there by means of education. But the Chinese are an educated people; in their case we have not to wait for the work of schools. They know sufficient to understand the Word of God, as we go out with an open Bible in our hands, and preach to them of Christ.

I could tell you, did time permit, of the sufferings of our native Christians. It has been said, on high authority, that the Chinese are not prepared to make sacrifices for religion. All I can say in answer to that is, that they do. There was a noble man in the south of China, connected with Dr. Legge's Church, who preached the Gospel to his fellow-countrymen, and God gave him some fifty souls as his hire. That man was called upon by the heathen to give up Christ or die. He said, "I can die, but I cannot forsake Christ." They plunged a knife into his heart, and threw his body into the stream. I have known myself of many cases in which these native Christians have shown themselves willing to be cast into prison, and to suffer the loss of all things, rather than give up their religion, and have deemed it their highest glory to make sacrifices for Him who gave Himself a sacrifice for them.

I am glad to be able to say that our plenipotentiary at Peking is now in possession of facts, of which he was not informed when he wrote some time ago a despatch on this subject to Earl Russell. A Missionary Brother from Amoy, the Rev. W. C. Burns, has recently gone to Peking, and, at Sir Frederick Bruce's own request has laid before him a detailed account of the persecutions of our native Christians. We hope to get from the Chinese Government what the Roman Catholics obtained long ago at the instance of the French Ambassador, an imperial edict, securing toleration to Chinese professing the Christian faith. I do not believe that Christianity is to be nursed in the lap of the civil power: you will have but a weak puny bantling if there be anything of that kind. No! Christianity must stand alone, ay, and run alone, amid the wildest blasts of persecution. I do not ask that the strong hand of England should strike down the persecutor; but I do ask that, as a nation, we should not be ashamed of our Christianity in the sight of the heathen. I do say it is a noble thing for a great country like this to make its voice heard, even to the ends of the earth, pleading for liberty to the captive, and for relief to the persecuted. I cannot say more at this late hour; but let me assure you that the work of Christian Missions in China is advancing. Amid many hindrances the prospect was never so bright as now. Let the Church be assured of this. China shall be won for Christ. A day shall come, may God hasten it! when her myriad sons and daughters shall gather round the feet of our Immanuel, and acknowledge Him as Lord of all.

The Rev. J. B. OWEN in supporting the resolution said,—At this late hour, ladies and gentlemen, I shall not detain you long. I must confess that I never attended a missionary anniversary in any part of Great Britain at which I experienced more enjoyment than I have

to-day and I feel that it would indeed be to gild refined gold to add anything to the arguments in favour of increased missionary efforts which have been addressed to you to-day. I will, therefore, merely indicate what I intended to say, if there were sufficient time. It has occurred to my mind, in connection with the comparatively small amount of progress to which allusion has been made by preceding speakers, that perhaps we who speak on these occasions do not sufficiently lay before our Christian auditory the human causes which have led to these strictly human results. There is, I would observe, a remarkable parallel between the progress of Christianity generally in India, and the progress of Protestantism in Ireland; that is, in both countries the operation of the same causes has led to the same results. There is in Ireland, as in India, a twofold authority. There is a double authority which is always an inconvenience. A divided authority always leads to a divided allegiance; divided allegiance leads to disaffection; disaffection to a chronic phase of rebellion; and in India, as in Ireland, all this has been very dangerous to the public interest. Again, there is the indirect persecution of converts in India, through the Government system of education and the Government patronage of idolatry. If I had time to work this out I might show that the same cause which accounts for the slow progress of Protestantism in Ireland, and for which all Protestants mourn, accounts, also, for the comparatively slow progress of Missions in India. But the conclusion to be founded on these facts is, not that we should be satisfied in giving up Ireland to Romanism, or India to Brahminism, but that in both we should continue to use those means which, under the blessing of God, will prove the means of planting far and wide the standard of the Cross. No Christian man ever looks upon any part of the world as a forlorn hope. There is an heroic gallantry connected with the Christian faith which leads men, notwithstanding all difficulties which present themselves, to go forth trusting in their Leader and believing in the final success of His cause. In this case we do not look for the aid of the Government. It was said of our victories in the times that they were achieved by the non-commissioned. So I say let private Christians determine to carry on their work without looking for any assistance from those who are not authority; and if they do but carry it on in a proper spirit and in a proper manner, they may depend upon it that He before whom the walls of Sebastopol, like those of Jericho, fell down, will, in His own good time, give them the Brahminism of India for a prey, and the Romanism of Ireland for a prey.

The Resolution was then put and carried.

The collection having been afterwards made—

The REV. ENOCH MELLOR, M.A., of Liverpool, proposed, without making any remarks, in consequence of the lateness of the hour, the following Resolution:—

“That the Hon. ARTHUR KINNAIRD, M.P., be the Treasurer; that the Rev. Dr. TIDMAN be the Foreign Secretary, and the Rev. EZEKIEL PROUT be the Home Secretary, for the ensuing year; that the Directors who are eligible be reappointed, and that the gentlemen whose names have been transmitted by their respective Auxiliaries, and approved by the aggregate Meeting of Delegates, be chosen to fill up the places of those who retire, and that the Directors have power to fill up any vacancies that may occur.”

The REV. ALEXANDER THOMSON, M.A., of Manchester, after observing that when Mr. Mellor had declined to make a speech he should certainly not do so, said:—I must say, however, that I never attended a Missionary Meeting at which my faith in the ultimate success of the Missionary enterprise, which never was weak, was more strengthened than it has been on this occasion. I fully concur in the declaration of the admirable Report which was read this morning, that we have no reason for complaint or dissatisfaction. We have but to listen to the statement of such telling facts as have been brought before us to-day by Missionaries from foreign lands, to see how little foundation there is for the opinion of those who tell us that Christianity is becoming effete, that the old tree is unsound at the root, and that its vital sap is decaying. When we see it looking so broad and umbrageous, and bringing forth such noble fruits, we feel that it shall assuredly remain.

The Resolution was then put and carried.

SIR FRANCIS CROSSLEY, Bart., M.P., said,—Ladies and gentlemen, it was my lot for many years to sit side by side with your noble Chairman in the House of Commons, and no one was more delighted than I was to hear of the honour which the Queen conferred upon him in raising him to the House of Lords; but I venture to say that neither in the House of Lords nor in the House of Commons did he ever perform a more honourable action than in presiding over this important meeting. I have great pleasure in moving—

“That the very cordial thanks of this Meeting be presented to the Right Hon. LORD ELMLEY, for his goodness in presiding on the present occasion and conducting the business of the day.”

HENRY WRIGHT, Esq., in seconding the Resolution said,—I am sure, my friends, you will unanimously express your gratification at having seen the noble Lord in the chair this day, for this reason among others, that his Lordship has been engaged, for a long time, in a very difficult work, in which we wish him most heartily all possible success. Our sympathies have gathered around him for many a day, and now that he has come amongst us and expressed his interest in our work, I am sure our sympathy will be greatly increased. It has been said, my Lord, that every man takes away from a meeting much more than he brings to it, and you will carry away the hearty and loving benediction of an affectionate audience. I have much pleasure in seconding the Resolution.

SIR FRANCIS CROSSLEY then put the Resolution, which was carried by acclamation.

The CHAIRMAN:—I beg to offer to my friend Sir Francis Crossley, who proposed the motion, to my friend Mr. Wright, who seconded it, and to you, my Christian friends, who so kindly received it, my very sincere and humble thanks for the honour which you have conferred upon me; and let me assure Mr. Wright that the sympathy he has expressed for the movement in which I am engaged will be a comfort and consolation to me in the arduous undertaking with which I am now proceeding. Now, two of the speakers, Mr. Owen and Mr. Alexander Thomson, have remarked in effect that the statements which they have heard this day have exceeded their most sanguine expectations. Now I cannot say that myself, because I have had the great pleasure of occupying this place before, and had formed very sanguine expectations indeed; but what I will say is this, that what I have heard to-day has fully come up—I cannot pay it a greater compliment than by saying that—to the anticipations which I had myself formed. One single word, and I have done. The most charming feature of the Meeting to me is the illustration it has afforded of the extreme kindness and cordiality of Missionaries towards each other. Missionaries of all denominations, when they meet abroad, seem to vie with each other in rendering mutual aid and assistance in their work; and I do not know that I can better conclude than with an expression of my own feelings on this subject, by repeating one of the most beautiful collects of the Prayer Book, which is this: "O Lord, who hast taught us that all our doings without charity are nothing worth; send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee."

The Doxology having been sung, the REV. J. B. OWEN pronounced the benediction, and the meeting separated.

### —◆— EVENING MEETING.

The adjourned Meeting, convened specially with a view to excite the interest and stimulate the zeal of the juvenile friends of the Society, was held at Poultry Chapel, under the presidency of Henry Wright, Esq., Chairman of the Board of Directors. After singing and prayer, extracts from the Report were read by the Home Secretary, the Rev. E. Prout, when a series of animated addresses, in support of the important objects of the Meeting, were delivered by the following Missionaries: Revs. George Hall, B.A., from Madras, W. K. Lea, from Amoy, James Roome, from Barbice, and Samuel J. Hill, from Calcutta.

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*Contributions in aid of the Society will be thankfully received by the Hon. Arthur Kinnaird, M.P., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by James L. Mack, Esq., S.S.C., 2, St. Andrew Square, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; Rev. Alex. King, Metropolitan Hall, Dublin; and by Rev. John Hands, Brooke Ville, Monkstown, near Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.*







THE  
EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

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JULY, 1864.

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**Devoted Service to the Lord Jesus.**

SERMON PREACHED IN BEHALF OF THE LONDON MISSIONARY SOCIETY, AT THE  
TABERNACLE, MAY 11TH, 1864, BY JAMES PARSONS, YORK.

‘Men that have hazarded their lives for the name of our Lord Jesus Christ.’—  
ACTS xv. 26.

We know what multifarious earthly objects there are, for the sake of which men eagerly devote all the energies and opportunities they can command. Some of these objects are frivolous and trivial, while others are polluted and guilty; and deeply must it be mourned that, on behalf of them, intellect, and emotion, and active labour should be perverted, dissipated, and lost. The distinct exhibition, and the urgent enforcement of the one grand object which ought ever to occupy the first place in human regard, is of transcendent importance; and our abounding gratitude is due, because we can appeal to a safe and a sufficient guide. We possess in the inspired institutes of the Christian religion, undervalued indeed by the prejudiced and impure, but commanding ample and unerring materials for conducting, in the paths of duty, to the attainment of honour and the enjoyment of happiness.

In inculcating human duty as to the employment of life and its gifts, the Christian institutes, besides the didactic enunciation of principles, place before us the examples of individuals pre-eminently under the influences of truth and Heaven, whose habits we are carefully to study and closely to imitate. Next to the peerless pattern of the incarnation of God is the pattern of the men whom He, by His Spirit, sent forth as the messengers of His will and mercy to the world. The language we have now read from the evangelical record refers to two of these who had attained a high position even among their exalted brethren, and it conveys a eulogy of them, which, while designed to secure an immediate reward, ought to excite the emulation of all ages. The persons thus distinguished were Barnabas and Paul, who, having already performed an

arduous work in the service of their Master, were sent by the apostles and elders, and church at Jerusalem, on another important mission, to confirm the former one ; and they were commended to the communities concerned in that mission, as “beloved”—“men that had hazarded their lives for the name of the Lord Jesus Christ.”

Others there were of their contemporaries who, under a similar impulse, acted in a similar manner : such also there have been in succeeding generations until now, and with such are we brought into contact in connexion with the Society the interests of which have convened us this day. To illustrate what pertains to the state of being which the Scriptural expressions indicate, is the purpose of our present address. We shall observe,—that the Lord Jesus Christ possesses supreme claims on the devoted service of men ; that in rendering such service there are often to be encountered privation and suffering ; that those who so encounter privation and suffering occupy a position of exalted honour ; and that their character should exercise commanding influence over ourselves. And happy will it be if, instead of being content with a low and vulgar level in spiritual life, we be led to aspire after a standard, by the attainment of which we shall be equalized with the noblest names our religion has canonized, in the vindication of its truths and in the advancement of its triumphs.

I. THE LORD JESUS CHRIST POSSESSES SUPREME CLAIMS ON THE DEVOTED SERVICE OF MEN. Such was manifestly the estimate formed and felt respecting Him by the persons commended in our text, under the influence of which they yielded themselves as His liege and consecrated servants. And He does certainly stand in relations to our race which justly demand whatever by possibility can be rendered.

Consider the claim of the Lord Jesus, arising from His character as *the Divine Creator and Preserver of the universe*. For although He did at one period appear veiled and shrouded in mysterious lowliness, this is the glory which must be ascribed to Him ; and impious is the perversion which, in the slightest measure, would derogate and detract from it. We accept, without reserve and without delay, the testimony of the men who were inspired to proclaim Him. “He is the Word, who was in the beginning with God, and who was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made.” “By Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers : all things were created by Him, and for Him ; and He is before all things, and by Him all things consist.” “In the beginning He laid the foundation of the earth ; and the heavens are the works of His hands : they shall perish, but He remaineth ; and they all shall wax old as doth a

garment ; and as a vesture shall He fold them up, and they shall be changed ; but He is the same, and His years shall not fail." The claim of the Lord Jesus resulting hence, is imperative indeed : it is owned by the hierarchies of the skies ; and men, themselves the product of His hands, the dependents on His bounty, and the subjects of His government, are surely under inevitable law to be dedicated in absolute fealty to One, apart from whom they would be nothing !

Consider the claim of the Lord Jesus, arising from His character, sufferings, and acts, as *Redeemer*. The human race had become universally polluted and endangered, in consequence of transgression against the Divine Majesty ; and on Jesus, according to the arrangement of the Eternal counsels, devolved the momentous achievement of averting their perils and effecting their salvation. To this end it was needful that He should condescend to the debasement of deep humiliation, and to the endurance of inconceivable sufferings, through which, and through which alone, were to be expiated the offences of the world. That humiliation He did sustain when He became incarnate as the Son of Mary ; and those sufferings He did undergo when He agonized in the garden, and when He died upon the cross. " His soul was made an offering for sin." " He put away sin by the sacrifice of Himself." " He bare our sins in His own body on the tree." From His humiliation and sufferings there then arose to Him as His recompense a state of peculiar exaltation, distinct from, though yet united with, His divinity, consisting in His resurrection from the dead, His ascension into heaven, His session at the right hand of the Majesty on high, and His investiture with vast mediatorial dominion : the exaltation thus constituted being in every department applied to conduct the work of redemption, and, through the Divine Spirit whose influences His return to heaven has secured, to impart to the ransomed the blessings of infinite love.—Now, is it possible duly to admit and to contemplate the facts as to the Lord Jesus in His mediation, without at the same time owning the overwhelming nature of the claim they plead on His behalf ? Beautifully indeed did the apostle Paul himself appeal to those facts, as vindicating and necessitating his own devotedness, when he pronounced, " The love of Christ constraineth us ; because we thus judge, that if One died for all, then were all dead : and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." Beautifully also did he appeal to those facts, as founding an imperial challenge for the devotedness of others, when he pronounced, " None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living." So must the case remain until, at the consum-

mation of all things, the dead and the living shall stand before His bar !

And how is the devoted service so required to the Lord Jesus, to operate and be displayed ? This, by His own authority, has been clearly defined. Men are reverently to adore His creative majesty ; men are cordially to trust on His redeeming merits ; men are to fix upon Him their transcendent and unfailing love ; men, under the promptings, and as the evidence of that adoration and trust and love, are to obey His moral precepts, and, by the zealous use of the instrumentality He has appointed and perpetuated, are to labour that they may extend His beneficent empire throughout the yet alienated world. Never has the Spirit of Christ wrought upon the human soul without securing such results ; from that one Fountain the same stream has flowed in all ages. A profound conviction of what is thus due to His name and rights, and an intense desire for an increase of the agency by which they shall be honoured, are now urgently needed in His professing church, so that its resources, without reserve, may be placed in tribute at His feet :—all capacities of intellect His ; all splendours of imagination His ; all fervours of affection His ; all attainments of learning His ; all attractions of eloquence His ; all treasures of opulence His ; all energies of active power His—His cheerfully, irrevocably, and for ever ! Blessed Jesus ! inspire the tribute, and then condescend to accept it from ourselves !

## II. IN RENDERING DEVOTED SERVICE TO THE LORD JESUS CHRIST, THERE ARE OFTEN TO BE ENCOUNTERED PRIVATION AND SUFFERING.

It is stated of the two worthies, Barnabas and Paul, that they had “hazarded their lives for the name of the Lord Jesus Christ.” We learn from the preceding narratives, that they had both been led—one by an unparalleled process—to feel His claims : they had established, under Him, an endeared connection with each other ; and they had become companions in active labour for the promulgation of His Gospel, especially among the idolatrous Gentiles. In that employment they had, on several occasions, been in imminent danger of cruel death from persons by whom their message was hated. Almost instantly after Paul had been converted, and when making his first exertions at Damascus in the name of Jesus, “preaching Him that He is the Son of God,” the Jews “watched the gates day and night to kill him, and the disciples took him by night, and let him down by the wall in a basket.” When Barnabas had kindly introduced him to the church at Jerusalem, and when he there “spake boldly in the name of the Lord Jesus, they went about to slay him ; which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.” When the Holy Ghost had separated the two friends for the same Christian ministry, they endured dangers together. In one place—Antioch in Pisidia—it is stated that the Jews “raised perse-

cution against Paul and Barnabas, and expelled them out of their coasts." In another place—Iconium—there was "an assault made, both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them ; and they were aware of it, and fled." In another place—Lystra—"the people having stoned Paul, drew him out of the city, supposing he had been dead." These were events which had already happened, fully verifying the statement now pronounced of them, "Men that had hazarded their lives for the name of the Lord Jesus Christ."

And in their subsequent career they "hazarded their lives" again. Of the course of Barnabas indeed we know but little, and of his end we are not definitely informed, though it is reported in ancient story that he suffered death by stoning at Salamis,—that place of illustrious name in the annals of classic Greece. Of the course of Paul the records are extended, and well did he sustain the character he had acquired. "In labours"—I adopt his own affecting summary—"in labours he was more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received he forty stripes save one. Thrice was he beaten with rods, once was he stoned, thrice he suffered shipwreck, a night and a day he had been in the deep ; in journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren ; in weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and nakedness." The life, so long and so often hazarded for his Master, at last, for the sake of his Master, was taken away. In a place of final incarceration in the metropolis of the mighty empire that had enthralled the world, he wrote to a beloved son in the Gospel, "I am now ready to be offered, and the time of my departure is at hand." When that time arrived, the mandate of the savage tyrant sent him forth to the scene of public ignominy ; and there, emancipated by the stroke of the headsman's sword, his spirit sprang to heaven,—his last earthly moments, to the apostle's laurels adding the martyr's crown. So was his "earnest expectation and his hope" accomplished ; "Christ was magnified in his body, by life, and then, by death !"

The fact of privation and suffering, attendant on devotedness to the Lord Jesus, is illustrated in the history of multitudes more ; the pressure of the privation and suffering being, as an ordinary consequence, proportioned to the earnestness of the devotedness. Health and life have not seldom been placed in jeopardy, and have been lost, in the service of Jesus, from *mere physical causes* : such as operate through exhausting exertion, distracting anxiety, deleterious climate ; and thus producing premature infirmity, disease, and death. Our own land has sepulchres of which this is the story ; and sepulchres there are in other scenes, bearing the missionary name, where lie many holy men, who, "for

Christ's sake, went forth, taking nothing of the Gentiles," and who, pleading with the Gentiles for their salvation, sickened, and wasted, and died. Such graves there are amid the inhospitable regions of the dark and frozen North—in Siberia, and Greenland, and Labrador : such graves there are amid the cities and gardens of China, and Hindostan, and Persia ; and amid the hidden depths, or on the pestilential shores of Africa ; and amid the habitations of the Western Indies, where the slave has been freed from his oppressor ; and amid the islands which bestud the bosom of the broad Pacific—the magic productions of the volcano and the coral, presenting almost a new creation to the gaze of those glorious skies. Who thinks not of Morrison, and Milne, and Carey, and Ward, and Martyn, and Vanderkemp, and Wray, and Knibb, and Hunt, and Helmore, and of others, of whom the time would fail to tell ? Precious is that deposit of holy dust in those varied climes ; and as the sepulchre of Mamre was the pledge to the sojourners of old, that their posterity should dwell in the goodly land as their own, so that holy dust in those varied climes is the pledge, that they, in their vast expanse and their teeming population, shall become the inheritance of the Redeemer.

Health and life too, and especially, have often been placed in jeopardy, and have been lost in the service of the Lord Jesus, from a cause similar to that which malignantly wrought in the case of Barnabas and Paul,—*the enmity of depraved and unbelieving men.* From the state of human nature, and from the designs of the Gospel toward it, this cause is always potent and active. The Gospel must either conquer depraved enmity, or it must develop it—like the spear of Ithuriel in the matchless epic, whose touch compelled the Evil one, from the apparent insignificance of the reptile, to start up into the blasted and defiant majesty of the demon. How many hence perished in the days of the apostles, and in the ages following, under the persecutions of heathen Rome ! How many hence perished under the persecutions of popery, that “mother of harlots and abominations, which has made herself drunken with the blood of the saints, and with the blood of the martyrs of Jesus !” How many have perished under governments affecting to bear a purer name, and to be guided by a purer faith, which have nevertheless employed the jailer, and the soldier, ay, and the torturer too, to quench the spirits who, under the despised names of the Puritan and the Covenanter, thought and spoke and acted for truth, and for conscience, and for God ! In our own scenes of life peace now reigns, partly perhaps because devotedness to Christ is not eager or obtrusive, and partly because, under the influences of extended knowledge and religion, Law has become the handmaid of Liberty ; though, even here, let Devotedness lift her standard high, and she can scarcely escape some portion of the penalty. But in other lands, the jeopardy impends without a hindrance ; and the champions who in them would respond to the claims of Jesus, must truly hazard



their lives for His name. In the sphere of modern Christian missions, instances of the fact have been repeatedly afforded : missionaries themselves, and those converted by their message and becoming fellow-workers in their cause, have alike endured, and not seldom have been alike poured out as a sacrifice. We cannot forget what has occurred in Demerara, and in Jamaica, and in the Southern Seas, and in Africa, and in India, and in Madagascar. Nor is the catalogue of sufferers for Christ's sake yet near to its completion. Other confessors and other martyrs have yet to testify and to endure : "the souls of those slain for the word of God, and for the testimony they held, must yet cry with a loud voice from under the altar, How long, O Lord, how long ?" and yet must it be pronounced to them, that they must wait for a season, "until their fellow-servants also, and their brethren who shall be killed as they were, shall be fulfilled." That fulfilment shall assuredly come, in the immolation of the last appointed victim : then the mystery shall be finished, then the conflict shall terminate, and then the victory shall be celebrated, amidst hymnings, and hallelujahs, and everlasting joys !

III. THOSE WHO ENCOUNTER PRIVATION AND SUFFERING, ON ACCOUNT OF THEIR DEVOTED SERVICE TO THE LORD JESUS CHRIST, OCCUPY A POSITION OF EXALTED HONOUR. So it was manifestly implied as to the worthies accredited by the apostles and believers at Jerusalem to the Gentile churches. What they had performed and endured entitled them to respectful regard, and imparted weight and authority to their procedure. Of those generally who hazard their lives for the Lord Jesus, we shall notice several facts by which the same rank is assigned to them.

The men who thus encounter privation and suffering, in a decisive manner *evince their own sincerity*. The voluntary endurance of suffering is uniformly, or with but very few exceptional cases, evidence that the victim is sincere in his attachment to the object or cause on behalf of which he suffers. The evidence applies to various objects which engage and urge men, as gain, and art, and science, and power, and glory, and false religions. In connection with Christianity, it is for many reasons important to have the best assurance of the disinterestedness and sincerity of those who become prominent in asserting its authority and advocating its advancement. The charge of hypocrisy is frequently alleged against them—perhaps the favourite, the *stock* charge of certain classes of the hostile. But when men are found willing to forego comfort, and to challenge difficulty, and to hazard life, then that charge is discovered, on principles freely admitted elsewhere, as being glaringly misapplied and false. In their manifestation of fortitude, and in the consequent proof that they are men of integrity and men in earnest, much is gained to the interests of the religion for which the fortitude is

exercised ; while their own reputation must be relieved from the slander which would basely stain it, and vindicated as deserving exalted remembrance.

The men who thus endure privation and suffering *add evidence to the truth and Divinity of the Christian religion*. We are aware that voluntary suffering, though an indication of sincerity, is in itself no argument whatever for the rectitude and worth of what it is endured for : under the contractedness of our faculties, and especially under the perversion of our moral nature, suffering has been and is endured for objects valueless, and even positively bad,—as some of those we have already enumerated. The evidence here afforded on behalf of Christianity is that arising mainly from motives. The persons who suffer for the Gospel, under the impulse of motives such as those by which alone they can be actuated,—not to secure any selfish, sordid advantage, but to magnify Him whom they own as their Redeemer, and at any cost to convey precious blessing to their fellow-men,—could only derive their motives from a true religion ; a religion which has not been devised by heated fanaticism or crafty imposture, but a religion which is dictated by the authority, and which is filled with the mind, and which imparts the Spirit of the everlasting God. We all know how cogently eminent writers on Christian evidences have wrought these considerations, as relating to the apostolic age, into their pleadings—pleadings which, in spite of the pert flippancy of modern criticism, yet deeming itself *profound* forsooth, we should esteem it treason to undervalue. All examples of the same order since that age are also to the same effect to be interpreted and accepted ; and whenever we are brought into contact with them, occurring now as they do in connection with evangelic missions, we delight to find ourselves in the presence of augmented testimony, that we are the disciples of a Gospel which is Divine. What gratitude do we owe to men who have added new bulwarks to its security and new brightness to its glory !

The men who thus endure privation and suffering *perform an important service in the diffusion of Christianity among mankind*. An emphatic instance occurred at the outset of the Gospel, when the first martyr met his cruel death. There arose a great persecution against the church at Jerusalem, so that “they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.” But we are further informed, “they that were scattered abroad went everywhere preaching the word.” The same result was repeated in the history of Barnabas and Paul, and of the apostles generally ; and it was repeated in times following, until there became established the well-known maxim, “The blood of the martyrs is the seed of the Church :” new converts and new champions springing from the ashes of the

departed, and the rage of adversaries, intended to uproot and to destroy, operating only to fructify and to bless. God has signally evinced the accuracy of the ascription, "The wrath of man shall praise Thee: the remainder of wrath Thou shalt restrain." "With the remainder of wrath Thou girdest thyself;" Thou renderest it thine own instrument to accomplish thine own purposes of love! The united labours and sufferings of those who, after the primitive model, have gone forth in the work of Christian missions, have been so efficient and so varied in their efficiency, that it is difficult to count up the services they have rendered. The contributions of Christian missionaries to the furtherance of commerce, and art, and science have not been scanty. They have been eminent in restraining cupidity, in preventing wars, in correcting licentiousness, in establishing social order, in redressing the wrongs of the oppressed, and in securing the blessings of freedom. In the higher cause of their religion they have opened wide and effectual doors for its entrance into regions once hermetically sealed against it; they have shaken enormous fabrics of idolatry to their foundations; they have translated and disseminated the inspired Word of God into well-nigh all the languages of the earth; they have been the instruments of converting, and sanctifying, and saving multitudes of immortal souls; they have awakened almost the entire Church to the duties of earnestness, liberality, and prayer; and they have prepared the way for future triumphs in which the noblest visions and utterances of prophecy shall be fulfilled. Against all gainsayers and detractors, must we not vindicate them as among the best benefactors of the world?

The men who thus endure privation and suffering *will receive surpassing recompense from Him to whom they have been dedicated.* The holy records inform us that such men are observed by Him, and will at last be hailed by Him, with peculiar pleasure. Having "confessed Him before men, He also will confess them before His Father who is in heaven;" having "forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for His name's sake, they shall receive an hundred fold, and shall inherit everlasting life." In the visions of the Apocalypse, we are told of the martyrs—the most devoted of the sacred band—that "white robes are given to every one of them;" that "they stand on the sea of glass mingled with fire, having the harps of God;" and that they "live and reign with Christ" on thrones of power and glory. Such intimations, whatever else they involve, proclaim that Divine Grace has arranged—still in its own sovereignty—to vouchsafe to the devoted a rich and choice reward. And willingly, ye men of God, will we accord to you your honour! We have but known the sunshine in the day of labour—ye have toiled amid the storm and tempest; we have but moved at the outskirts at the time of conflict—

ye have struggled amid the hottest strife and carnage of the battle! Receive, then, the most thrilling welcome! Wear, then, the brightest diadem! Ascend, then, to the loftiest eminence! Be invested, then, with the most radiant glory! Enough for us it will be, at far and humble distance, to unite with you in celebrating His praise, to whom we must all owe our heaven, and whom we feel, as the First and the Last, we ought to laud and magnify for ever!

IV. THE CHARACTER OF THOSE WHO ENCOUNTER PRIVATION AND SUFFERING ON ACCOUNT OF THEIR DEVOTED SERVICE TO THE LORD JESUS CHRIST, SHOULD EXERCISE COMMANDING INFLUENCE OVER OURSELVES. What can be more obvious than that our contemplation of them should thus be applied?

How should we endeavour to *cultivate within our hearts more of the power of that truth by which their character has been moulded!* The labours which have been performed, and the sufferings which have been endured in the service of Christ, have been performed and endured, emphatically, under the power of the truth. We, brethren, in the view of our obligations, must ponder deeply on the same truth; we must ponder deeply on the crown rights of the Lord Jesus, as God and Redeemer; we must ponder deeply on the import and designs of His glorious Gospel; we must ponder deeply on the fearful condition of mankind, when destitute of that Gospel, and abandoned to their own sinfulness; we must ponder deeply on the perfect but exclusive adaptation of that Gospel to prevent their impending ruin, and to secure their immortal happiness. We meditate far too little on the truth. We in the ministry meditate far too little; we permit ourselves to be drawn away by themes and pursuits which, though perhaps in themselves not ignoble, and gratifying to taste and intelligence and philanthropy, are yet but indirectly associated with the grand end of our vocation, and distract us from its performance. You, in the ordinary sphere of Christian life, meditate far too little. The world, in some of its multifarious interests and cares, absorbs you, so that you can spare but a fraction of regard for the solemn verities to which your religion summons you, as demanding, amidst every secular claim, the imperial mastery of your souls. Let us all endeavour, by Divine strength, to amend and to reform. Let us especially gather in spirit on Calvary, and vividly bring home the scene which once was enacted there. Let us think upon that ignominious tree, that illustrious Victim, those mysterious sufferings, and on the cause for which, on that tree, by that Victim, those sufferings were endured; let us gaze, until the thrilling influences shall be felt throughout every fibre of our spiritual frame, and until the language we have often repeated—*alas! how vainly!*—shall become to each one of us a grand reality:—

“ Were the whole realm of nature mine,  
That were a present far too small ;  
Love, so amazing, so divine,  
Demands my life, my soul, my all ! ”

How should we *evince the power of the truth within us by our own practical activity and zeal* ! When that truth is enthroned within us, we shall be irresistibly impelled to action, precisely as were its first heralds when they exclaimed, “ We cannot but speak the things which we have seen and heard,” and when they felt that “ necessity was laid upon them to preach the Gospel.” Whatever service, at whatever sacrifice, we can possibly undertake in the different spheres the Divine arrangement may open for us, we shall at once engage in, and aim faithfully to accomplish ; and if blandishments be presented, seducing us to stay and to repose, we shall dismiss them as did the noble patriot of old, when he was tempted to descend from his vocation in rebuilding the city of his forefathers—“ I am doing a great work, so that I cannot come down : why should the work cease, whilst I leave it, and come down to you ? ” Besides individual effort, we shall combine and co-operate with holy brethren,—that, in connection with the churches of Christ, and in connection with the institutions emanating from them, and so usefully assisting to organize and direct their benevolence, we may urge on, in our own and in other lands, the sublime results in the effectuation of which alone the genius of our religion can be satisfied. Never was there so loud a call to the employment of all possible appliances in the service of our religion, as in the times in which we live. Let but that call be rightly answered, and what a delightful change will be accomplished ! Then shall even we advance to the front rank in Christian heroism, and occupy the place of the sainted dead—even we, waving their standard, and wielding their weapons, and emulating their fame ; and when we pass away, even our memories shall be embalmed with theirs by generations following, when they shall march forward to impel the destined triumph. What a sphere for the consecrated ambition of the young !

How should we *intercede for all who labour in the cause of truth, that it may be rendered savingly efficient by the agency of the Divine Spirit* ! Never must we forget or compromise the doctrine, that, in accordance with the arrangement of the ascended Mediator, success in His service depends entirely upon influence from the Holy Spirit ; and that influence from Him is to be sought and to be obtained by prayer. Profoundly convinced were the apostles of this arrangement,—their own character receiving its crowning elevation from the presence and the power of prayer. Distinctly did they proclaim this arrangement to others ; and palpably does this arrangement remain to be owned and acted on by all the disciples of the faith till the end shall come. While

we pray for ourselves and for each other, working in the privileged home of our own nation, let us, brethren, specially remember the men who are conducting Christian toil in other lands, there enduring hardness, and hazarding "their lives for the name of the Lord Jesus." How does it become us to pray that, amidst their varied exposures, they may be preserved—preserved in character, and in faithfulness, and in energy, and in wisdom, and in life! How does it become us to pray that their labours may be successful, and that their spheres may be extended; that in death they may finish their course with joy; and that their mantle may descend to multitudes more, who shall go forth with a double portion of their spirit, to advance the consummation for which they and their noble ancestry have lived and died! Matter for prayer, brethren, incalculably comprehensive and momentous, is yet beyond,—prayer for the Church and prayer for the world, prayer for the age which is passing now, and prayer for the ages which are yet to come; and only can we fulfil our obligations, as we know and feel far, far more than we have ever yet done, what it is to "pray without ceasing." Do we not seem, amidst the claims which are crowding around us, as though we had scarcely prayed at all? Oh that this assembly could be transformed into one scene of prayer, every heart awed and yet uplifted; and then that each one, returning to his own home, could remain in the same spirit of prayer, spreading that spirit through the sphere of his influence like a visitation, and, with the whole Church, giving heaven no rest, that its windows may open, and that the promised boon may come!

Little now becomes the preacher but to commend to devout regard what he has been enabled to expound, as to the noble men who have "hazarded their lives for the name of the Lord Jesus Christ," in the anxious hope that his audience may aspire to the exalted standard before them. Happy would he be if, in a place endeared to him by solemn and delightful recollections—a place in which, in years long bygone, he was honoured as the instrument of turning sinners to God and righteousness—happy would he be if, in that place again, he might reanimate and augment Christian ardour, and, in that place again, bring the souls of the hitherto hostile, or halting, in unreserved allegiance to the feet of the Redeemer. Some are doubtless here, mingled with His people, who, in defiance of many privileges and many pleadings in His name, have yet resisted or evaded His summons. He requires you once more, by all the grandeur of His majesty and by all the tenderness of His love, that you will yield yourselves to Him, and thus prepare to form a part of the sacramental host who must yet go forth to His help against the mighty. Oh, hesitate not, and refuse not, lest He should spurn you from Him for ever! Come, as in His temple, to His altar, and there present your vow. He, the great Captain, to whom you pledge your-



elves, at once meets you, to accept and welcome you. He addresses you, as you stand in the plenitude of penitence and faith and love before Him—"I will never leave thee; I will never forsake thee." "I will make thee where thou shalt worthily occupy thy sanctified powers to my honour; and there thou shalt find me to stand by thee as thy Friend.

I will be thy guide in perplexity, thy comfort in sorrow, thy light in darkness: I will feed thee when thou art hungry, and I will slake thy thirst when thou art athirst: I will cover thy head in the day of battle, and I will cheer thy heart and nerve thine arm, that for me thou mayest do deeds of renown: and when, at last, thou shalt faint and fall in death, on my bosom shalt thou recline while the agony is passing; and then by me shalt thou be ushered in to the everlasting habitations, where thou shalt find the hosts of those who have fought and conquered before thee, and where thou shalt dwell for ever with them, and with me in my glory!" "Be thou faithful unto death, and I will give thee a crown of life." "To him that overcometh, I will give to sit with me upon my throne!"

### Family Religion.

WHAT music there is in that word "Home!" What loving memories it recalls, and what sweet affections it quickens! You remember that when you were little children, though glad enough to wander forth and enjoy your play, you were not less glad when evening came, to seek once more the shelter and the welcome of home. It was a pleasant thing to be asked to visit elsewhere. The prospect of change filled your childish heart with such ecstasy that you could hardly sleep, and you thought the day fixed for your visit would never come. There was no lack of kindness where you went; the house was more commodious and more elegantly furnished than your father's; its table was supplied more bountifully; and there were many indulgences which you highly appreciated: still you were soon tired, and sighing to be back again, you said in your heart, whether you put it in so many words or not, "There's no place like home!" Even now, though you have a wife and children of your own, if the dear old home be still in existence, how glad you are to revisit it; and if it be broken up, your imagination often pictures it as vividly as though you had left it only yesterday. Many a prodigal, worn by toil and sickness, would deem it better than a palace, if he could only get back to his home, and lay his head once more on the pillow which his mother smoothed for him. The heart is strangely lost and dead, which is not stirred by the song of "Home, sweet Home!"

The spot thus dear exerts the mightiest influence. For good or bad, we are very much what our early home made us. Our modes of speech and thought, and our moral habits as well, were greatly formed in the home

of our childhood. And now, in their turn, our own children, if we are parents, are in process of a like mental and moral formation in the homes in which we are training them. How unspeakably important, then, that there should be everything in our homes that is gentle and good !

No home is what it ought to be unless there is predominant in it the influence of true religion. It is never as happy as it might be, and its training is always defective. Suffer us, then, to commend to you that noble resolve of Israel's great leader, Joshua, "As for me and my house, we will serve the Lord."

We mean by you and your house serving the Lord, that, truly converted, you and your wife and your children should bow with implicit deference to all God's commands ; that you should render to Him the tribute of a lowly and spiritual worship ; and that you should all of you regard it as the great object of life to promote His praise.

How desirable is this ! What a joy it would be, if looking around you on your children, you could say, "We are all saved : our hearts are all inspired with love to Jesus ; and our praises and our supplications go up to Heaven as a united offering !" How it would allay the solicitude with which you send them forth into the world, to know that their hearts were fortified by the grace of God ; and what a comfort it would be amid the sorrows which visit all dwellings, and the separations which must sooner or later sunder all households ! How blessed, too, the hope of reunion in heaven ! Surely, there is nothing which you should desire so earnestly as your children's salvation !

"Ah," perhaps some one exclaims, "it would be delightful indeed if we were all God's true servants ; but it is almost too much to hope for." No, we reply, it is not. Whole families have been converted ; and why not yours ? The writer often visits a house in which there are three portraits, two of them of Christian ministers, and the third the portrait of a minister's wife—all gone to heaven, and all the children of a valued friend who has rejoined them there. He met, a year or two ago, a good old lady, who has six sons, all devoted Christian ministers. He knows two families, one of them numbering six sons and daughters, and the other nine, from each of which one has been taken, whilst all the rest, some of them with large families of their own, are on their way to the kingdom. Are we not disposed to be unbelieving on this matter ! Let us trust in God. Nothing is too hard for Him ; and nothing is too great to expect from His abundant grace. Let us at least resolve on this, that nothing shall be wanting on our part to secure an end to be so supremely desired.

The right idea of a Christian household is, that it should be a nursery of loving children and faithful servants for God. If the thing admits of comparison, it is in a far higher sense your duty to seek their salvation

than it is even your pastor's duty to seek your salvation and theirs. No minister has souls committed to him, as a parent has committed to him the souls of his children. On you, then, pre-eminently, it devolves to 'bring them up in the nurture and admonition of the Lord.'

What then, you will ask, are you to do, that your household, as well as yourselves, may serve the Lord? It is not, we reply, a matter of mere authority on your part and obedience on theirs. You cannot compel them to serve Him. If God's service consisted only in external acts, you might; but it is a spiritual thing. The obedience which He requires is the obedience of the heart. There are, however, things which you may do, the issue of which, by the Divine blessing, will be their true conversion and their earnest devoted service of God.

If your children are to serve God, they must know Him. There must, therefore, be diligent instruction; and you must give it. They may be well taught in the Sunday School, and the week-day school to which you send them may have been selected with an especial view to their religious culture; but in no case does that exonerate the parent. They may be helps to you—most valuable helps; but that is all. Still the work is yours. Occasions arise every day, when, without giving direct instruction, precious principles may be inculcated; but there ought to be special seasons set apart for religious teaching. Of necessity the duty devolves chiefly on the mother; but on no account is the father to be excused. Do not say, "I have no gift for such teaching." There is a charm in a parent's loving earnestness which will compensate for many deficiencies. Besides, the power grows, and you will be surprised to find what you can do if you will only try. No language can describe the value of the instruction you may thus communicate. You may fortify them against the assaults of infidelity; you may implant in them right and holy principles; and even whilst yet children you may be gladdened by seeing them renewed in heart and true servants of God. The excellent Dr. Doddridge ascribed that preference for Biblical studies which characterised him throughout life, and his devotion to the work of the Christian ministry, to the lessons which his mother gave him from the Dutch tiles which composed the chimney-piece, and which were painted over with Scripture subjects. What numbers besides can recall with gratitude the teachings of "parents passed into the skies!"

Let there be family worship. You are, as we have already said, the pastor of your household; and this is a very important part of your pastoral duty. Let no morning pass, unless circumstances positively forbid, without the gathering of your children and servants for prayer; and let no evening close without a like reunion. It might be well, where there are young children, to have the service, if possible, early in the evening; but in no case should it be delayed to a late hour, when mind and body are both wearied. Teach them thus, that you have family

mercies for which you are thankful, and which you desire that God would graciously continue to bestow ; that you have all sins which should be confessed and which need to be forgiven ; that you require daily and hourly strength from Heaven ; and that there are others, besides themselves, for whom they ought to pray. Try to make your prayers devout, simple, appropriate, and varied. Let them, as far as possible, be prayers such as your children can understand and adopt, and guard carefully against what they will feel wearisome length. Do you complain of the difficulty ? We say about this, as we said about the teaching, Try. It is not absolutely necessary that your prayers be scrupulously correct in every expression, or that they be models of beautiful composition ; the great thing is that they be the earnest outpourings of your heart. But if you feel that you cannot command your thoughts or your language, use a book. Better pray with a book than not pray at all. If the father refuse, let the mother conduct the service, provided the father consent. Are you ashamed to begin ? Why ? Because you have neglected it so long ? Be manly enough to confess that the neglect was sinful. Your children will respect you all the more for doing so. Or are you ashamed, because something you do is flagrantly inconsistent ? Then seek God's help, and lay the inconsistency aside. Do not any longer neglect this solemn duty. Resolve that from this hour your household shall be practically a heathen household no longer, but a household by which God is acknowledged and praised. Say, with good Philip Henry, "Wherever I have a home, God shall have an altar."

There should be the exercise of a firm yet gentle discipline. There is no authority like the parent's. In his own house, whilst his children are young, he must be supreme. The law is very reluctant indeed to interfere between the parent and the child, and never does so except in extreme cases. This authority is to be exercised for the highest purposes. "I know him," said God, of Abraham, "that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." A father must command his children to do what is right, and, so far as his power can extend, he must insist on their doing it. How strongly the neglect of this is condemned in the case of Eli ! It is true he remonstrated with his rebellious sons, but his remonstrances were uttered so feebly as to indicate that he hardly expected they would be of any avail ; and because "they made themselves vile, and he restrained them not," there descended on his house such an awful ruin. It may perhaps be admitted that in former days the bonds of parental authority were somewhat stringent and severe. The tendency now is too often in the contrary direction ; and our youths pass from boyhood to manhood, as it were, at a bound, flinging off, as they do so, the parental law. It is a disastrous day for the

parent—a still more disastrous day for his child—when he suffers his authority to be set at nought. Evil tempers are to be checked, and a supervision is to be exercised over speech, and habits, and companionships, and the manner in which time is spent. If these restraints are exercised kindly and wisely, your children will have reason, in after days, to thank God and to bless God for them, whilst without them they may be involved in early and awful ruin.

A very prominent place should be given, in the description of a right religious training, to the Sabbath and the sanctuary. Teach them that throughout the whole day there is to be kept up a distinction between the Sabbath and other days; that there are to be no Sunday excursions and no Sunday visiting; that, with their week-day lessons or their week-day work, their week-day play is to be suspended; and that all is to be made subservient to the grand objects of Christian worship and spiritual improvement. Even with all these restrictions, the Sabbath need not be dull; for what a rich variety of excellent books there is, adapted for private and household Sunday reading—books not only for adults, but for children too! They should be accustomed, as early as possible, to attend public worship—as soon as they can do so without disturbing others. Far too much is said about the inability of children to comprehend the ordinary teachings of the house of God. Of course there is much that is beyond them. It must be so, or the wants of older people would be but scantily met; but it is our firm persuasion that they understand far more of the comparatively elaborate teachings of the house of God than we often give them credit for comprehending. It is of unspeakable importance that there should thus be formed the habit of respect for the sanctuary, and of regular attendance on its services; for, once formed, it will seldom be completely laid aside, and so long as they attend the house of God, they are within the reach of influences which by God's blessing may save their souls. The writer recalls one instance which fell beneath his own personal notice, in which this duty was neglected, and in which the consequences proved most disastrous. The father of a family—a professed Christian—left his children at home whilst he went alone to his accustomed place of worship. It was of no use taking them yet, he said. They could not understand the ministers: they would be able to do so by and by, and then he would take them. They wandered the streets on the Sunday evenings, or strolled into the fields, for the mother had little authority. Some of them turned out very ill—not one of them really well. The mistaken father found out his error when it was too late.

There should, withal, be a watchful consistency. Mr. James, in his "**Family Monitor**," tells of one who had himself become a true Christian, who declared that he owed everything, under God, to the eminent and consistent piety of his father. "In order," the man said, "the

more effectually to get rid of all interference with my pursuits from religion, I wished to think all mere profession and hypocrisy. For this purpose I narrowly watched the conduct of my father; for such was the height on which he stood as a professor of religion, that I very naturally concluded, if I could convict him of such inconsistency as amounted to a proof of hypocrisy (and a little thing would at that time have sufficed for the purpose), I should have gained my end, and have concluded that all piety was but a name and a delusion. But so thoroughly consistent was he, that I could find nothing in the slightest degree at variance with his character as a professor of religion. This kept its hold upon me. I said to myself, 'There must be a reality here, and I must try to understand and feel it; for I have seen such meekness in a temper naturally irritable, such comfort amidst the greatest agonies, and all this supported by such uniform devotion, that I must try and catch his spirit.' A young man entered as an apprentice into a family. He knew nothing of true religion, or next to nothing; but he saw in his master such uniform and beautiful consistency that he was won. He himself became a Christian; and for nearly forty years he has been one of the most useful men in the church to which he belongs.

Seek, daily, in the spirit of true dependence and of implicit faith in the promises, God's blessing. For all duties, and not least for the difficult and responsible duties of the parent, the command is, "If any man lack wisdom, let him ask of God;" and we are comforted by the assurance that He "giveth to all men liberally, and upbraideth not." Do your work in hope—hope that on earth you will see your beloved children walking with you in the truth; hope that you will meet them all in the skies.

"When soon or late you reach that coast,  
O'er life's rough ocean driven,  
May you rejoice—no wanderer lost—  
One family in heaven!"

### Two Old Trees, and their Associations.\*

Few things have in them more poetry than old trees. Their growth from infancy to age, from the sapling to the withered, barkless trunk, tells us all along of what is eloquent to the imagination and touching to the heart. In spring, when the buds are bursting at the tip-end of every twig in sparks of life—in summer, when mantled in a foliage of sober green—in autumn, when red and yellow dapple, and almost cover their decaying robes, as they fall piece-

meal from the shoulders of the wood and forest race—and in winter, when bare, the trees stretch out their forked limbs and fingers skeleton-like against the bleak, angry-looking sky—they are full of images and emblems which suggest thoughts and inspire emotions, calculated both to agitate and soothe.

Trees, too, have manifold private associations for every one of us. Who can look on those which have been growing in their own gardens for many years, and have become to them as old friends, without irresistibly ascribing to them a

\* See Gen. xxxv. 8; Judges iv. 4.



rt of knowledge and sympathy in connection with all the family events which have occurred almost under their very shadow.

And how many historical trees there are in the world, oaks and elms, which bear proud names, and stand the monuments of great events! Every English county almost has some memorial of this description. The Bible tells not a few. There's the oak of Mamre, and there are the palms of Elim, and the ash at Horeb; and the two trees mentioned in the texts below are immortalized by the characters and incidents connected with them.

They are intimately associated as well by contiguity (indeed, some have identified the palm in the one case with the oak in the other) as by the names of the women with whose story they are linked. At any rate, Allon-bachuth, the oak of weeping, was not far from Baal Tamar—probably the place of the palm-tree here, on the heights of Ephraim, on the central thoroughfare of Palestine, near the sanctuary of Bethel."

We will visit Allon-bachuth, and first think of the woman who was buried under its branches. Short, indeed, is her story—just her name, her occupation, and her death. And here, to pause for a moment—is not even this instructive? We find this simple record in the Bible—the Book of Life. How many people there are who pass through the world with little to characterize them! They have a name, an occupation, and a grave. Their life's written history is on the head-stone of the hillock where they lie. Who cares for them? Who celebrates their death, watches their ways, attends their funeral? We may fancy them unheeded, the leaves that open, spread and die on the old trees, which cover their graves by the churchyard wall. No. This obscure woman, we believe, has a verse devoted to her to teach us that nobody is uncared for by God.

Deborah was a servant, first of Rebekah, and then in the family of Jacob. Her employment was that of a nurse. Nurses, we are told, had a high and respectable place in ancient times, and

especially in the East. Homer and Virgil speak of such women with respect; and as it regards their duty, privilege, and influence, truly respectable they are. They have charge of the young before what is conventionally called education begins, but in reality when the foundation-stones are laid, when the seeds are sown. Their conduct and conversation may do irreparable mischief or effect immeasurable good.

We believe that there are distinguished people in the present day who attribute more of their religious culture, more of the influence that formed their early character, and bent it towards piety and God, to the old family nurse than to aught beside. How seriously, then, should the responsibilities of their post be weighed by the nurse-maid and the nurse-matron. And what care should be had for character in the choosing of such domestics!

Naturally do such practical thoughts as these arise from the mention of Deborah the nurse in the Book of Judges; and what an illustration we have afforded of the humanity of the sacred volume. It is divine. But it is human too: it reveals so much of sympathy with all human beings and occupations. The first of religious books is apt to be thought of as having to do only with religious things, as a book for churches, chapels, oratories, vestries, closets, and the like. But let no one imagine that it is a book only for them; let not any lay up their Bible on the shelf from one Sunday to another, but remember that it has to do with week-day life. How many of the occupations of poor people are enumerated here! The man whose hard and horny hand, from Monday till Saturday, is handling plane and saw may think there is nothing divine in his occupation, and yet one of the sublimest of the prophets says, "The Lord shewed me four carpenters." The blacksmith blowing the bellows of the forge, and thundering at the anvil, may fancy his time most ignobly spent, and yet he will not read many chapters in the Bible before he lights on this verse—

ere he has heard of king or priests :  
 "And Zillah, she also bare Tubal-cain,  
 an instructor of every artificer in brass  
 and iron: and the sister of Tubal-  
 cain was Naamah."—Genesis iv. 22.  
 Shepherds and herdsmen, tanners and  
 fullers, tent-makers and potters, all figure  
 here, as well as captains, physicians,  
 councillors, and lawyers. The humble  
 sempstress, as she goes on with her  
 weary and monotonous toil, may remem-  
 ber that "needlework" occurs in the  
 Bible in most sacred and sublime asso-  
 ciation. "She shall be brought unto  
 the King in raiment of needlework."  
 Nor let the laundress forget that in  
 many a Scripture verse there is refe-  
 rence to her occupation of "washing  
 clothes." The Bible walks about the  
 world, and puts its holy finger on a  
 number of despised objects, and hallows  
 them by its touch. It throws its mantle  
 of dignity over many a thing which man,  
 sillily proud, counts mean. It sheds a  
 flood of gilding light over obscure and  
 darksome walks of poor humanity. There  
 is no form of toil it does not ennoble,  
 and no grade of workers which it does  
 not canonize.

"All may of Thee partake,  
 Nothing can be so mean  
 Which with this tincture (for thy sake)  
 Will not grow bright and clean.

"A servant with this clause  
 Makes drudgery divine,  
 Who sweeps a room, as for thy laws,  
 Makes that and the action fine.

"This is the famous stone  
 That turneth all to gold,  
 For that which God doth touch and own  
 Cannot for less be told."

Turning from Genesis to Judges is  
 like passing from a quiet pastoral country,  
 with its meadows, its fields, its flocks and  
 its herds, to a bare, rude, wild region  
 infested with beasts and robbers. 'Tis  
 like leaving a Swiss valley to get upon  
 the rocky, ice-bound, snow-drifted up-  
 lands. It is a change of scene, of  
 life, of climate. The Book of Judges  
 is remarkable indeed. It seems to  
 have a sort of exceptional character.

Read it through, and you are ever and  
 anon shocked. Some things it contains are  
 very startling. It reminds one of passing  
 from the early history of the Church to  
 the history of the middle ages—from the  
 simplicity of early fellowship, with mani-  
 fold imperfections, to an era and an  
 epoch of wild confusion in Church and  
 State, when a sort of semi-barbarism re-  
 turns, and human passions flash forth  
 with a kind of infernal glare, while still  
 there are to be seen rays of pure, rich,  
 heavenly light. The Book of Judges is,  
 notwithstanding, a most instructive book.  
 Read it as a key to the story of the middle  
 ages, as pointing to a divine order and  
 government, underlying, overarching, and  
 comprehending the violence, apostasy,  
 misrule, and deadly struggles of that  
 strange chapter in the chronicles of  
 Christendom. So it becomes most va-  
 luable.

But to make another use of the Book  
 of Judges, with the current scope and  
 spirit of which the great character of  
 Deborah is in harmony and consistence.  
 It shows us that God does not cast away  
 from him in this world the wildest  
 and rudest of His creatures. "Oh,"  
 says some poor wanderer, some re-  
 bellious, outlawed soul—some pro-  
 fligate, wayward, self-willed mortal—  
 some outcast from the circle of respect-  
 able society—some Arab of the streets—  
 some unfortunate lost one—"oh," says  
 such a fallen, pitiable creature, "it is of  
 no use to talk to me; a pure and holy  
 God will have nothing to do with me;  
 He does not know me, love me, care for  
 me; He would not touch me, look at  
 me, speak of me; He casts me off and  
 hates me." No, no. God has a whole  
 book in the Bible devoted to the history  
 of people who broke through all rules of  
 decorum and propriety. He shows you  
 here, at least, that He thinks of such,  
 cares for such, makes allowance for their  
 circumstances and temptations.

Such a character as Deborah the se-  
 cond was the outgrowth of her age. She  
 would not have been in her place, and  
 could not have appeared in Genesis.  
 Between her and Deborah the num-  
 ber—between the quiet, loving, trustful do-

mestic and this courageous, heroic, patriotic, inspired matron there is an enormous gulf and chasm. This Deborah has been well compared to Boadicea of Britain, the Amazonian queen, who fought for the liberty of her country against the invading Romans, whose proud martial figure, standing up in her chariot and leading on her hosts, has been familiar to us from children. Deborah, too, has, with equal propriety, been compared to Joan of Arc—that wonderful French woman, who performed so mysterious a mission, who wrought such marvellous victories, who revived for awhile her country's glory, about whose life there plays so much dazzling and bewildering light and splendour.

“And Deborah a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm-tree of Deborah between Ramah and Bethel in Mount Ephraim; and the children of Israel came up to her for judgment. And she sent and called Barak, the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward Mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee to the river Kishon Sisera the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand. And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.”—Judges iv. 4-9.

We know, after all, but little of this woman, save as her soul is breathed out in her heroic, brave, sublime, fierce, yet in parts beautiful, song. How it opens with a burst of praise to Jehovah, summoning princes to listen to the harp that celebrates the victory of the Lord:

“Praise ye the Lord for the avenging

of Israel, when the people willingly offered themselves. Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the Lord; I will sing praise to the Lord God of Israel.”—Judges v. 2, 3.

How it tells of the Exodus, the marching of the tribes of Israel from Seir and Edom, while mountains melted before Jehovah's face—

“Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel.”—Ver. 4, 5.

How it depicts the disorder and confusion of her own times, when travelling had become most perilous, and the wayfarer forsook the highways for byroads.

“In the days of Shamgar the son of Anath, in the days of Jacl, the highways were unoccupied, and the travellers walked through byways. The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.”—Ver. 6, 7.

How she describes the change and apostasy of her people, the idolatry of worshippers and the cowardice of soldiers, and the salvation effected by the rulers of Israel, who peacefully rehearsed the righteous acts of the Lord:

“They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel? My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord. Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way. They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the Lord, even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the Lord go down to the gates.”—Ver. 8-11.

How she relates the gathering of the tribes to the defence of their inheritance,

like the gathering of Highland clans at the sight of the fiery cross :

"Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam. Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty. Out of Ephraim was there a root of them against Amalek: after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulon they that handle the pen of the writer. And the princes of Issachar were with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben there were great thoughts of heart."—Ver. 12-15.

How she denounces the recreants, who piped to their flocks and sojourned in their ships, while they ought to have been harnessed in the field :

"Why abodest thou among the sheep-folds, to hear the bleating of the flocks? For the divisions of Reuben there were great searchings of heart. Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea-shore, and abode in his breaches. Zebulon and Naphtali were a people that jeopardied their lives unto the death in the high places of the field."—Ver. 16-18.

Then the battle and the flight are announced as with trumpet-tones, and we see heaven fighting for God's people on earth, the stars in their courses fighting against Sisera :

"The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money. They fought from heaven; the stars in their courses fought against Sisera. The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength. Then were the horse-hoofs broken by the means of the pransings, the pransings of their mighty ones."—Ver. 19-22.

The doom of the disaffected is denounced in words often applied in modern times, and the feat of the destroyer of Sisera is described with an awful

and terrible sympathy which makes us tremble,—as we see the wife of Heber the Kenite gliding into the tent where the refugee lies sleeping, and, in violation of the rites of Eastern hospitality, striking with a mallet the wooden staple of the tent into the slumberer's brains. And then the mother's disappointment !

"The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots? Her wise ladies answered her, yea, she returned answer to herself, Have they not sped? have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, meet for the necks of them that take the spoil?"—Ver. 28-30.

Oh, how that illustrates many a crushed hope—many a dark cloud and death-knell on a bridal morning—many a proud calculation of success, of power and health, ending in utter ruin and death! How magnificent the close!—

"So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years."—Ver. 31.

There is a good deal to perplex us as we read some parts of this song. The sympathy of Deborah for Jael, her praise of the act of treachery, and of the slaying of her foe asleep, is what we cannot adopt. It is quite out of harmony with the New Testament dispensation, though in harmony with the Old. Christ recognised the difference. "Ye have heard that it was said by them of old time, Thou shalt love thine neighbour and hate thine enemy (and the latter injunction they kept to the letter). But I say unto you, Love your enemies." It is plain enough that here we are to follow the New Testament, not the Old.

Rules may be allowed for children, and for people in a wild, unformed state of society that would be inadmissible for men and for those who are living amidst modern civilization. Bush-life must

have other laws than city life. There has been a wonderful growth in morality since Jesus Christ began to teach it.

The spirit of the lesson here is, "That God does allow largely for ignorance where he finds sincerity; that they who serve Him honestly up to the measure of their knowledge, are, according to the general course of His providence, encouraged and blessed; that they whose eyes and hearts are still fixed upwards on duty, not on self, are precisely that

'smoking flax' which 'He will not quench,' but cherish rather till the smoke be blown into a flame. So it was with Christ's own apostles. Amidst how much of ignorance, how much, according to his own very words, of incapability to receive His full truth, did he yet receive them into communion with Him, and give them the blessed name of His friends, and pronounce them, with one exception, to be all clean."

### The Man who thought he was prepared to Die.

It is now upwards of twenty years since I accepted an invitation to become the pastor of a church in the county of C—. I had not long been settled before I noticed an intelligent-looking young man attending very regularly our Sabbath Evening Services. His earnest attention led me to feel deeply interested in him. It was therefore with great satisfaction I found him one day in my study; and it was with increased satisfaction I heard that his object in calling was to request me to visit his father, who was confined to his bed in the last stage of consumption. "I am afraid," said he, "that my father will not be with us long, and I am afraid also that he is not prepared to die. You need not say that I asked you to call, but if you will visit him I shall be very thankful."

I embraced the first opportunity of calling; and after introducing myself to the family, I requested permission to see the sick husband and father. This was readily granted. I was shown into the bedroom, where I found a man of upwards of fifty years of age, wasted by disease, feeble and languid, with the hectic flush and the harassing cough, the too common symptoms of pulmonary decay. I told him who I was, and that as I had heard of his illness I had called to sympathise with him, and if, as a minister, I could be of any service, I should feel very thankful. He received me kindly, and told me the nature of his complaint, the length of time he had

been suffering, and the means employed for obtaining relief.

I ventured to ask him if he thought he should ever recover. He told me that sometimes he thought he should, but that the doctor gave him no hope. Then it appears, said I, that it is quite uncertain as to whether you will ever get better; and such being the case, as a thoughtful man, you must have had some serious reflections respecting that eternal world towards which we are all hastening. Allow me to ask if you think you are prepared to die—prepared for heaven? He took a little time to think, and then he confidently said, "I think I am prepared. I have been a sober, industrious man; I have loved my family; I have attended my church; I have taken the sacrament; and I have filled several offices in the church and in the parish, which will show the estimation in which I am held by those who have known me all my life."

To this I replied, All that is very well in its place; but all you have named will not prepare us for heaven. What else have you to say, my friend? You don't wish to deceive your own soul; you agree with me in saying that it would be awful to mistake the way by which we are to be prepared to meet God in judgment. Now, I candidly tell you, that if I had all the good qualities you have mentioned, and even more than you have named, I *dare not* rest my hope of heaven on them. I am a sinner; the

wages of sin is death; my sins condemn me to this death; my works, or goodness, or virtues can never justify or clear me from the guilt and punishment of sin. Looking upon my sins as a debt, I cannot pay that debt.

The sick man's prominent eyes were now fully fixed on me, and with an effort raising himself from his pillow, he cried, "Stop sir, stop! I never thought of this before. Is it possible that for fifty years I have been deceiving myself! I *am* a sinner; but I thought my good life would save me, and that for the sake of the good, God would forgive all that was bad. You have taken away my hope. What am I to do?"

To this I replied, You admit that you are a sinner; as a sinner you are helpless; your good works will not save you, your sins will ruin you; the debt you owe must be paid, or you must suffer for ever; you cannot pay the debt. What would you think if some one was found both able and willing to pay the debt you owe? "Oh," said he, "who can that can be?" The Son of God! Jesus Christ died for sinners, sacrificed his life to save us, came on purpose to seek and to save us. On this true saying I rest my hopes: "Jesus Christ came into the world to save sinners." I put myself in His hands. He bids me do so. He

tells me if I go to Him for pardon and eternal life I shall have it. He says, "Come unto Me, I will give you rest; him that cometh I will in no wise cast out; whosoever will, let him come." I believe this to be true; I go to God to ask him for Christ's sake to save me. I know He will do so, "for whosoever calleth on the name of the Lord shall be saved." I know I do not deserve it; I know that I have sinned long and grievously, but "the blood of Jesus Christ cleanseth from all sin."

"Nothing in my hand I bring,  
Simply to thy Cross I cling;  
Naked, come to thee for dress;  
Helpless, look to thee for grace;  
Foul, I to the fountain fly;  
Wash me, Saviour, or I die."

The sick man said, "I see it, I see it all! Oh how thankful I am. I cannot save myself, because I am a sinner. Jesus Christ can save me, because He is a Saviour. Thank God!"

For several weeks I visited him frequently. His mind seemed thoroughly at rest. He delighted to speak of the love of Christ. Often he cried, "Oh what a mercy that I have found the right way to heaven." He tranquilly died, resting his soul on Jesus, with "a good hope through grace."

R. B.

## Extracts.

### SUPPORT OF THE CHRISTIAN MINISTRY.

THE following extracts from an address by Dr. Buchanan, delivered before the Free Church Assembly, upon the support of the Christian Ministry, are worthy of perusal by Christian men of all denominations:—

"The Sustentation Fund was at work, and had been already two months in operation, when the Disruption actually took place. In this way it came to pass that when, at the Assembly of 1844, the first report of the committee was presented, we had at our disposal, for the support of Gospel ordinances in our dis-

established Church, the contributions not of twelve but of fourteen months. The entire sum collected within that period was £68,704 14s. 8½d.,—a truly noble result to have reached in the very outset and infancy of the scheme—when its mechanism and its agencies were all, as yet, incomplete; and when so many other vitally important questions were urgently demanding the anxious attention of the Church. By that time the number of 472 ministers, who came out the year before, had swelled up by the subsequent ordination and settlement of licentiates to a total of 583. Out of the revenue above named, and after meeting a multitude of expenses for which the Sustenta-



tion Fund was then the only means of providing, a dividend was declared to each minister, by the Assembly of 1844, of £100. From that period the income of the fund, with the exception of scarcely a single year, has been steadily increasing. This year it has reached the highest point it has ever attained—and amounts, as already reported to the house, to no less than £116,324 3s. 5d. On the rolls of our Presbyteries, excluding those who have died or have demitted their charges within the year, we have at this date 871 ministers, which is nearly double the number we started with in 1843. Of that total number, 86 are ministers of Church extension charges,—erected since the platform of the equal dividend was closed, and who receive, each of them from the Sustentation Fund, simply the amount which his own particular congregation has, during the year, contributed to the fund, unless when that amount exceeds £157; in which case the surplus, as the Assembly is aware, goes into the equal dividend fund. Deducting, still further, ministers invalided on special financial arrangements, colleague ministers, and ministers settled during the currency of the past twelve months—who are all paid from the equal dividend fund—there remained at the date of the present Assembly, 715 ministers entitled to a full year's dividend out of the Sustentation Fund. For each of these 715 ministers the fund has provided a stipend of £138. In other words, this great central fund of our church, which in the first twelve months of its existence produced a total of £61,096 2s. 10½d., has, during this last year, yielded a revenue of £116,324 3s. 5d., being very nearly twice the amount which it brought into the Church's treasury twenty years ago. Or to state the result in another form,—this central fund, which was able, at the close of the first year, to afford to upwards of 500 ministers a stipend of £100, has been able, at the close of its twenty-first year, to afford to nearly 800 ministers, a stipend at the rate of £138; besides paying to almost 100 more ministers, stipends varying from £80 to £157."

"My thorough conviction is—and the longer I live, the more it deepens in my mind—that when God, in His wonder-

working providence, and leading us by ways that we knew not, brought us into our present position, and when, instead of our State endowments, He gave to us, as a Church, our Sustentation Fund, He was putting into our hands an instrument not meant for us alone, but meant for the use of all churches that would desire, on the one hand, to preserve their spiritual freedom, and on the other, to be in a condition to do for a country that whole work, among the poor as well as among the rich, which the servants of Christ were sent out into this fallen world to perform. It is, I believe, a growing conviction among thoughtful men, that Church Establishments are becoming increasingly insecure—and that, not so much from the pressure of any external assault, as from the operation of causes that are at work within the bosom of these Church Establishments themselves. The difficulty of maintaining such institutions is making itself felt more and more, both on the side of the State and on the side of the Church. In an age impatient of all monopolies, of all class legislation, of all exclusive privileges, whatever is not national in *fact* is not likely to be long allowed to continue national in *form*. Statesmen see and feel all this, and are evidently becoming more and more conscious of the impossibility, especially under a free and popular constitution like that of this country, of harmonising the claims of a Church Establishment with justice and fair dealing towards the Nonconformists of the kingdom. The *terminus ad quem*, in short, to which all clear-sighted statesmen see that they are in the way of being rapidly driven, by the irresistible current of events, is that of either salarising all churches, or supporting none. Between these two alternatives this church of ours, and all other evangelical Nonconformist churches in the kingdom,—and in addition, as I firmly believe, multitudes more in the Established churches themselves,—have even already conclusively made up their minds. If the endowments of the State, instead of being offered as a homage to truth, and to the God of truth, are to take the character of a base compromise between truth and error, and to be used

as hush-money to keep churches quiet, while Christ's cause is being betrayed—then I have no doubt whatever there will soon rise up in this realm a cry so loud as to make the deafest statesman hear,—even the indignant cry of the apostle Peter to Simon Magus—‘Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.’”

FROM A LETTER BY W. WILBERFORCE,  
ESQ.

BEFORE I speak from my personal experience, let me mention to you what was once really said to me by a woman—I might almost call her a lady—who, from being very dissipated and thoughtless, had become truly religious. On my asking her whether her friends and near connections relished her change of thinking and living, she replied that she could not say they did; but then they said her temper was so much mended that it more than made up for it. But for myself. When, in 1786, I first became truly in earnest, and changed, I hope, the governing principles of my life, from the desire of worldly estimation to that of pleasing God, it was reported throughout Yorkshire that I was melancholy mad, &c.; and some of my friends were deeply wounded by these accounts. I happened to have occasion (the session of Parliament being over) to go into the country to spend a little time with my mother and sister and a few of my oldest connections and friends; and when I first went to them they partook largely in this apprehension; but after about a fortnight, I found that, with one voice, they declared to my poor mother, who had a horror of what the world calls Methodism, that if to go on as I did were to be a Methodist, they could wish all the world to be such. I made it my special business to try to please them, so far as I could do it with a good conscience; and they were compelled to confess that my religion had rendered me more kind and obliging and self-denying than they had ever before known me. Depend on it, this silent preaching

—if I may so term it—this way of living down objections, has a wonderful efficacy. It cannot be denied that much intercourse with the world has too often a sad effect in taking off the edge of our affections and the spirituality of our minds; but if we do not seek our happiness in it, but consider it rather as a scene of danger and trial, we shall doubtless be kept from suffering much from that degree of it which family ties and duties may require. I should be very sorry to hear of your shutting yourself up in your chamber, and of your rendering your household to your son by preventing the innocent enjoyment of social intercourse. I remember an excellent friend and an experienced Christian was particularly earnest with me on this head, of conciliating the affections of my old friends—I mean such of them as were men of the world. I remember he pressed me and prevailed on me to go and stay two or three days, as usual, with Mr. Pitt, at Holwood. But when I say this, I am sure you will not so misunderstand me as to suppose that I do not mean that sufficient time should be reserved for devotional exercises, and that the maintenance of an habitual sense of the reality and importance of Divine and unseen things is not a most essential duty. It is often difficult in practice to draw any precise line between the allowable and excessive in recreations. I am glad you are not likely to be importuned to go into public, but there is a kind of regular dissipation prevalent, I believe, in other large towns, as well as in London, which, from the time it consumes, as well as the useless, irrational way in which that time is often spent, and the late hours that are kept, is extremely pernicious. I must say for myself, however, that I have often found even the most rational society and the most innocent literary pursuits produce on my mind the effect of indisposing me to religious exercises, to prayer, meditation, &c. Though I do not desist from them on this account, yet I think it requisite to guard against that effect with *jealous circumspection*. The perusal of good practical religious works is often conducive to this end.

e way, permit me to recommend  
 resent to you a little book by the  
 ent Mr. Newton, whom, after  
 ncing him as a parent when I  
 child, I valued and loved as a  
 for more than twenty years. He  
 e particular friend, also, of Cowper,  
 et; and the Letters, which are the  
 I mean, are more like Cowper's  
 ny I know. Of course I do not  
 to recommend every passage in  
 but many of them are excellent,  
 ally those to Lord Dartmouth, in  
 ginning of the first volume; I think  
 will agree with me in considering  
 as opening the heart surprisingly.  
 e I conclude, let me mention to  
 ne observation of great importance,  
 sted to me by your saying you are  
 g and comparing the four Gospels.  
 prevails very generally a strange  
 —in which, however, I cannot con-  
 you to partake—that the Epistles  
 o difficult, that it is better for  
 tians in general to confine them-  
 to the Gospels, and perhaps the

I have for some years had an  
 only deferring the statement of it  
 world from the want of time, of  
 ying this dangerous error. I cannot  
 in my meaning in detail, but the  
 al nature of it I will shortly lay  
 e you. Doubtless the Gospels,  
 ially that of St. John, which was  
 en after the other three, contain all  
 octrines of our religion; but these  
 iven to us more in detail, and with  
 ater light of illustration, as well as  
 ved out into their practical conse-  
 ces more in the Epistles; for, in  
 , it was not till after our Saviour's  
 sion that the apostles themselves  
 fully acquainted with them.  
 rdingly we find that two of the  
 oles, in going to Emmaus, after  
 t's death, were utterly ignorant  
 e object of His death—the Atone-  
 ; and even conceived that it had  
 ed his claim to the character of the  
 emer of Israel. Our Saviour, in  
 ast discourse to His disciples, which  
 rded in those beautiful chapters,  
 14th, 15th, 16th, and 17th of St.  
 , therefore told His disciples that

“He had yet many things to say to them,  
 but that they could not bear them now.  
 Howbeit when He, the Spirit of truth,  
 should come, He would guide them into  
 all truth,” &c. But one of the most  
 remarkable instances of the difference  
 I am speaking of, before and after  
 Christ's death, is found in the same  
 chapters, where our Saviour tells them  
 —first, that hitherto they have asked  
 nothing in His name; and, secondly,  
 that hereafter their prayers to God are to  
 be offered up *in His name*. Accordingly,  
 it has ever since been deemed the duty  
 of Christians to offer up all their suppli-  
 cations and thanksgivings in the name  
 of Jesus Christ. Now, can there be a  
 more decisive difference than this? But  
 it is the more extraordinary that the  
 writings of St. Paul should be neglected  
 by us Gentiles, because he was expressly  
 commissioned by our Saviour himself  
 to be the apostle, the instructor of the  
 Gentiles; and, therefore, though I put  
 all the sacred writers on the same  
 level, it might have been expected  
 that the writings of this great apostle  
 would have been attended to by us  
 with too exclusive a preference; but  
 I must finish this unreasonably long  
 letter, the former part of which was  
 written amid innumerable interruptions.  
 Let me, however, before I lay down the  
 pen, beg you to excuse the egotisms  
 of which I have been guilty, though I  
 can scarcely excuse them myself, as well  
 as the freedom with which I have ad-  
 dressed you; to which, however, I have  
 been encouraged by the recollection of  
 our old acquaintance, and still more by  
 your own friendly frankness in opening  
 to me the state of your heart. My dear  
 madam, may the Almighty himself grant  
 you the best of all consolations; and I  
 hope that, after the depression of spirits  
 produced but too naturally by the heavy  
 loss you have sustained shall have passed  
 away, you will have an internal source of  
 never-failing comfort and happiness, even  
 a measure of that peace which the world  
 can neither give nor take away. In  
 reading to-day what I wrote yesterday,  
 it has occurred to me that I scarcely said  
 enough concerning those painful feelings

which you laid before me. Besides the experience of the best men, whose interior has been unveiled to us, are not the Psalms full of similar passages, wherein the Psalmist laments the torpor of his spiritual affections, and calls on God to quicken him. There is a striking passage of this kind, I remember, in one

of Barrow's sermons on the I God.

Farewell, my dear Madam, believe me, &c.,

Your sincere friend,

W. WILBERF

—*Extracted from Harford's Memoirs of W. Wilberforce, Esq.*

## Poetry.

### "AND HE WALKED WITH GOD."

I, too, would walk with God  
In humble child-like faith,  
Believing just exactly what  
My Heavenly Father saith.

How *happy* I should be  
E'en in this world of sin ;  
For trials, sorrows, anxious cares,  
I'd cast them all on Him.

How *holy* I should be  
If I walked close to Him,  
For then it surely could not be  
That I should dare to sin.

How *prayerful* I should be ;  
Like Abram I should plead ;  
Like Jacob I should wrestle long ;  
And, like him, too, succeed.

How *watchful* I should be ;  
How firmly I should cleave  
To His strong arm, lest I should fall,  
And thus His Spirit grieve.

How *humble* I should be ;  
Pride then would be abhorred ;  
Patience would have her perfect work,  
Walking thus near my Lord.

How dear His word would be ;  
Light sent down from above  
Would make to head and heart more clear  
That mystery of love.

Father, I only ask  
For closer walk with thee,  
Till full of joy at Thy right hand,  
I evermore shall be.

"

E. T. B.

## The Redeemer.\*

THE Christian apologist in France occupies a position very different from that of the Christian apologist in England. He has to encounter a far more extreme and irreligious infidelity. He appeals to a far more contracted and sympathetic religious sensibility. France rather resembles the England of the seventeenth and eighteenth centuries, when Deism and religious indifference divided the land; France has had no evangelical quickening, such as by God's blessing upon the labours of Whitfield, Wesley, and their coadjutors, restored the spiritual life of England, and generated her present Christian activities, with all their healthy and holy impulses. In France the fatal rejection of the reformed religion, culminating in the great and indelible crime of St. Bartholomew's Day, led to the profligacy of the age of the "Grand Monarque"—which again generated the infidelity and ribaldry of the encyclopedists, and the social atrocities of the revolution. France moreover destroyed the men of free thought and godly lives, who might have withstood this irruption of Atheism and profligacy. When God gave her men who might have done for her what Butler, and Milton, and Locke, and Paley did for England when infidelity threatened her, they were silenced or destroyed; she permitted no "holy seed which might be the substance of the nation." From Bossuet and Pascal to the present day, amid all her great thinkers and brilliant writers, she has scarcely had one great Christian apologist. Infidelity, therefore, is yet widespread. The chief religious life that she knows is that of the Romish church—too often mere priestcraft and superstition—her chief philosophy is a sceptical positivism—and between the two the great bulk of the religious and thoughtful part of the nation is divided. Happily, however, a better element is rapidly growing

in strength and influence. The Protestantism of France—although it too has its rationalistic element that has occupied its pulpit side by side with its orthodox preachers—has of late years developed a great degree of evangelical and fervent piety; and has also produced men of very great ability as preachers and apologists. The names of St. Hilaire, Monod, Pressensé, Bersier and others are familiar to our English churches. The position of these devout men towards Catholic and Infidel France has, however, necessarily influenced both their own writings and the forms of their thought. One section of the Evangelical Protestants of France is, as was inevitable, intensely pietistic and indiscriminately orthodox. Like the corresponding section of evangelicals in England, they abjure criticism, and oppose as a bulwark to infidelity a dogmatic orthodoxy—a most unsatisfactory and dangerous method of defending the truth. But another section, of whom Edmond de Pressensé is by far the most able, meets infidelity upon its own critical grounds; and with more than equal power, furnished with equal scholarship, they have the advantage of truth on their side, and already they have produced works in defence of evangelical Christianity of great learning and unanswerable argument. Two things characterise this school of apologists. First, abjuring the position of mere dogmatism, and resting their vindication of Christianity upon criticism, their modes of thought and argument necessarily differ somewhat from ours, whose beliefs and expositions can assume a more normal form; hence, by those who have not taken the trouble to ascertain their real views, they have sometimes been charged with an undue leaning to rationalism, just because they do not accept the indiscriminate positions of the frightened dogmatists: and possibly some of them may have entertained opinions that orthodox believers in England could not wholly endorse. It is gratifying to observe, however, a growing fulness and fervour of evange-

\* "The Redeemer." Discourses by EDMOND PRESSENSÉ, D.D. With an Introduction by WILLIAM LINDSAY ALEXANDER, D.D. T. and T. Clark.

lical feeling, and the party to which we refer—with Pressensé at their head—are entitled to our full confidence and gratitude, as being at this moment the most able and uncompromising champions of evangelical orthodoxy in France. Another thing is, that having reference to the state of belief in France, they conduct arguments and affirm positions that would in England be taken for granted.

Concerning Pressensé, Dr. Alexander says:—

“To all who take an interest in the state of religion on the Continent, the name of M. Edmond de Pressensé is well known. He stands forth as one of the most zealous, fearless, and eloquent defenders of evangelical truth and the claims of the Bible, alike against the influence of traditionalism on the one hand, and the assaults of neologianism on the other, at present on the field in France. A man of high culture and large intellectual resources; intimately acquainted as well with the history of the Church in past ages, as with the current of religious speculation, the state of religious life, and the tendencies of prevailing opinions and habits, among those immediately around him; gifted with remarkable powers of clear, pointed, and eloquent discourse; and possessing thus unusual means of rendering aid to any cause whose side he may espouse, he has ever shown himself ready, by tongue or pen, to consecrate his best energies to the defence and propagation of the gospel of Jesus Christ. One of the most eloquent preachers in Paris, he has also earned for himself no mean place among the few who, in modern French literature, have brought genius, learning, and philosophy to the service of genuine and intelligent piety.”

A year or two ago, the Messrs. Clark published a translation of the first part of Pressensé's greatest work, “The History of the First Three Centuries of the Church,” for which he was “crowned” by the French Academy, and received the Monthyon Prize, as having produced the greatest literary work of the year.

We commend the translated part to our readers as, out of sight, the ablest intro-

duction to the history of Christianity in ecclesiastical literature.

The work of which the translation is now before us was published in Paris ten years ago; and we greatly wonder that it has not sooner found a translator. It is a course of popular discourses on the person and work of Jesus Christ, apologetic in its exposition and assertion of evangelical truth concerning him, and searching and practical in the personal appeal of it to the heart and conscience. After a discourse devoted to a consideration of the Fall, M. de Pressensé devotes three discourses to the “Preparation for the Coming of Jesus Christ—before Judaism—by Judaism—and by Paganism;” these are full of broad views and sympathies, and attempt to prove that the world has always been God's world, and that he has always been working in it. Next, a discourse is devoted to “The Nature of Jesus Christ,” as the God-man, in which the great doctrine of the Incarnation is ably and reverently set forth. The next discourse is on “The Plan of Jesus Christ,” and is an exposition of his mediatorial work, as fulfilling all men's desire and need. Concerning Christ's sacrifice, M. de Pressensé says:—“Because he continueth ever, He hath an unchangeable priesthood. His sacrifice, being perfect and accepted of God, is substituted for all others. Christ was once offered to put away sin! If priests reappear, if sacrifices are presented anew, the ancient covenant still exists. All those who now maintain the permanence of the priesthood, and who cannot conceive of worship without sacrifices, set themselves against redemption. They contest with Christ, the reward of His sufferings, which is the salvation of souls, and unconsciously accuse Him of error or of falsehood. Yes, wherever a priest officiates, wherever an altar is raised, there is a positive denial of salvation, and a witness against the Saviour's work. If we are told that priests and altars are found in temples erected to His glory, we reply that priesthood and sacrifices are in reality opposed to His glory, since they dispute the efficacy of His death. It is in vain that the cross on these



urches is pointed out to us. The cross but dead wood if the redeeming sacrifice is not fully recognised." The discourses which follow are devoted to the Holiness of Jesus Christ," the "Prophetical Character of Jesus Christ," including his teaching, miracles, &c., the Sacrifice of Jesus Christ," setting forth its expiatory character, thus:—"Fix your eyes, then, on this cross, my brethren, and never remove them thence. It is this which consummates your redemption! All the sufferings that constitute condemnation were comprised in this sacrifice—comprised and accepted in one act of perfect obedience, accepted by the just and Holy One, and consequently transformed into a saving expiation."

The last discourse treats of "Christ's Kingly Office."

The whole volume is marked by a rare richness of thought and illustration, and by a high and fervent eloquence. Making due allowance for the circumstances of orthodox writers in France, which we have referred to, it is a most able assertion and vindication of the truth as it is in Jesus, and will, we trust, be widely read. The translation is done with very great ability and success; while the sense of the original is always accurately preserved, it is so felicitously transferred into English idioms, and reads so smoothly, that the feeling of reading a translation is completely lost.

## Nonconformity in Cheshire.\*

THIS is another valuable contribution to Nonconformist literature, worthy of a place beside Mr. David's painstaking book on Essex. The Rev. William Urwick is the editor, and also the author of a considerable portion of the volume; but a number of contributors have been employed in its preparation. The county of Chester is here divided according to its deaneries, and in this order the religious history of the parishes in its bearing on Nonconformity is given with considerable fulness of detail. Curious old books but little known, local histories, and Puritan autobiographies, with the treasures of the British Museum and the State Paper Office, are all laid under contribution. We are very glad indeed to see this genuine, honest, hearty, indefatigable spirit of archæological research carried into the historical department of our denominational literature. In this volume of nearly 600 pages, amidst what of necessity looks like heavy and dry detail, there are numerous interesting and sprightly anecdotes. We could have wished at times, in reading the book, that there had been a little more artistic

skill in the arrangement and grouping of facts; but still we must say that, on the whole, it will be found more readable by the public at large than books of this nature generally are. Of the diligence and care employed on this production we would speak in the highest terms, and with the warmest praise.

The following documents, never published before, are very interesting; and we venture to extract them as specimens of the valuable original materials which the volume contains. A letter written by a spy in 1665, states:—

"The Presbyterian party hold their conventicles daily, and have their fasts every weeke once or twice, and have their frequent conferences and collections of money whereby to hold their party together, and to be in a readiness for an opportunity to reform the Church and the Court.

"To these purposes there are frequent meetings of the principall men of their party at the lodging of Colonel Hunt, of Shropshire, an active and subtle zealot, who lodgeth at the house of Mr. Benbowe of the same character, merchant, who lives in the open space between Lawrence-lane and Ironmonger-lane.

\* "Historical Sketches of Nonconformity in the County-Palatine of Chester." London: Kent and Co.

This house is the centre of their intelligence and correspondence. The intelligencers to the party are Mr. Lye, late parson of —, in Lombard-street. He hath been lately in Scotland, and is returned and teacheth a school in his house at Clapham; and Mr. Yorke, who hath been some months in Wales; and Mr. Woodcocke, of whom Dr. Bates said merrily, 'Mr. Woodcocke doth not flye abroad for nothing;' Mr. Oliver Calderwood, late of Shipton Mallett, in Somerset, who was also sent into Scotland. Mr. Yorke aforesaid had £50 given him by an alderman who lives in or neare Wood-street, towards the expense of his journey. Morgan, a Welshman, is his correspondent here; as Mr. Inys, a Scot, is for Scotland. Mr. Stubbs, of Wells, is intelligencer for those parts: he is oft here in this city, and preaches every day at Conventicles. Mr. Hughes is for Plymouth and those parts. Mr. Cook for West Chester, who was lately imprisoned there. In Dublin, Docter Winter; Colonel Thomas Ceely, sometime governor of Lime Regis, in Dorsetshire; and Mr. Maddens, an Independent. Docter Moore, a physitian, in Cheapside, is their correspondent for Ireland. They boast that they have intelligence of all matters that pass in the Court, and having heard a while since that the King would rayse three regiments more of horse, in their meeting at Colonel Hunt's they laughed at the inconsiderable number, and boasted that they have assurance of fifty thousand men in London.

"The eldest son of Colonel Hunt keeps at his house in Shrewsbury thirty goldings, to be in readiness for service. At a lord's house seventeen miles distant from London towards Oxford do often meet — Hamden, Esq., Mr. Baxter, and Dr. Manton, to conferre on the plott. A dinner is provided for the party at Colonel Hunt's lodging, which is called the parson's ordinary, every Tuesday. Before the discovery made of the conspirators in Yorke they boasted the plot had been carried so closely, and the party so firmly united, that all the wisdom of the counsell should never be able to disappoint it.

"They said Oliver had a quicker scent for discovering a plott than any now have. When they in Yorke were discovered 'twas bewayled here that many godly men were likely to suffer there. Since then they have been more reserved, and admitt none to their meetings without bringing a tickett; and sometimes they forbid any servants to come, and sometimes their daughters are prohibited, and sometimes their wives also, as at a meeting in Lombard-street last weeke. Great persons were desired to have their coaches come privately. They have often collections for their brethren in distresse, and if they hear of any who for poverty or other respect declines to conforme, they stave him off with their gifts, as lately they did Dr. Bryan, of Coventry. £500 was lately delivered to Mr. Calamy to be distributed.

"I. These often preach at their conventicles. Mr. Baxter at the house of — Hamden, Esq., which he hath near S. Jones fitted for the purpose, and at a gentleman's house in Black Fryars; Mr. Jacom at the Countess of Exeter's; there also Mr. Whittaker and Mr. Poole, who advised that every one of the ejected presbyters should take his own pulpit again, and try if the people will not stand by them.

"Mr. Calamy was wont to preach constantly at his own house every Sunday, after evening service ended, before his sickness, and also frequent fasts have been kept at his house. At Mr. Hunt's house at Harrow-on-the-Hill preached lately in one day, and prayed at a fast there kept, Docter Staunton, Jenkins, Stanley, Pateman, Griffith, and Vincent, who ordinarily prayeth down popery and prelacy. The rest of the preachers at conventicles are Mr. Jackson at whose house have been conventicles weekly; also Mr. Totenhill, Mr. Needley, young Jackson, Mr. Stocom, Mr. Porter, Mr. Rowe, Mr. Brooks, Mr. Watson, Mr. Doelittle, Mr. Vaughan, who is going to Bermudas, Mr. Fisher of Nottingham. Mr. Groundman a German, Dr. Bates, Mr. Havylan, Dr. Manton, Mr. Cloxton.

"II. Divers of the coffee houses are made meeting places for the brethren. one in Soper-lane, one on the west side.

and some taverns, as the Three Taverns, in Paul's Churchyard.

"III. Docter Wild is their poett.

"IV. Booksellers who are intrusted by the party are Samuel Gellibrand, in Paul's Churchyard, and Francis Titon, against S. Dunstan's in the west.

"Alderman Webb and Alderman Justice are friends to the party. At the Blue Anchor, in Old Fish-street, preaches Mr. Caryll and Griffith."

The next extract is from a letter dated Chester, 3rd July, 1665. "It appears that the pest of disobedience and Non-conformity continues in the city, for yesterday, in the evening, in the very heart of the city, in the house of Thomas Harrison, commonly called Dr. Harrison, some time chaplain to Harry Cromwell, were assembled and met together in a conventicle at least one hundred persons, men and women, who being discovered and heard at their prayers (which were performed by the said Harrison, as some of them afterwards confessed), refused to open the doors, so that I was forced to break them down, whereupon they fled and got away, as many as could (they so much outnumbered those with me that took them). Some we took hid under beds, others locked up in closets and hid in corners and private places of the house; in all I met with the number of sixty men and women, and brought them

before the mayor. Those of the most eminent of the men were last night examined, and to save imprisonment paid their monies, being the first conviction, viz., the aforesaid Harrison, Edward Bradshaw, and Peter Lee, late alderman, Mr. Gregg, the examiner in the Exchequer, James Jolly, formerly Major Jolly under the late usurpers, one Richard Kirby, lately come out of Ireland, one Cross, and one Williams. More of them will be examined this morning, and dealt with accordingly. These are not of the Anabaptistical crew I lately told you of, but are of the first and therefore worst stamp of Sectaries, the original from whence all others have lately sprung, and therefore require the more strictness and severity to be used to them. But, as I have lately told you, they have such affinity, and are so united together of all parties throughout the city, that it will prove very difficult and hard to suppress them, unless there may be an instrument directed to me and some of no relation or affinity empowering us to apprehend and punish all offenders in their kind according to law, which I could wish might speedily be sent down.

"GEOFFREY SHABERLEY.

"Some of them more confidently hardy than the rest threaten to complain for my breaking down the doors and disturbing them."

### Aonio Paleario.\*

THIS little volume is admirably translated from the French of M. Bonnet, who tells us in his preface, that while employed in collecting materials for a life of Renée of France, Duchess of Ferrara, he was "not able to resist the temptation of retracing separately an episode of the history which naturally detached itself, and the charm of which enticed" him. The life of Aonio Paleario does indeed form an episode of the deepest interest during a time, the history of which

abounds with narratives of faith and patient suffering, rewarded with the crown of martyrdom. Aonio Paleario was born in the city of Veroli about 1503, and his youth was passed in Rome amid the enchantments of the age of Leo X. When the Reformation, after having been triumphantly preached at Wittemburg and Zurich, crossed the barrier of the Alps, Aonio Paleario was one of those who embraced it, and henceforth the regeneration of Italy by the Gospel was the dream of his life. He passed successively from Sienna to Lucca, and Lucca to Milan, ever working and striving for

\* "Aonio Paleario. A Chapter in the History of the Italian Reformation." Religious Tract Society.

the same end ; and at length returned to Rome, a prisoner of the Inquisition. " Standing before that terrible tribunal, with no defence but his faith, his piety, and his deep knowledge of the Holy Scriptures, he openly confessed the doctrines which he had learned from them. Being pressed to retract, he replied, to the imperious demands of his judges, by the following words, in which the weariness of the old man (he was nearly seventy), and the ardour of the martyr, are touchingly contrasted:— ' After all the testimonies that you have brought against me, what need is there, my lords, for longer disputes? I am determined to follow the counsel of the Apostle, who says, " Christ also suffered

for us, leaving us an example, that ye should follow in his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously." Pronounce, then, your sentence. Fulfil your office, and, by the condemnation of Aonio, overwhelm his enemies with joy !' "

The sentence of death was pronounced upon him, but was not carried into execution until nine months after. He died at the stake the 3rd of July, 1570, during the pontificate of Pius V., as a witness of Christ, whom he had confessed by his life, and glorified by his death.

### Brief Notices of Books.

*Hidden Springs.* By JOSEPH PARKER, D.D. (Frederick Pitman.)

We have scarcely confidence in our own critical judgment when a book like this comes before us. We try to read it without unfavourable prepossessions, and very anxiously to do justice to its various qualities. But it greatly perplexes us in giving a verdict, because it is just one of those books, and Dr. Parker is just one of those men, concerning whom there is much to be said on both sides. On the favourable side there is much that is strong, fresh, and earnest in the book. Dr. Parker is very unconventional; his thoughts are original, daring, and rugged; in vividness and force they are like the lightning that rends strong oaks, far more than like the gentle rain which nurtures the flowers, and enriches the green grass. But, like the lightning, they oftener leave behind devastation than fertility. Their stroke is swift, their character lurid, and their shape often very fantastic. Whatever Dr. Parker's place amongst the gods, he is a Siva rather than a Vishnu. He has a strong hand, but he brandishes with it a dangerous club. We stand and look, therefore, not without a certain admiration, but it is the admiration of terror rather than the admiration of love. Regulated by careful culture, and by a spirit of reverence and sympathy, his power might have done much; through lack of these we fear it will be greatly neutralized. His expositions are often striking, but they again are more striking than judicious. Other

things in the book grievously offend us. Perhaps a man is hardly responsible for sins against taste, but Dr. Parker grievously offends us in this respect, by an overstrained and hysterical style for example, by such an incongruous title as "Telegrams,"—whereby he designates a collection of pulpit thoughts, and by a blustering, bombastic way of doing even common things, talking about "pivotal ideas," "pointing a telescope to the kindling glories of nocturnal empire," &c. Then again there is an ever present egotism which, as Dr. Parker never forgets himself, makes it impossible to forget him. It takes, moreover, the very offensive form of perpetual bounce. Cavendish Chapel is "this prodigious edifice." Its congregation is "so vast a multitude." The sermons are everywhere oracular, abounding with the big "I." Even scraps and select sentences are thought worthy of preservation. So that when we read with the utmost wish to be absorbed in the subject, we are perpetually recalled to the preacher, and compelled to think more of him than we do of the Master.

We write this very reluctantly; but we not only feel constrained to give an honest judgment, we also feel concerned that Dr. Parker should thus counteract his power of usefulness by faults that must revolt refined and cultured and humble men, and also that he should in this way help to justify those who are continually reproaching the Dissenting ministry with its vulgarity and irre-

We have no wish to squeeze Dr. into conventional moulds. Let it be as strong and as original as he is; but let his strength be modest, and his originality cultured and in harmony with good taste.

*or Life; or, the Story of my experiences on "the Line," its partial successes, and its many Failures, with some Suggestions as to their remedy; being another Appeal on behalf of Railway Labourers.* By ONE who has known them for Twenty years.

Editor of this volume is evidently a earnest and single-hearted worker amongst navvies, who now for the first time offers to the public a kind of journal of his failures and successes. He has the good point of including many of the extracts to avoid the discouragement so often felt on finding that every good thing do good related in books appears to have succeeded, while this is so far from being the case in ordinary experience.

There is an unconnected character about recitals such as these—the author would perhaps prefer longer accounts of a few cases to the little that is told of a large number—and there is nothing very novel or original either in style or matter of the book; but it is so much that will be found interesting and useful, more especially to those who are engaged or are seeking to be so in this same most difficult and important sphere of labour.

*as Home Life. A Book of Exercises and Principles.* (London: Religious Tract Society.)

The book, we are told, is written with the hope that it may be the means of strengthening the convictions of Christians as to their responsibilities, of instructing the inexperienced, and encouraging by argument and example, those whom God has committed the solemn task of teaching and training the young. There are numerous examples given of parents who have brought up children in the fear and admonition of the Lord, and also many instances of the results of this careful training. The importance of early piety in children is insisted on, and it is shown that a home can only be complete when children are early trained for it.

At the close of the book we find a list of the imperfections of Christian homes contrasted with the perfections of the heavenly home, which is only attainable by faith in Christ.

*Morning Dew; or, Daily Readings for the People of God.* Selected from the writings of the choicest ancient and modern divines. By ISABEL CHARLOTTE GARBETT. (Bath: Binns and Goodwin.)

Miss Garbett is the daughter of an excellent evangelical clergyman, the Rev. Edward Garbett, of Christ Church, Surbiton; and under the influence of a devout and catholic spirit she has compiled a very admirable book of "daily readings." The extracts are short, averaging about a page. They have a text prefixed to them, and commonly a verse of a hymn appended. They are selected for their devotional feeling and suggestiveness, and from divines ancient and modern, episcopalian and nonconforming. We commend the volume very heartily.

*Rest under the Shadow of the Great Rock. A Book of Facts and Principles.* By the Rev. JOHN KENNEDY, M.A. (Religious Tract Society.)

"Man is born to trouble as the sparks fly upwards," and for sufferers there is but one source of consolation, but one text book. Mr. Kennedy has drawn for such, a variety of consolations from the Book, and has illustrated them by the practical experiences of those whom they have comforted and strengthened. The principles are wisely deduced, the lessons tenderly applied, and a very large number of interesting and illustrative instances and anecdotes are given. Mr. Kennedy writes for a large class. The sufferers amongst men are many. No one can read his book without being comforted and strengthened. Let our readers lay the volume upon the table of the sick room, or the sorrowful home.

*Sabbath Teaching, or, The Children's Hour.* Being a series of Short Services for Sunday at Home. By BAILEY GOWER. (London: Jackson, Walford, and Hodder.)

The idea is good, but badly executed. The author evidently has but little notion of writing for children, or we should not so frequently meet with the words comprehension, incomprehensible, ascendancy, &c. We were not a little startled to find children called upon to join in such a prayer as the following:—"O Lord, all powerful and glorious, who, though dwelling on high, amidst light too dazzling even for archangels to look upon without veiling their faces with their wings, yet dost graciously condescend to regard poor worms of the



earth, and so to pity our lost and ruined state as to send thy Son Jesus Christ into the world to save us from the punishment due to our first parents' and our own transgression of Thy holy law." The writer hints at the probability of his bringing out a second part of the work; but before he does this we would recommend to his perusal that admirable book for children, "Line upon Line," where they are addressed in language with which they are familiar.

*Thoughts on the Eternal.* Sermons preached in Christchurch, Moss Side, Manchester. By the Rev. C. R. GORDON. (London: Longman & Co.)

These are good sermons, very evangelical, with considerable freshness, yet full of earnest simplicity. They are discourses of a decidedly superior order, yet level to everybody's comprehension. Occasionally the preacher does not take us along with him. Conscience refuses to adopt some of his statements; but for the most part the judgment assents and the heart bows to his teaching.

*Across the River.* Twelve Views of Heaven. (London: Simpkin, Marshall and Co.)

We have here selections from the discourses of some of our most eminent preachers, which we have read with considerable pleasure and profit. We can strongly recommend this little volume to all, especially to our aged friends, who will find in these pages much that is calculated to stimulate and to comfort them as they near the river which they will so soon have to cross.

*Queries for Millenarians.* No. 1. Will Christ return to reign in Person on the Earth? (London: Elliot Stock.)

We recognise in these pages the able pen of one who has written much and written well on this subject. We do not remember to have seen the question here proposed answered more scripturally and more conclusively. We wish for this tract the widest circulation, especially at this time, when what we take to be erroneous views on this subject are too prevalent.

*Bessy's Money.* By the AUTHOR OF "MARY POWELL." (Arthur Hall and Co.)

A story of one of those who suffered for Christ's sake during the reign of Queen Mary. It is simply told, and will be read with interest by young persons.

*The Lillingstones of Lillingstone.* By EMMA JANE WORBOISE.

A tale of domestic life, intended for those who prefer a quiet story of home to the more exciting and eventful novel; and many there are who evince this preference. The style is simple and pleasing, and the characters are sufficiently well drawn to enable us to follow them with some interest through the book; and we think the general tendency of the tale is good, though the lessons are not very strongly marked or very powerfully inculcated.

*Human Sadness.* By the COUNTESS DE GASPARIN. (Strahan.)

This lady is already favourably known by her book, entitled "The Near and Heavenly Horizons." There is the same impress of French genius on this as on that, the same eloquence of feeling, and the same poetry of thought; but it wants a healthy tone. The sentimental vein is often sickly.

*The Threshold of Revelation; or, some Enquiry into the Province and True Character of the First Chapter of Genesis.* By the Rev. W. S. LEWIS, M.A. (London: Rivingtons.)

It is a very able book indeed. The author well understands what he is about, and with the light of modern science in his view, he carefully steps his way along a difficult path, removing scientific objections to the first book of Genesis in a more satisfactory manner than we remember finding it done elsewhere. We would give the author high praise.

*Pleasant Hours with the Bible; or Scripture Queries on Various Subjects.* (The Religious Tract Society.)

The Scripture Questions and Enigmas are well known, having already appeared in the "Sunday at Home," but they will be found much more convenient for use in their present form than when scattered through the large volumes.

*Christian Self-Culture; or, the Origin and Development of a Christian Life.* By LEONARD BAIEN. (Edinburgh: Elliot.)

This is a book of a different order; of much deeper thought; but of decidedly practical tendency. No note is taken of who the author is. Have we here an original English work, or the reprint of an American one? Publishers should indicate such things in some way.



## Obituary.

## MRS. ANWYL.

ANWYL, the wife of W. Anwyl, Dolgelley, Merionethshire, who ended this life on the 22nd of March, in her 64th year, was a person of a stature, dark complexion, keen and very handsome, we are told, in younger days. Firmness was written every feature of her countenance, and anger might take it for austerity, but that there was no affection in it; but it is not always safe to judge from appearance, neither was it in this case. The deeper you would sink into her heart the richer was the vein of affection. She was very pleasant and interesting in conversation, and of a full and commanding mien. We could add a long list of natural qualities and acquirements which adorned her person, but there are other characteristics of her life which demand greater attention—moral and Christian qualities, free from selfishness, affectation, or sentimentality. We may say her whole life was spent in two spheres—her family and her church—and of her as a member of her family, and of the Christian church to which she was for many years connected, we shall endeavour to speak.

She was particularly fond of her own home and family, and gave all possible attention to domestic matters. She was one of those who prefer a crowded room to their own kitchen, or a first class railway carriage to their own parlour. She did not spend her fortune on travelling fares or railway tickets; emphatically, she was not a tourist, and yet she knew a great deal more about the world, its landscapes and sceneries, than most who drag their luggage after them from January to December. A smaller country than the Continent satisfied her, and the attractions of the metropolis gave her no uneasiness. She believed God had called her into the world to do something, and she soon found out what was to be done and when it should be done. Thus proved to be the most devoted wife and mother for a number of years to her husband and children. Her industry was a guarantee against poverty, her superabundance was a guarantee against mismanagement, her wisdom was a guarantee against extravagance, and her self-respect was a guarantee against covetousness. Such guardian principles the vices which so often spoil the comforts of life could not beset her family. She was social and hospitable to strangers,

especially ministers of the Gospel. Nothing could give her more delight than an hour's conversation with a minister about the prosperity of his ministry, and, above all things, if he had built a new chapel and paid for it. She was extremely kind in cases of illness or distress. The general begging company she would spurn from her door, but the truly helpless she would nourish and comfort. In a case of emergency she would give everything in the house away to relieve any one in distress. Many have lost a true friend in her in this respect.

Amidst all her engagements she found time for reading. The magazine and the newspaper had their turn, but the Bible was her chief delight. She never read trash, and, as far as possible, she would prevent others reading inferior and useless books. She was very fond of politics, especially what touched on the welfare of the race. Negro Emancipation, Free Trade, Freedom of Italy, the Downfall of the Papacy, &c., were her favourite subjects. The victories of General Garibaldi in Naples gave her a considerable satisfaction, and if the general had succeeded in driving the French troops from Rome, and the Pope too, her whole prayer in the affair would have been answered. She believed the Pope was the most blasphemous sinner under heaven. We think no one ever prayed more earnestly for the downfall of Roman Catholicism. The *Missionary Chronicle* also was read with avidity; the prosperity of the kingdom of Christ was to her a source of great satisfaction. Her delight in God's law surpassed every other delight. To her the Bible was the book of books. She had committed large portions of Scriptures to memory when young, and she constantly read the Scriptures through life, so that you could hardly alight on a passage with which she was unacquainted. A portion of the Sabbath, which she strictly observed, was always devoted to the reading of the Bible. Family worship was never neglected, and generally she so contrived that interruptions were very few and far between. In the family circle she was a centre, about which the other members of the family revolved. She is taken away, and her place is empty; but she is gone to occupy a place in the heavenly family. Her circle there is larger, and her enjoyments greater.

As a member of the Church of Christ, we rejoice to say, she was an exemplary character. She became connected with

the Independent Church at Dolgelley more than forty years ago, and there she continued worshipping till her last illness. For about twenty-four years she was a member of the same church, and during the whole of that time her deportment was most commendable. She was faithful to all the ordinances and services of the place. She was very partial to the prayer-meeting, and was seldom absent. She was exceedingly fond of hearing young people pray: no matter how simple or unadorned the prayers might be, if earnest, they hardly failed to draw tears from her eyes. She believed the ministry could not be successful unless the prayer-meeting was well supported. We need not say that she was the foremost in every movement for the advancement of the cause. Even a short time before her death she was so anxious about securing a site for a new chapel, that she could not wait for the return of her husband, but the daughter must go at once and speak to the parties that held the place. A sermon about Christ and His cross was always a feast. She enjoyed the ministry of the Rev. C. Jones for a great many years, and afterwards the ministry of her son-in-law, the Rev. Dr. Davies, now of Painswick. The last sermon which she heard at her own place was from the latter gentleman on the words, "For here we have no continuing city, but we seek one to come." She was feeble then, and while walking slowly home she said, "One part of the text is true of all, but the other part I am afraid is not true of many." In the course of the discourse the minister said

we had many attractions in heaven, and especially Christ, and, she said, "I have many friends in heaven, and six children; one-half my family is there already, besides my Saviour." Thus she was ripening for the change, and when the call came she readily yielded to the messenger. The preaching, praying, singing, exhorting, &c., were not in vain, and perhaps many a paragraph in this Magazine helped her on, till she reached the goal of immortality. She exchanged her membership in the Church militant for that of the Church triumphant. In sweeter and nobler strains she now swells the harmony of the heavenly choir—another soul redeemed from sin and from death.

She is gone, and her place will know her no more. The strong constitution, after weathering the storms of life for many a long year, is brought to the dust. Medical skill could do no more, affluence could not procure a lengthening of days for her, she was to go. The spirit was delivered to the hands of Him that was nailed on the cross for her, and leaning on His mighty arm she passed triumphantly to the other side, where we feel assured she met with a hearty welcome home. She could afford parting with all her wealth for the sake of the heavenly treasures, and bidding a temporary farewell to her husband and children for the sake of Jesus' presence. May her mortal remains repose in peace till the resurrection morn, when that body and the bodies of all the saints shall be raised to a glorious life, and after that to be for ever with the Lord. DELTA.

## Diary of the Churches.

THE next Half-yearly Meeting of the TRUSTEES will be held at the Guildhall Coffee-house on Tuesday, July 12th, at One o'clock.

May 4.—Knowle, Bridgwater. A meeting was held to present the Rev. E. Roberts with a gold watch, on his retirement from the pastorate.

May 17.—Kirkby Stephen, Westmoreland. The foundation-stone of a new chapel in this village was laid by J. Jackson, Esq. The estimated cost is £800, and it is designed to accommodate 300 persons.

— Morton, Yorkshire. The Rev. J. Milnes, M.A., of Airedale College, was ordained in the Independent Chapel here; the Rev. R. Harley, F.R.A.S., J. Tattersfield, W. Kingsland, D. Fraser, LL.D., E. S. Heron, J. Parnaby, and J. Briggs conducting the services.

— Jockholes. The Rev. R. Crookall was ordained pastor of the church in

this place. The Revs. D. Herbert, M.A., G. W. Clapham, G. Berry, J. B. Lister, A. Somerville, J. Davies, E. Gough, E. Cowell, R. Harrison, and W. Hook, Esq., took part in the services.

May 18.—Pantteg, Carmarthen. The jubilee of the Rev. D. Davies was celebrated by presenting him with a purse of one hundred and twenty guineas.

— Abingdon. The Rev. G. Cousins was ordained in the Independent Chapel as a missionary to Madagascar, in connection with the London Missionary Society. The Revs. R. Fletcher, Dr. Tidman, S. Lepine, Professor Barker, and E. R. Conder, M.A., of Leeds, engaged in the various exercises.

— Whitchurch, Salop. A service

was held in the Independent Chapel in this town to take leave of the Rev. G. F. Scott, B.A., on his departure as a missionary to the Island of Lifu, South Seas. The Revs. G. Gill, J. Pattison, D. James, H. Sturt, W. C. Davies, J. E. Yeadon, and others, assisted on the occasion.

May 24. — Burnham, Bucks. The "English Cyclopædia" was presented to the Rev. G. Bulmer as a mark of esteem ere his removal to Witley, Oxon.

— Castle Camps, Cambridgeshire. The Rev. Charles Norman, late of Newport, Essex, was ordained to the pastorate of the church. The Revs. T. Burgess, J. T. Carpenter, W. A. Tilson, W. D. Jameson, J. S. James, and Mr. Simpson were present, and offered words of counsel and encouragement.

— Carmarthen. The ordination of the Rev. E. L. Little, of New College, as the pastor of the church here, took place; the Revs. J. James, Professor Morgan, W. Jones, R. Halley, D.D., J. T. W. Davies, M.A., and J. B. Brown, B.A., taking part in the services that were held.

— Shrewsbury. The opening services in connection with Abbey Foregate New Church took place, when sermons were preached by the Revs. R. Vaughan, D.D., and the Rev. E. Mellor, M.A.; the Revs. J. C. Gallaway, M.A., G. W. Conder, J. Pattison, W. Paton, D. James, — Davies, M.A., E. Hill, G. B. Scott, and W. H. Dyer conducting the devotional exercises.

— Pentonville-road Chapel. The recognition of the Rev. Aaron Buzacott as pastor of this church took place. The Revs. M. Wilks, Dr. Vaughan, S. Hall, T. Jones, Professor Newth, and H. Allon took various parts in the services.

May 25. — Southwark. The memorial church of the Pilgrim Fathers, for the church under the pastoral care of the Rev. Dr. Waddington, was opened, sermons being preached by the Revs. S. Martin and H. Allon. S. Morley, Esq., presided at the afternoon meeting, supported by B. Scott, Esq., Chamberlain, and many ministers and friends of the cause.

May 26. — King's Lynn, Norfolk. The Rev. William Jones, of Hackney College, was ordained pastor of the church in this town. The Revs. J. Smith, J. Hallett, J. Alexander, and S. McAll conducted the service on the occasion.

— Ossett, Yorks. The foundation-stone of new schools in connection with Ossett Green Chapel was laid by Mr. J. Ellis. The Revs. J. Collier, G. McCallum,

M. Howard, S. Oddie, and J. Mines spoke, and offered prayer. The cost of the buildings will be about £1,800.

May 31. — Pontefract. The foundation-stone of new Sunday-schools was laid here; the Revs. T. Ellis, T. Willis (the pastor), J. R. Campbell, D.D., and others, taking part in the various engagements.

— Tiptree, Essex. The memorial stone of the new chapel at Tiptree Heath was laid by I. Perry, Esq. The Revs. T. Sowter, C. Riggs, and C. J. Wilkin also took part. The Rev. J. B. Brown, B.A., preached in the afternoon. The cost will be about £1,150.

— Somerset Congregational Association. The sixty-eighth annual meetings of this Union were held at Taunton on this and the following day. The Revs. J. W. Sampson, M. Dickie, S. Wilkinson, E. H. Jones, W. H. Griffith, H. V. Cowell, J. Taylor, R. P. Erlebach, J. Harding, Messrs. Cossham, Spencer, Rossiter, Simpson, Pollard, &c., assisted in the engagements.

— Plumstead, Kent. A chapel having been recently purchased by Mr. S. Morley, was opened this day for Divine worship, under the auspices of the Kent Association. The Revs. J. Beazley, R. B. Isaac, J. Pulling, and J. H. Wilson preached the opening sermons, the Revs. W. Gill and H. Baker conducting the devotional exercises.

June 1. — Hastings. Robertson-street Chapel, which has been enlarged and improved at a cost of £2,000, was re-opened, when the Rev. C. H. Spurgeon preached morning and evening. The Rev. J. Griffin (the pastor) presided over the afternoon meeting. The Rev. Paxton Hood preached on the following Sunday.

June 2. — Canterbury. The opening of the new chapel, Watling-street, was celebrated. The Revs. Samuel Martin and Dr. Parker preached morning and evening. On the following Sunday, the Rev. H. J. Bevis occupied the pulpit. The total cost of the erection is about £2,100.

June 6. — Merthyr Tydvil. The Independent Church in this town presented their pastor, the Rev. J. T. Warlow Davies, M.A., with a purse of gold, as a mark of their esteem.

June 7. — Riddings, Alfreton. The foundation-stone of new school and class rooms in connection with the chapel here was laid by Ald. T. Herbert. The Revs. T. Chapman, J. Hurd, T. Gallsworthy, J. Matheson, B.A., and H. H. Scullard assisted on the occasion.

— Fakenham. The Rev. E. F.

THE  
**Missionary Magazine**

AND  
**RONICLE.**

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**SCAR.**

Madagascar since the publication of the  
by, which extends over three months, supplies  
a confirmation of preceding information both from the  
the provinces, and will, we are sure, deepen the gratitude of our  
readers, and stimulate to renewed and enlarged efforts on behalf of  
the Mission.

We are particularly gratified in being able to state that the political  
and social state of the country has become more consolidated and tranquil;  
the Government of the Queen has acquired strength and is administered  
generally with justice and impartiality, while the principles of religious  
freedom are faithfully maintained towards the Native Christians. The  
absurd and extravagant rumours in reference to the death, or rather the life,  
of Radama II., which seem to have been propagated from political motives,  
have almost died away, and the apprehension of any hostile attack on the Island  
by foreigners has subsided. We trust also that the modifications in the  
treaties between Madagascar, both with England and France, which have  
been conceded during the visit of the Malagasy Envoys, will tend to restore  
good will and amity, and be followed by commercial and friendly intercourse  
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Church-members, many of whom are connected with the influential families  
of the capital, afford conclusive proof of the growing strength and social in-  
fluence of Christianity.

The Rev. Wm. ELLIS, writing under date March 1st, gives the subjoined  
representation of the state and prospects of the Mission :—

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and as continually is it our privilege to behold the evidences of the work of

Warrene was recognised pastor of the Independent Chapel. The Revs. R. Drans, P. Colborne, J. Hallett, J. Alexander, Dr. Ferguson, and H. Christopher took the various parts of the service.

June 7.—Manchester. A meeting was held to take leave of the Rev. John Brown, B.A., who is about to become co-pastor with the Rev. J. Jukes, at Bunyan Meeting, Bedford. The church and congregation presented Mr. Brown with an address and a purse of one hundred sovereigns.

— North Bucks Association. The forty-sixth anniversary of this Union took place at Buckingham, when the Rev. T. Aveling preached morning and evening; and the Rev. S. Bellamy (the pastor) presided at the public meeting.

June 8.—Middlesborough. A farewell meeting was held in Lower Gosford-street Chapel, to present a testimonial to the Rev. D. Black on his retirement from the ministry through failing health. It consisted of two illuminated and engrossed memorials, a gold watch, and a purse of fifty sovereigns.

— Croydon, Surrey. The new building known as Trinity Congregational Church was opened for worship, the Rev. J. Stoughton preaching in the morning, and the Rev. H. Allon in the evening. The services were continued on the following Sunday and Wednesday, the preachers being the Revs. Dr. Spence, F. Stephens (the pastor), and J. B. Brown, B.A.

— East Devon Evangelical Association. The annual services of this Association were held at Tiverton on this and the following day. The Revs. S. Martin, S. J. Le Blond, E. W. Gates, J. Stuchberry, W. M. Paull, J. F. Guernett, W. Tetley, R. H. Lovell, W. Guest, D. Hewitt, and other gentlemen, conducted the services.

June 9.—Orsett, Essex. The re-occupation of the chapel here was celebrated, the Rev. T. W. Davids preaching in the afternoon. At the public meeting afterwards held, Lord Teynham, Messrs. L. Perry, E. Miall, and many other ministers and gentlemen, addressed the audience.

June 14.—Walthamstow. The ordination of the Rev. A. Norris, of New College, to the pastorate of Trinity Church took place. The Revs. E. T. Egg, S. Newth, M.A., C. Duker, M.A., J. H. Godwin, Dr. Halley, W. H. Hooper, and T. T. Lynch conducted the services. S. J. Shrubbs Esq., presided at the afternoon meeting.

## PASTORAL NOTICE

### CALLS ACCEPTED.

The Rev. G. Amos, late Cliffe and Nassington, has accepted invitation from the church at Hertford.

The Rev. A. D. Philpe, of College, that of the church, C. Essex.

The Rev. Samuel Parkinson, of Hunt College, that of the church, street Chapel, Croydon.

The Rev. George E. Sin, of Cheshunt College, that of the church, Hatfield Heath, Essex.

The Rev. E. Heath, of Mill-hill, F.

The Rev. William Lewis, of on-Severn, that of the church, Lancashire.

The Rev. John Wilde, of College, that of the church, Otley.

The Rev. J. Morris, that of the church, at Brunswick Chapel, Bristol.

The Rev. W. Slater, of En, that of the church, Holly-walk, La.

The Rev. Alexander Bell, of bury, that of the church, W. Kent.

The Rev. J. Atkinson, of that of the church at Pudsey.

The Rev. William Parke, of Sunderland, that of the church, road, Blackburn.

The Rev. G. B. Bubier, of that of the Congregational, Acocks Green.

The Rev. Robert Harley, that of the appointment of P. Mathematics and Logic in Air, Bradford.

### RESIGNATIONS.

The Rev. Benjamin Beddo, resigned the pastorate of the Newbury, Berks.

The Rev. John Edwards, resigned the pastorate of the church, severe illness, his appointment, pastor with the Rev. James, York.

The Rev. T. Hill, M.A., of the church, Kingsfield Chapel, Soc.

The Rev. G. Shaw, that of the church, Kirkheaton, near Huddersfield.

The Rev. D. Black, that of the church, at Middlesborough, Yorks.

The Rev. H. Herous, that of the church, William-street, Wool.

The Rev. J. Sugden, B.A., that of the church, Kingstown, Ireland.

THE  
**Missionary Magazine**  
AND  
**CHRONICLE.**

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**MADAGASCAR.**

THE intelligence received from Madagascar since the publication of the Annual Report of the Society, which extends over three months, supplies abundant evidence in confirmation of preceding information both from the capital and the provinces, and will, we are sure, deepen the gratitude of our Christian readers, and stimulate to renewed and enlarged efforts on behalf of the Mission.

We are particularly gratified in being able to state that the political and social state of the country has become more consolidated and tranquil; the Government of the Queen has acquired strength and is administered generally with justice and impartiality, while the principles of religious freedom are faithfully maintained towards the Native Christians. The absurd and extravagant rumours in reference to the death, or rather the life, of Radama II., which seem to have been propagated from political motives, have almost died away, and the apprehension of any hostile attack on the Island by foreigners has subsided. We trust also that the modifications in the treaties between Madagascar, both with England and France, which have been conceded during the visit of the Malagasy Envoys, will tend to restore good will and amity, and be followed by commercial and friendly intercourse highly beneficial to all parties interested. But, above all, we rejoice that every succeeding post renews the gratifying assurance that the Word of the Lord has free course and is glorified. New places of worship are opened, congregations are enlarged, and the monthly additions to the number of Church-members, many of whom are connected with the influential families of the capital, afford conclusive proof of the growing strength and social influence of Christianity.

The Rev. Wm. ELLIS, writing under date March 1st, gives the subjoined representation of the state and prospects of the Mission :—

“Quietly and satisfactorily the Gospel continues to spread among the people, and as continually is it our privilege to behold the evidences of the work of



the Divine Spirit on their hearts. No month has passed for a long time in which additions have not been made to the number of communicants in our Churches, and few weeks pass in which we have not letters from distant places conveying Christian salutations and asking for books.

CONTINUED PROGRESS OF THE GOSPEL IN DISTRICTS OF THE COUNTRY  
DISTANT FROM THE CAPITAL.

“Last week some Christians from *Vonezongo* wrote, making inquiries respecting a course of Christian duty in a special case, and also asking for Testaments and copies of the Psalms. In their letter they stated that the number of believers was increasing greatly, both men and women. They were, indeed, many, but their books were very few. I supplied their need; and though they had been two or more days on the journey, they rested in the capital only one night, and set out on their return the next day.

“This morning, since writing the foregoing, a Christian messenger, from a post 300 miles to the S.E., has arrived with a letter from the Christian governor of the place, whom I knew during my former visit to Madagascar, giving an account of the increase of the Christians in that neighbourhood, and asking for books. We do, indeed, thank God and take courage under these unequivocal evidences that the Lord is carrying on His own work in this land, and I communicate them that, while you sympathize with us in our difficulties, you may also share our joys, and rest with us on the same sources of trust and hope. The letter referred to is dated on the 13th of February, the officer and his companions having been so long on their journey to the capital. He will return after the feast, and I shall then write and send them books.

EXTENSION OF MISSIONARY LABOURS IN ANTANANARIVO.

We are lengthening the cords of our tents also *in the Capital*. A temporary house for public worship is nearly finished on the spot whence the martyrs were thrown over the precipice, in which I have no doubt we shall soon gather the nucleus of a congregation that will occupy the Memorial Church to be erected there. Last Sunday, assisted by Mr. Toy, I opened a neat and respectable native chapel, capable of holding 600 persons or more. It stands nearly in the centre of the capital, and but a few yards from the gate of the residence of the Prime Minister, by whom the erection has been much encouraged. The place was crowded on the day of opening, and I observed but very few connected with any of the other congregations in the city.

“The progress of the Gospel is not only a cause of unspeakable joy at present, but every month that it continues it casts forward a brightening light on the future, as, thanks be to God, it renders the return of persecution in that future less and less probable. Therefore, though we witness nothing extraordinary or new in the course of events connected with our sacred work, we have increasingly solid grounds for encouragement and hope of the highest and best kind—evidence that the Spirit of God is operating on the hearts of the people in connection with the word and ordinances of the Gospel.

“Never were labourers more needed, never, perhaps, were claims more urgent, than those which Madagascar presents just now. The difficulties are

eat, and the influences unfriendly and opposed to the Gospel are numerous and powerful; still the Christians hold their ground, and their numbers continue to increase; not so numerous, perhaps, as a month or two ago, but still sufficient to show that God is giving testimony to the word of His grace in the fruits which it bears. This prosperity is not confined to the operation of Christian agency within the capital, but is probably more evident in the villages around than in the capital itself. The steady advance of Christianity among the people, amidst all the difficulties and obnoxious influences by which it is continually surrounded, makes all difficulties and trials seem comparatively light. We feel assured these substantial grounds of encouragement will not be forgotten nor overlooked by the many sincere friends of the Madagascar Mission in their devout and grateful acknowledgments to God, while the exigencies and perils of the Mission inspire and urge fervent supplication to the throne of grace on its behalf. I am often very much encouraged by observing the difference in the outward conduct even of those who do not connect themselves with the Christians.

#### EFFORTS OF THE NATIVE CHRISTIANS TO EXTEND THE GOSPEL IN THE COUNTRY.

"You will be glad to hear that the Lord continues to enlarge His kingdom in Madagascar; and, amidst much that needs improvement, we have many signs of satisfactory progress among the Christians. Our United Prayer meetings are well attended, and the people are understanding their duty to provide their own places of worship, and are making truly commendable efforts in furtherance of this important object. I have had two lists of native contributions, towards the erection of places of worship, brought me during the past week. In these the members of the Church and congregation have tried what they could raise among themselves first, and then have come to ask assistance from their friends in the capital; and on these occasions they usually pay us a visit—often a preliminary one—to secure, if possible, the promise of assistance when they set to work. I have had much pleasure in giving a little help to those who have really striven to help themselves, and I should be truly thankful if any generous friends to the evangelization of Madagascar should confide to my charge any sums they might be disposed to give towards these and similar efforts. It is certainly one means of very extensive good, peculiarly applicable to the circumstances of the people at the present time."

The following brief passage from a letter of Mr. Kessler more than confirms the statements of our Brother Mr. Ellis:—

"Although we have had disappointment and affliction, the state and prospects of the Mission are more favourable than ever: almost every week new members are added to the Church, and Christianity is extending on all sides. I hope our good friends at home will not be discouraged, or lack in their support of this Mission, for *I am more convinced than ever that there is no other Mission-field to be compared with Madagascar*; and our united prayer is for the safe and speedy arrival of our friends from Mauritius, so that our hands may be strengthened, and we may be enabled to work with all our might and with renewed zeal and energy."

GROWING INFLUENCE OF CHRISTIANITY, ESPECIALLY IN THE OBSERVANCE  
OF THE SABBATH.

The succeeding important and gratifying statement on this subject, from Dr. Davidson, will be read with great pleasure :—

“ The work of the Mission is, so far as I can see, prospering. A new congregation was opened yesterday, and it was so crowded that when I went up I could not get a seat. Without having any positive data, my impression is, that since our arrival the numbers of Christians—I mean hearers—have increased at least one-third, and the members in still greater proportion. One most pleasing and hopeful sign is the regard to Sabbath. The market, which stands opposite my house on Andohalo, is nearly deserted on Sunday; in fact, in this respect Antananarivo is decidedly in advance of London. The fact that so many officers, civilians, and slaves, attend the church, prevents very many duties from being performed on that day, and consequently gives a Sabbath to their associates without their consent; sometimes, no doubt, against their wish. A heathen merchant need not bring his cloth to the market, for the Christians at least will not buy. The heathen, also, if wishing to buy anything, will prefer to wait until Monday, because the Christian dealers not being in the market on Sunday, they cannot have the same variety to choose from, nor will they be able so well to secure the advantages of competition. In this way I have noticed that the dealers in many articles have become gradually fewer; and last Sunday I observed for the first time that every cloth-stand, without exception, was deserted. This is a most cheering sign in every point of view, as it cannot fail to raise the character of the people intellectually, morally, and physically.”

VISITATIONS OF DISEASE AND DEATH.

It will be observed from the preceding communications from Madagascar, that our Missionary Brethren, amidst much to cheer and encourage, speak with deep feeling of their difficulties and discouragements. The heaviest of these have arisen from the visitations of disease and death, by which their limited and inadequate numbers have been seriously diminished. On a subsequent page our readers will learn that it has pleased God to remove MR. STAGG, on whom the interests of education specially devolved; and we grieve to add that MRS. PEARSE, wife of the REV. JOHN PEARSE, who gave promise of more than usual devotedness to the spiritual and eternal interests of the people, has suddenly sunk under the fearful influence of pulmonary disease, and has been ordered to return home as the only means of preserving life: indeed, it may be doubted, from the mournful statement of her case, whether she will be able to survive the voyage. The following affecting letter from her husband contains these heavy tidings, which are to all her friends as unexpected as they are grievous :—

“ Antananarivo, March 30th, 1864.

“ DEAR AND REV. SIR,—It is my painful duty to inform you by this mail that I have been compelled, on account of the severe illness of my wife, to

side to return to my native land as soon as a more settled state of the weather will allow us to attempt the journey to the coast, unless, indeed, Mrs. P. should be so much worse that this may be impossible.

“That I am compelled to act thus will, I feel sure, be the cause of no small anxiety to you, while to myself it is a trial under which at times I almost sink. I left England with my beloved partner in good health, having a strong desire to labour in this part of the Lord’s vineyard, and both of us prepared to stay many years before returning to England. The hand of the Lord has brought her very low, and all my hopes seem disappointed, and my schemes frustrated.

“With an earnest desire to assist me in every good work, and with intellectual qualifications that seemed to fit her eminently for her labours, my wife promised not only to be a blessing to myself, but one also, and that in a small measure, to the Society with which it is my privilege to be connected. Now strange it seems to us that she should so soon be laid aside, and that her earthly course should be threatened to be brought so prematurely to a close!

“That the climate has had not a little to do with developing the disease from which she suffers, I think admits of little doubt. From her infancy she has enjoyed unusually good health: there is no consumption in her family. Before her acceptance by the Society we forwarded two medical certificates, both certifying to her good state of health. There was, humanly speaking, no prospect of her living to labour in the vineyard many years.

“I should have been glad to have written home and asked your advice before finally deciding upon returning, but that the case did not admit of. I feel that I shall not want your sympathy, and that, under the circumstances, you will approve of the course I am taking.

“Our present purpose is to leave early in the month of May. This is rather early, and some would dissuade us from attempting the journey so soon; but Mr. Davidson says most decidedly that it is the least of two evils, as he fears, Mrs. P. stays till June, she will not be able to take the journey. \* \* \*

“But to turn for a little from my trials to my joys. You will be pleased to know that we are still permitted to pursue our great work without interruption, and that in my labours I meet with much encouragement, and with much that calls for gratitude and praise. I have been able to make considerable progress in the language, so that I can read very fairly, and carry on a conversation without very much difficulty. In connection with my Church I read and pray, and now conduct my Church meetings. I have not yet preached, as the school has taken up so much of my time lately. It will interest you to know that since the death of Mr. Stagg the numbers have not decreased, but that we still have an average attendance of some 110 children. In the various branches of instruction they make very satisfactory progress, and, from the observations I have made, I think they prove themselves on an equality with many children in our English schools. My chapel at Analakely continues to be well attended, and at our Church meeting last Wednesday we admitted six more new members.

“In the midst of so much that is encouraging, it is with feelings of deep sorrow that I anticipate my removal from this scene of labour, while those among whom I have laboured are equally sorry that I should leave them. The Chris-

tians are very kind to me and my wife. Hardly a day passes but what some of them come to our dwelling asking after her welfare, and frequently bringing with them some little present. They frequently offer prayers for Mrs. P.'s recovery, and their petitions are marked by great earnestness.

"I remain, yours very sincerely,

"REV. DR. TIDMAN."

(Signed) "J. PEARSE

## INDIA.

### BERHAMPORE.

#### VISIT TO A HEATHEN "MELA," OR FAIR.

Our Indian Missionaries frequently visit these scenes of public resort, in which great numbers of the people are gathered together, and advantageous opportunities are afforded of preaching and teaching the truths of salvation to thousands who have never heard the joyful sound. The REV. GEORGE SHREWSBURY, of Berhampore, in the month of March last visited a *Mela*, distant about eighteen miles from the city of Moorshedabad, and his description of the scene which follows will afford both interest and instruction. It exhibits, indeed, in common with all forms of Paganism, the mournful combination of credulity, superstition, and gross vice; and should remind us of the difficulties and discouragements under which our Missionary Brethren pursue their generous but trying labours, and teach us the duty of sustaining them under their burdens by affectionate sympathy and earnest prayer.

### KOPIL ESHWAR MELA.

#### ORIGIN OF THE MELA.

"This fair was instituted to commemorate the miraculous finding of an image of Shiv. The story is briefly this:—A certain man was in the habit of sending his cows to graze in a field by the river's side, until it happened that they came home with their udders empty. This was repeated again and again, and, on a watch being set, it was discovered that the cows gave their milk of their own accord, over a stone half buried in the ground. This, as may be supposed, perplexed the man not a little, and at length became the subject of his waking thoughts and nightly dreams; at any rate, the story goes that one night Shiv appeared to him in a vision, and said, 'Take me up and build me a house.' This explained all the mystery. That stone was Shiv, to whom, under his name of Kopil Eshwar, cows are sacred. The man obeyed the vision, built a temple, set up the stone idol in it, and called it Kopil Eshwar. The fame of the new shrine spread abroad, and people began to resort to it. The first temple has long since disappeared; it was swallowed up in an encroachment of the river. I mentioned this to a man as an instance of the vanity of idols, since if Shiv could not save his own house, how could he save others; but the answer of the man was ready and complete: 'Oh,' said he, 'the god wanted to bathe and called the river to him.' The present temple is

the north of Shoktipure, and the mela is held in an open space between it and the town.

#### DESCRIPTION OF THE SCENE.

"A mela, or fair, what is it like? Not exactly like an English fair, nor yet altogether unlike. They were no doubt established in the first instance to meet a real want. In large districts, scattered over with villages and small towns, the annual mela is the only opportunity the people have of procuring any articles of daily use, without taking a journey to some large town, and accordingly they resort to the mela for the sake of procuring a supply. As roads and railroads multiply, the need for the mela is done away. We hear a great deal of their former magnitude, but they are not very large now, and every year we may expect to see them become less.

"At these melas, as at English fairs, the shops or stalls are ranged in rows forming a kind of street, sometimes with an awning of some sort stretched from side to side. Most of the shops are of the slightest description. They consist of three sides and a roof, all of sticks and straw, perhaps with a middle wall which shuts off a small space where the shopkeeper may sleep and eat. Structures of a more substantial kind are reared where goods more valuable and more perishable are kept, but all are slight, and one can hardly help speculating upon the rate at which they would fly before the north-western hurricanes which come on at this time of the year; but fortunately the weather has been remarkably fine during my stay. In the various stalls are to be seen almost everything the native ever wants: vessels of all kinds of earth, stone, and brass, for eating, drinking, and cooking; gods and goddesses, door-posts, window-frames, and shop-benches or counters. Lions and shrimps are represented in clay, painted to look like silver; but why these two alone of all the animal creation, I really cannot tell. Here, too, are hookhas, shoes, sweetmeats, books, boxes, looking-glasses, whistles, toys, spices, tobacco, &c., &c. The whole thing is stamped with more of a commercial appearance than fairs in England. Trade and not amusement is the presiding genius. The only provision for amusement that I saw was a kind of turn-about or up-and-down, something like what are common in England. You may get in and take a ride in it of ten or twelve times up and down for the small charge of one pice.

#### LABOURS OF THE MISSIONARY AND CATECHISTS.

"To this place I came on the 14th of this month (March), intending to stay out a fortnight. Close by Shoktipure is a silk-factory with a small house belonging to it. The factory is closed, and the house unoccupied, so I sought and obtained permission to use the house for the few days of my stay. Two catechists, Chunoli and Porom, are with me, besides Bishonath, who has come here to sell Bibles. We have been out morning and evening to preach in the mela and the villages around; in the morning the two Catechists going in one direction, and I in another, while in the evening we went all together to the mela. Here too Bishonath took his stand for the best part of the day, with his books exposed for sale.

"I was at first greatly disappointed with the size of the mela, it was so much smaller than what I expected; and though it increased considerably afterwards, it is not very large now. Howbeit, we have always had a good



number of listeners. As I pass through the bazar, I often hear it said, 'There goes Jesus Christ's man'—an honourable appellation—would that I deserved it more. Amongst the listeners have been those whose bearing could not but inspire one with hope. Quiet and serious, they listened attentively to the preached word, and went away apparently pondering what they had heard. There were some who annoyed us by coming day after day with the same questions, and interrupting us with the same objections; yet, when they protest that they really desire to get at the truth, why may I not, at least sometimes, believe them? It certainly cannot be an easy thing for a man to abandon as wrong that which for twenty or thirty or forty years he has firmly held to be right.

#### INDIFFERENCE OF THE NATIVES.

"Of a very large portion of the people I think it may be said that they are altogether careless about which is true—Christianity or Hindooism. It contents them to do what their fathers did and their neighbours are doing, and they cannot conceive that they ought to change their religion because they have not a better reason for keeping it. Besides, they like, as it is natural they should like, the licence which their religion allows them; and then there is the fear of breaking caste. They commend the truths of the Bible, admit the entire reasonableness of the Divine plan of salvation, offer not a word in opposition to what we advance, but just go away ignoring the question altogether. What can we do to arouse them? We tell them again and again the message of salvation, and pray for an exercise of God's awakening power. Only let them have such a sense of the powers of the world to come as shall overcome their fears about losing caste, and then they will come to the cross. Oh, when will the Breath come and breathe upon these slain that they may live?

"This negative kind of resistance is discouraging, but most heart-sickening at times is the active opposition we encounter. It is in this that we see most of the blindness and wickedness of the human heart. The lust and obscenity of their gods and goddesses are defended with the most unblushing effrontery, and the greatest falsehoods and absurdities are put forth with brazen-faced assurance. I have no time to write, nor would you have patience to read, all that passes between us. Indeed, I cannot write that of which I am often obliged to speak. One's heart is ready to break to see men's minds beclouded with ignorance and sin, and they loving to have it so.

"The Mahommedans, as usual, treated us with indifference and contempt. Said they, '*We* worship God, what do we want with your Jesus? Our books do not tell us to worship Him.' And so they turn from us with scorn, or noisily oppose us. A very respectable and intelligent looking man one day pushed his way through the crowd when I was speaking, and began what was meant as a very severe rebuke, for my saying that Jesus was God.

#### CIRCULATION OF BOOKS.

"Books of all kinds are eagerly sought after. The desire to get them is only equalled by the unwillingness to pay for them, and in too many instances I am afraid a book is valued, not as containing so much truth, but as consisting of so much paper. Bishonath has been very unsuccessful in

selling the Scriptures. I fixed very low prices—about a quarter of the value, yet even that was too much. So long have tracts and Scriptures been given away, that our asking a price is looked upon as an imposition, and resented as such. Boys were the most persevering applicants. Seldom did I go through the bazar without a number of youngsters running after me and shouting, ‘Sahib, give me a Jesus Christ;’ meaning, of course, a book about Him. Rather more than three hundred tracts were given away—not many, you may think; but many of these consist of from thirty to forty pages, and the number of readers is small compared with the population.

“I expect to go back to Berhampore to-morrow, having been down here now just a fortnight. I think my stay ends just at the right time. The wind is whistling and seems to threaten a storm. I shall be happy if I escape one on my way.

“G. SHREWSBURY.

“March 28th, 1864.”

## SOUTH TRAVANCORE.

### CHARACTER AND DEATH OF A NATIVE EVANGELIST.

THE friends of the Society are well aware that the extension of the Gospel in the province of SOUTH TRAVANCORE has been much greater than in any other part of India in which the Society labours. Its operations in that province have been prosecuted for more than half a century, and at the present time there are *eight* efficient European labourers. They, however, derive their greatest assistance and encouragement from a numerous body of *Native Agents*, many of whom are admirably qualified for their peculiar labours. One of their number has lately been called to his rest. He bore the honoured name of JAMES SHERMAN, and was supported by the kind friends at Surrey Chapel who were so long blest with the ministry of that man of God. The Rev. G. O. NEWPORT, of Pareychaley, in which district the departed Evangelist chiefly laboured, has supplied a brief memorial of his life, from which we are sure the friends of native agency will be encouraged to help forward that most important branch of Missionary work.

“Pareychaley, 29th April, 1864.

“MY DEAR DR. TIDMAN,—Interested as you are in our Missions in general, and especially in that department of them which has to do more immediately with the heathen themselves, viz. the itinerant department, you will be very sorry to hear that our friend James Sherman, the indefatigable and warm-hearted preacher to the heathen in the Pareychaley district, has gone to his rest. His death, though doubtless great gain to him, is a great loss to the Mission; for though we may get other agents to take his place, who are his superiors in education and ability, we shall never get any to surpass (if even to equal) him in courage, earnestness, and devotedness to his work.

“I have endeavoured to collect a few particulars of his life, for the information of his kind supporters and other friends of the Mission.

## EARLY HISTORY.

"It appears that he was formerly a palmyra-tree climber, like the great majority of our Christians in Travancore, and that he became a convert to Christianity about twenty-five years ago. He was then living in the Neyoor district, and continued to do so for some time afterwards. About twelve or thirteen years ago he was employed by the Missionary in the printing-office at that station, but still continued to climb trees night and morning. Afterwards, during the time that Rev. C. C. Leitch had charge of the Neyoor district, he was fully employed as a Catechist, and laboured in that capacity for some three or four years.

## HIS POVERTY AND SELF-DENIAL AS A CHRISTIAN EVANGELIST.

"Conceiving himself specially adapted for preaching the Gospel to the heathen, and having his heart full of that glorious work, he left his settled employment and travelled hither and thither in the prosecution of the labour which he himself had chosen. As he was very poor, and unable to subsist without a fixed salary, or the charity of the Christians whom he might fall in with, he drew up a sort of testimonial or petition stating his object in thus moving about, and the need there was that they should supply his bodily necessities. In this document he states, that he had a wife and five children depending on him for support, and that this thought gave him some uneasiness at first; but when he remembered that it was written, 'Cast all your care upon Him, for He careth for you,' he rid himself of his fears, and gave himself up to his work.

"This tour, if such it may be called, was chiefly confined to Tinnevely. he travelled as far north as Madras, a distance of 400 or 500 miles from his home, trusting entirely for his sustenance to the charity of strangers, and preaching the Gospel of the blessed God to all castes and classes of people whom he met in his way.

"I am in possession of a letter written by a native Christian of Tinnevely respecting him. He says that, although many persons had come from Travancore into Tinnevely for the professed purpose of preaching the glad tidings of salvation to the heathen, some of them were merely actuated by a desire of getting a comfortable livelihood. This man, (James Sherman), however, was proved to be of a different stamp; for though they purposely kept him without food a whole day and night, and plied him with vexing and annoying questions while he was preaching to the heathen, he never flinched, but continued proclaiming his message in the face of all opposition until thoroughly wearied out with hunger and fatigue.

"After this tour, he returned to Travancore and came to reside in Pareychaley district. The Rev. J. Abbs, who was then Missionary here, employed him as an itinerant preacher to the heathen, which office he held till his death.

## INCESSANT LABOURS.

"Since I entered upon the charge of this district, there has been no agent whom I saw less, or spoke to less, than James Sherman. He never had any business to transact with me beyond presenting his report and receiving his pay month after month; nor had I any need, on my part, to interfere in any

his labours. He knew and loved his work, and would have gone on me whether there had been a Missionary over him or not. Although was in the Mission compound, and very near the bungalow, I scarce him, for he was rarely at home, but almost always out in the prosecuting his glorious mission.

One day on one occasion he asked permission to go to Nagercoil to see a certain Missionary. I gave him permission, but added, 'Make yourself the way.' This occurred before I could speak in the vernacular, and the words were obliged to be translated to him by an interpreter. Now whether they were interpreted as I intended them or not, nor his reply was clearly rendered to myself in return; but I was informed applied to the effect that he was not in the habit of letting any opportunity however small, pass away without doing his best to improve it. This I believe to be true.

He never lost a minute in useless or selfish deeds, but was constantly on the look for fresh opportunities for glorifying his Master's name.

One day is allowed the agents of this district as a rest-day, for their bodily and mental refreshment; but I do not believe that our departed friend, Mr. Sherman, ever took that day for himself. For his spiritual improvements were alike to him—he read his Bible and prayed as he walked the road from village to village—and as for his bodily rest, he never felt weary except when really ill.

#### HIS FEARLESS COURAGE.

As a most courageous and uncompromising preacher to the heathen, he was not always tempered with judgment. On one occasion, when some of the royal family were travelling along the public road, he managed his way to the palanquin of the mother of the king, and besought her to believe on the Lord Jesus Christ. For this, I believe, he was soundly rebuked by the *peons* (guards) who were on guard at the time. On another occasion he entered into the presence of the king himself, and urged him to believe in the Saviour of the world. This time he was seized and carried off; but, on the king learning who he was, he was set at liberty.

While speaking on this point, I will just make one extract from the last sermon ever presented. He writes: 'March 5th. Having heard the Dewan (Minister) was to be at Cooleatory to-day, I proceeded thither, but did not preach to the crowd of people who attended him. When I spoke about the salvation of their souls, some of the officials asked, 'What is it?' I replied, 'Heaven.' They then asked, 'Who has ever seen it?' I read to them 2 Cor. 5th chapter, gave them tracts, and came away. In this way I strive with my utmost ability to reach the high as well as low, and pray daily for God's blessing upon

#### HIS ILLNESS AND DEATH.

From what I have said, you will easily imagine how surprised I felt a few days ago, when I saw James Sherman standing near the Mission bungalow looking very ill. I was not long kept in suspense. He said he had felt ill for some time before, but persisted in going to the market to preach as usual—had

returned much worse, and had been very ill with dysentery the whole night long. I gave him some medicine, but did not take very much notice of it, as I had had several cases of dysentery, and in fact had had a slight attack myself. I thought, therefore, that the change in the weather might have produced it, and that it would pass off soon. A day or two passed, but he was still ill. I had given him various powerful remedies, but they all failed of the desired effect. I therefore thought it best for him to go to Neyoor to Dr. Lowe, and provided four men to carry him, for he was too ill to walk.

"This was done; but he said he thought he should have died on the road. For a few days he seemed improving; but relapse came on, and he sank through excessive weakness. Of his last few minutes I have received the following brief statement from Dr. Lowe. He writes: 'You will be sorry to hear that poor James Sherman died yesterday afternoon. He was improving till Sabbath morning; but he then had a renewal of his attack. This was checked by Monday morning a good deal, but he sank through weakness. He was very happy, and very grateful for any attention we showed. He spoke to his daughter very solemnly, and seemed very anxious, just before death, to warn all and invite all to the Saviour. I saw him in the forenoon, and he was full of joy, as he said, in prospect of soon seeing Jesus. On going my rounds among my patients, in the afternoon, I had just entered the room where he was, when he died.'

"Such was the end of James Sherman, and such was the ruling principle of his life, to 'warn all, and invite all to come to the Saviour.' I have mentioned before, how great our loss is, and you, sir, will fully understand it. The life, labours, and death of such a man are a great encouragement to us who labour here, and I doubt not would be to all supporters of Missions in England, if known to them. The fact that the Gospel has saved such a man, has been his life comfort, and his daily message to the heathen, and at length secured him a happy and triumphant entry into glory, is a sufficient proof that the labours of missionaries have not been in vain; and it furnishes strong grounds for hoping that in future time many more like him will arise to honour the Saviour by their lives, and glorify Him by their labours.

"I am afraid I have taken up too much of your time, and that you will think I have made too much of the incidents which I have narrated. I have thought it due, however, to the kind supporters of James Sherman to give them a correct and full account of their late representative in the Mission field. I shall feel glad, therefore, if you will kindly communicate to them as much of this as you think they will care to know, and beg them not to discontinue their subscription on account of the death of their agent, but to use their utmost endeavour to double it, so as to support ~~two~~ such agents in this district. In my printed report of this district for the year I inserted extracts from our lamented friend's journal, and mentioned the fact that nearly 100,000 heathens are calculated to be living in Paray-chaley district alone, in addition to the many thousands in other parts of Travancore; it will, therefore, be obvious that *two agents* in this department of our Mission work are insufficient, but will be truly acceptable. You will have seen from my report, which I forwarded in February last, that for the last seven months I have been enabled to preach to the people in their own

tongue. I desire to express my thankfulness to God on this account, and to hope on for the future.

"With our united kind regards to the Directors, yourself, and Mr. Prout,

"I remain yours affectionately,

"G. O. NEWPORT.

"REV. DR. TIDMAN."



## DECEASE OF MISSIONARIES.

It is with deep regret we have to announce the recent removal by death of several highly esteemed labourers in the field of foreign service, the majority being females, the exemplary and devoted wives of missionaries, who survive to deplore their loss, and to carry on their arduous work uncheered by the soothing companionship and ever ready help which had heretofore divided their cares and multiplied their enjoyments.

### DEATH OF MR. C. H. STAGG, OF MADAGASCAR.

Our departed friend, who, with five other missionary agents, left this country for Madagascar in April, 1862, on arriving at his destination applied himself with assiduity to the department of labour assigned to him, viz.: the establishment of juvenile schools, and the special instruction of a higher class of pupils, with a view to their becoming qualified for the office of Teachers. In these labours of love our friend continued to be engaged until the middle of January last, when he was attacked by Malagasy fever, and, to the deep regret of his Brethren in the Mission, and of his numerous and attached pupils, he died on the 5th of the following month. The subjoined particulars are given in a letter from Dr. Davidson, dated Antananarivo, February 19th, ult.:—

"It is my painful duty to let you know of the death of one of our number. Mr. Stagg, our kind and devoted brother and fellow-labourer, has gone to his reward. For some constitutions the climate of Antananarivo is trying, and our devoted brother had never enjoyed good health since his arrival; yet his constitution did not seem to be much affected by the slight fever from which he every now and again suffered. These attacks of fever yielded readily to remedies, and were never so serious as to cause us any anxiety. He attended the ceremony of laying the foundation-stone of the Hospital on Thursday, January 14th, and on the Saturday following he took tea at my house and seemed happy and hopeful. He said, 'I have never felt better since I came to Madagascar,' and he looked well and was cheerful. On Monday, the 18th, he felt slightly indisposed, and on Tuesday requested me to visit him. I found him in bed, slightly feverish, but nothing to indicate a fatal or even severe disease. About the end of the week the fever declared itself, and



we saw that it was of an inflammatory, and not of a remittent type. Delirium set in, first of a gloomy and sad, then of a cheerful kind, and about a week after the fever began it became furious. Under appropriate treatment the fever abated, and for a day or two we almost hoped he might recover. On Sunday, the 31st January, however, the fever returned, and the delirium with it. He became gradually worse, and died insensible about five o'clock a.m. on Friday, February 5th, after having been ill for above a fortnight. Not only do we who remain feel his loss, but his gentleness had endeared him to the natives, some thousands of whom, including his scholars, followed him in tears to his grave at Mahamasina, where he awaits the coming of his Saviour."

The Rev. W. Ellis, in a letter dated February 15th, makes the following additional statement :—

"During our dear brother's illness he was seldom collected and sensible for any long period together, and sometimes the violence of delirium was truly distressing to those who, night and day, were watching at his bedside. But though the intervals during which his mind was calm were few, yet they sufficed to show that his soul was stayed on his Redeemer, and his mind supported and comforted by the cheering words of Christ. An evening or two before his departure he asked Mr. Pearse, who was sitting with him, to read a portion of Scripture. On being asked what portion he would like, he said the fourteenth of John's Gospel. He then asked Mr. Pearse to pray with him. In the prayer he appeared fully to join, as in the Amen at the close. He was not able to speak much afterwards.

"His disposition was amiable, and peculiarly adapted to interest the feelings and gain the confidence of children; and we all feel deeply the loss which the Mission has sustained by his removal, and the absence of his peaceful spirit and sincere friendship, from our reduced number; we believe also that our grief was truly and extensively shared by the children he had instructed. Early in his illness the Queen sent two officers to inquire how he was, having been made acquainted with his illness by the reports which were conveyed to her of the lamentations of the children. He was industrious, persevering, and devoted to his truly important work, and was not only beloved by his brethren, but respected as a faithful and affectionate teacher by the community in general, while he was regarded with personal esteem by some of the highest nobles in the country. We desire to bow with profound submission beneath the stroke of the Divine hand, which has fallen heavily upon us, and upon the Mission in its present interesting state. It is mysterious to us that the labours of our departed brother in a department of effort at all times important, but especially so here at present, should have been so suddenly and unexpectedly terminated. We do not repine: we believe that He who holdeth our souls in life doeth all things well, and is able, though we see not how, to make even this afflictive removal turn out to the furtherance of the Gospel in Madagascar. The remains of our dear brother were, on the morning of the 7th inst., deposited by the side of the graves of Mr. Hastie, Messrs. Hovendon, Rowlands, Tyerman, and others."

The Rev. Julius Kessler also writes, under date February 7th :—

To-day we conveyed our departed friend to his last rest, and at half-past ten had assembled at the house occupied by him, so as to be ready to start at eight o'clock. Besides the missionaries, two nephews of Mr. Laborde were present, together with a great number of native Christians and the School children, to pay their last respects to our esteemed and beloved brother; and when all were together in the school-room, a Malagasy hymn having been sung, Mr. Pearce read a portion of Scripture, and I prayed in English, after which the procession marched slowly down to the burial-ground. At the grave an English hymn was sung, Mr. Ellis addressed us in English, and Mr. Toy prayed; then one of the preachers from Analakely, with which church Mr. Stagg had been associated, addressed a few words to the natives and prayed, and thus the sad ceremony concluded."

### DEATH OF MRS. RICE OF BANGALORE, EAST INDIES.

The subject of this notice, with her husband, the Rev. BENJAMIN RICE, was sent to India in the year 1836. They were appointed to the important station of BANGALORE, where, in conjunction with the other members of the mission, Mrs. Rice prosecuted her labours, more especially in the department of female education, with exemplary devotion and perseverance, until the period of her lamented death, which happened on the 11th March, ult. Blessed is the death of the righteous; and although the surviving family of this excellent friend may long deplore the loss of one so justly beloved, they can cherish the unhesitating and joyful assurance that their loss has secured her unspeakable gain.

The following brief memorial of Mrs. Rice has been drawn up by her husband :—

Mrs. Rice was born at Westbury, in Wiltshire, March 15, 1807. With respect to her early history I am not particularly acquainted, except that I have heard that in childhood she was characterized by the same quiet, retiring disposition, which distinguished her through life. She was blessed with a singularly pious and exemplary mother, for whom she ever cherished the deepest affection, and who entered into her rest at a very advanced age (eighty-four, I believe), on the 11th March, 1863, exactly one year before her lamented daughter. Through the influence exerted upon her mind by this excellent woman, she was early led to dedicate her heart to the Lord.

When I first became acquainted with her she was a very active member of the Church then under the pastoral care of the Rev. Thomas Lewis, Union Chapel, Islington. Not content with seeking only her own soul's salvation, she laboured in the Sunday School, and by tract distribution, and the visitation of the ignorant, to bring others unto God. The state of the heathen also excited her compassion. It was not, therefore, simply as a matter of duty,

from her alliance with a missionary, but as a matter of choice, that she prepared to enter upon the work of Christ in this dark land.

“During our voyage to this country in the latter end of 1836, although suffering much from sea-sickness, she prosecuted the study of Canarese almost daily, with the assistance of a missionary on board who was acquainted with the language. The same course was continued with a Moonshee, after our arrival at Bangalore. Although these studies were soon interrupted by the care of a young family, yet they were resumed from time to time as leisure and strength permitted. The result was, that she had a very fair knowledge of the language, could read and write it without difficulty, and could understand and profit by Canarese preaching.

“During the whole period of our residence in India, now upwards of twenty-seven years, my dear wife laboured to the utmost of her strength in promoting the good of the females of this country; and, had health and domestic duties permitted, it was in her heart to have done much more. Her attention was principally directed to the Girls’ Boarding School, in which many have been trained who are now intelligent Christian wives and mothers able to instruct their own children, and in some instances to assist in the native female schools. There are, at present, twenty-eight girls in the Boarding School, six of whom were last year admitted to the Church, the fruit, to a large extent, of the salutary influence, and Bible Class instruction, of her whose loss we now mourn. In addition to the immediate care of the girls, a correspondence, which often made heavy demands upon time and strength, had to be kept up with friends in England who contribute for the support of the school. This correspondence was useful in keeping alive missionary feeling in various circles, and in maintaining interest in female education in India.

“My beloved wife had long been suffering from symptoms of asthma, and from great debility of constitution. Change of air was recommended, and might have been attended with benefit, but circumstances were not favourable to her adopting this course at that time. A residence on the hills had been determined on, and preparations were in progress for her departure, when our Heavenly Father, in His all-wise and gracious providence, saw fit to lay His hand upon her and say, ‘Come up hither.’

“Throughout her illness, and especially towards the close, her sufferings were distressingly great, but no murmur ever escaped her lips: once only she wrung her hands in anguish, and cried, ‘O my Father!’

“The day before her removal she gave utterance to her feelings in such brief expressions as her pain and weakness would allow, and particularly expressed to me her great thankfulness that she could think of all her dear children as walking in the ways of the Lord. ‘For this,’ she said, ‘I have prayed and laboured, and God has given me my heart’s desire.’ She spoke of the great mercies which we had received at the Lord’s hands, through a long series of years, and said, ‘Do not grieve: all is well. My dear, dear husband, the Lord support and comfort you. We shall all meet again. It will not be long.’ She referred to each of her absent children by name, and said, ‘The Lord preserve them. Tell them to trust in Him.’ ‘I have trusted the Lord from [my childhood, and He will not forsake me now.’ ‘I have been an unprofitable servant.’ ‘A guilty, weak, and helpless worm,

'Thy kind arms I fall.' At my request, our friend Dr. Brett (for whose remitting attention and kindness I shall ever feel deeply grateful) offered prayer at her bed-side, commending herself and her family to the grace and power of the Lord Jesus; a prayer which greatly refreshed all our spirits, and at the close of which my dear wife responded a hearty 'Amen,' thanking him also for all the solicitude he had shown on her behalf. At her own request, our brother Mr. Sewell afterwards came and prayed with her.

Once or twice, when expressing my deep sorrow at witnessing her sufferings, she said, 'Oh, I cannot tell you what I feel: it is such a struggle!' But relief was mercifully afforded in this respect some few hours before her death, when she sunk at last quietly and gently, literally falling asleep in Jesus, March 18th, 1864. A little while before her departure, I whispered in her ear, 'Do you know me?' She said 'Yes.' I added, 'Do you feel peaceful and happy?' She replied, 'Yes,' and soon after became quite insensible.

Blessed words! words not the utterance alone of dying lips, but confirmed the whole course of life: 'Peaceful and happy;' and that peace and happiness springing from Jesus, the God-man, the Redeemer of the lost, the conqueror of death, the Lord of life and glory. Rest, beloved one, in the bosom of Emmanuel. In His presence there is fulness of joy: at His right hand there are pleasures for evermore.

The mortal remains of the departed were followed to the tomb, March 19th, by a large number of friends, both European and native; and many a tear was shed over the grave, especially by the native girls and females of the Mission, whom she had loved with a mother's love, and for whose present and everlasting welfare she had ever cheerfully toiled. Her loss to her family, and to the Mission, is great. But though His faithful servants die, Jehovah lives. He will bring light out of darkness, and joy out of sorrow, to the glory of His own holy name.

'The solemn event was improved to a numerous congregation in the Mission Chapel, by the Rev. J. Sewell, March 20th, from the text, Luke viii. 52, 'he is not dead, but sleepeth.' "

## DEATH OF MRS. BAYLIS, OF NEYOOOR, SOUTH TRAVANCORE.

The third instance of mortality in the Mission families which we have to record, is that of Mrs. Baylis, the wife of the Rev. F. BAYLIS, of Neyoor, South Travancore. On leaving England in the year 1850, Mr. and Mrs. Baylis were in the first instance stationed at Madras, but about three years afterwards they removed to Neyoor, where, so long as health and strength permitted, Mrs. B. approved herself an earnest and loving helpmate to her husband in each department of Christian effort, and thereby acquired the affectionate esteem of all about her. After a period of much bodily suffering she entered into the joy of her Lord on the 25th February, ult.

The following narrative of the last illness and death of Mrs. Baylis has been furnished by the Rev. John Lowe, *Medical Missionary*.

“Neyoor, South Travancore,  
“March 5th, 1864.

“MY DEAR DR. TIDMAN,—Since last mail left we have been called to mourn the loss of one greatly beloved by the people, and very dear to all the members of our Mission circle.

“From the letter Mr. Baylis forwarded, *via* Marseilles, about a fortnight ago, you will be somewhat prepared to receive the sad intelligence of the death of his beloved wife. Calmly and peacefully she ‘fell asleep in Jesus’ on the morning of Thursday, February 25th, leaving behind a sweet testimony to the power of Divine grace and the preciousness and all-sufficiency of her adorable Saviour.

“Since Mrs. Baylis returned from England at the close of 1861 she has never enjoyed good health, though in general able to engage more or less in the work upon which her heart was set. At intervals of three or four months she was seized with painful paroxysms of the disease which at last has proved fatal. Almost from the commencement of her last attack the symptoms were such as to lead me to entertain little or no hope of her recovery. When I told her my fears she received the announcement with great calmness and composure, assuring us then, as she frequently did on subsequent occasions, that she was ready to depart, and expressed the hope, that if it was her Heavenly Father’s will, she might have a speedy release from her severe sufferings. She manifested great patience and resignation throughout her painful illness: we never heard a murmur escape her lips.

“At intervals, when somewhat free from pain, she instructed Mrs. Lowe as to the management of the boarding-schools and other matters she wished my dear wife to attend to after her death.

“During the last few days of her life the dying mother’s heart was at times drawn out in prayerful yearning solicitude for the welfare of her darling only child in England. Her faith in Christ was unfaltering: no clouds were permitted even for a moment to obscure her spiritual vision. It was indeed no small privilege to minister to the comfort of our beloved friend, to sit by the couch of sickness, and hear her dying testimony to the faithfulness of her Saviour God whom she loved and served.

“And certainly never was a more powerful sermon preached in India than was preached by the dying missionary’s wife to the agents and others who came to bid her farewell the Sabbath before her death. At her own request they were admitted to the chamber of sickness, so soon, alas! to be the chamber of death: and as one after another came forward, weeping tears of sorrow, and kissed the wasted hand of their loving and beloved friend and teacher, she was enabled to address a few words of encouragement and counsel to each, which time, we trust, will never efface from their memories.

“On Sabbath evening she thought her end was nearer than it really was and, in prospect of soon leaving the dear children in the school, for whose salvation she had long laboured and prayed, she asked me to go and deliver her dying message to them. ‘Tell them,’ she said, ‘to remember the precious truths they have learned: tell them to come to Jesus now, to seek the loving Saviour till they find Him.’

“She rallied a little during Sabbath night, and from Monday afternoon

continued more free from pain and sickness. On Monday it was evident, however, that she was sinking fast; towards evening she gradually became unconscious, and at ten minutes past one o'clock on Thursday morning our beloved sister breathed her last.

"By daybreak the sad news had spread far and wide, and hundreds from this and neighbouring districts came to Neyoor to testify their love and affection for the dear departed, and to look upon the mortal remains of one who in her lifetime was so deservedly beloved by all. Many tears were shed, and great was the mourning and lamentation; for all felt that they had lost one who had been as a mother to them.

"The funeral took place the same afternoon. I conducted the services in the chapel and at the grave; and, surrounded by a weeping and mourning multitude, the remains of our beloved one were laid in the silent grave, 'in sure and certain hope of the resurrection to eternal life.'

"On the Sabbath following great numbers were present at the deeply solemn services held at the Home Station. Mr. C. Yesudian, our Assistant Missionary, preached in the morning, the Rev. J. Duthie in the forenoon, and in the evening. May the deep impressions then produced prove lasting, and this sad event, which has cast a gloom over our Missions, be richly sanctified to all.

"With the exception of one year spent in England for the restoration of health, Mrs. Baylis has enjoyed the privilege of labouring in India along with her dear husband, my esteemed colleague, for nearly thirteen years. In much weakness and bodily suffering, but with a willing heart, she spent her strength in zealous efforts for the good of the people generally, and especially among the women and children in this important and extensive district; and, as the result of her labours, many young wives and mothers in this and other districts, who were trained and educated in the boarding-school which she established and carried on so successfully till her death, are now occupying spheres of influence and usefulness in our Missions, and upwards of forty intelligent girls are at present in the school, receiving a good education and preparing for future service. Her efforts, too, on behalf of the poor in the district were unremitting. The last service, indeed, which she rendered to the Mission, was the preparation of an appeal on behalf of the Dorcas Society, copies of which she issued to all the agents, to be read to their respective congregations.

"As it is said of Dorcas, so may it be said concerning the dear departed, 'This woman was full of good works and almsdeeds which she did.' The missionaries and their wives have lost a kind, sympathizing friend, and a valued and judicious counsellor; our dear people mourn, as they themselves say, 'the loss of their mother;' and the heart of the bereaved husband is filled with sorrow. His sorrow is shared by a loving and sympathizing flock, whose prayers have been heard and answered in their beloved pastor's sweet experience. The Lord is graciously comforting and sustaining his dear servant in this season of darkness and sorrow. Mr. Baylis has gone to Mootam, to spend a fortnight or three weeks, in the hope that the change may do him good: he has not been enjoying good health for some time past. He will write you next mail.

"My dear wife feels the responsibility now resting upon her, but, depending



upon promised aid, in the strength of the Lord, she desires to enter upon the work now devolving upon her; and our earnest prayer is, that her efforts among the women of the district and in connection with the boarding-school may be as abundantly blessed as were those of our departed sister.

"Mr. Baylis unites with Mrs. Lowe and myself in sending kindest regards to you and Mr. Prout.

"I remain, my dear Dr. Tidman,

"Yours sincerely,

"JOHN LOWE.

"REV. DR. TIDMAN."

### DEATH OF MRS. THOMAS, OF SHANGHAE, CHINA.

In the two instances last recorded, our departed friends had laboured many years among the heathen; but, in the allwise yet inscrutable providence of God, Mrs. Thomas, with her husband the REV. R. J. THOMAS, had only very recently arrived in Shanghai, their appointed sphere of labour in China, when, after a brief illness, she entered upon her rest and reward on the 24th March, ult. Our departed friend left England with a heart full of love and compassion for the heathen, and though denied the privilege of carrying out her benevolent object, it will console her bereaved husband to reflect that she now serves God in His temple above, without alloy, and without end.

The REV. W. MUIRHEAD, in a letter dated Shanghai, 24th March, makes the following announcement:—

"In the absence of Mr. Thomas, at Hankow, I beg to communicate to you the sad intelligence of his dear wife's death. It took place this morning at one o'clock, after a very few days' illness. Her end was peace; and at times, when she was sufficiently conscious, she gave pleasing testimony of her faith in the Lord Jesus, and His preciousness to her in a dying hour. All that could be done by her medical attendant, Dr. Henderson, and a few Christian friends, was done for her in the course of her illness, and we are now left to mourn over our loss, though it be to her infinite gain.

"Our dear brother Mr. Thomas went to Hankow about a fortnight ago, little apprehending that there was any cause for anxiety on account of his beloved wife. He is not expected to return for a week or ten days. May God help him to bear the afflicting news."

The additional particulars contained in the subjoined letter are furnished by the Rev. R. J. Thomas:—

"London Mission,

"Shanghai, April 5th, 1864.

"MY DEAR DR. TIDMAN,—I little thought when we left England that the first letter from myself to you would contain the mournful tidings it now falls to my lot to communicate. My dear wife died on the 24th of last month. The event has quite prostrated me: it was so utterly unexpected. The voyage agreed uncommonly well with her; hitherto the climate of Shanghai has been temperate and pleasant; yet, immediately after landing, the place did not

seem to agree with my dear wife. I had no fears, for, on the whole, she was happy and comfortable. True, I had fears about the hot weather, and the 11th of last month took advantage of a free passage to Hankow to arrange, if possible, that my wife might spend the summer there. Mr. John was exceedingly kind, and assured me (as did others) that Hankow was far healthier than Hanghae.

"I returned as speedily as possible, without the slightest thought of the sad event that had taken place in my absence.

"The sad news met me at Chin-Kong, communicated most kindly and lovingly by Dr. Garth.

"While in Hankow I had a letter from my wife—quite quiet and happy as usual—no wish to recall me—no presentiment. A few days before her death, it appears, was shocked by the news of the death of the beloved wife of an American Missionary residing here. That shock brought on the sad event, which took place on the 20th ult. Afterwards she got on so well that a note was sent to me by a friend, telling me not to be alarmed at all. However, I had started from Hankow before getting the note.

"Monday evening she began to sink; Tuesday, nearly all day was unconscious; towards evening Dr. Henderson, in company with Dr. Sibbold, came, and saw her end was approaching. My dear wife sweetly fell asleep in Jesus about 1 o'clock a.m., 24th ult. She was quite conscious at last, and her last words were, 'Jesus is very precious to me.'

"My heart is well-nigh broken. I must seek somewhere a complete change. All that could be done for a sufferer was done for my dear wife. Mr. and Mrs. Muirhead and Miss Gamble have earned my deepest gratitude. I cannot write any more: my sorrow bursts forth afresh as I go over its details. I trust I give myself more completely than ever to the noble work on which I have just entered, but at present I feel weighed, borne down by deep grief.

"I am sure I have your sympathy and prayers that no trial, however grievous, should separate me from this glorious cause, but rather thank God for her peaceful, painless end, and say, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'

"With kindest regards to yourself and Mr. Prout,

"I am, dear Dr. Tidman,

"Very sincerely yours,

"REV. DR. TIDMAN."

"R. JERMAIN THOMAS.

## ORDINATION OF MISSIONARIES.

### LEEDS.

Tuesday evening, May 3rd, at Belgrave Chapel, Leeds, Mr. G. F. Scott, A., of Spring Hill College, was ordained a Missionary to Lifu, South Seas, in connection with the London Missionary Society. The Rev. H. Simon, of St. Asaph, conducted the introductory devotional services; the Rev. George H. of Burnley, (formerly a Missionary in the South Seas,) described the field of labour; the Rev. G. B. Scott, of Whitchurch, Salop, (the Mis-

sionary's father,) asked the usual questions; the Rev. Professor Barker, Spring Hill College, offered the Ordination Prayer; the Rev. G. W. Conner of Cheetham Hill, delivered the charge; and the Rev. W. Thomas, of Queen Street Chapel, concluded the service with prayer. The hymns were read by the Rev. E. R. Conder, M.A., of East Parade Chapel. Other ministers of various denominations were also present.

#### ABINGDON.

On Wednesday, the 18th May, Mr. GEORGE COUSINS was ordained, at Independent Chapel, Abingdon, as a Missionary to Madagascar, in connection with the London Missionary Society. The Rev. R. Fletcher conducted the introductory service. The Rev. Dr. Tidman, Foreign Secretary of the Society, described the field of labour. The Rev. S. Lepine asked the questions, to which Mr. Cousins gave satisfactory replies. The Rev. Professor Barker, of Spring-hill College, offered the ordination prayer, and the Rev. E. R. Conder, M.A., of Leeds, delivered a most impressive charge to the young Missionary. Other ministers took part in the service, which was of a very interesting character.

#### ARRIVAL OF MISSIONARIES.

Rev. J. H. Budden, from Almorah, East Indies, per "St. Lawrence," April 2nd.

Rev. F. J. Bright, Mrs. Bright, and family, from Mirzapore, East Indies, per "St. Lawrence," April 30th.

Rev. Henry Gee, Mrs. Gee, and family, from Samoa, South Seas, M

#### DEPARTURE OF MISSIONARIES.

Rev. G. F. Scott, and Mrs. Scott, appointed to Lifu, Loyalty Islands, South Seas, embarked at Gravesend for Sydney, per "Nineveh," June 2nd.

Rev. C. Campbell, on his return to Bangalore, East Indies, embarked at Southampton, per "Delta," June 4th.

Rev. George Cousins, and Mrs. Cousins, appointed to Madagascar, embarked at Southampton, per "Poonah," June 20th.

#### MISSIONARY FESTIVAL IN HOLLAND.

Last summer the supporters of Evangelical Missions in Holland held their first National Missionary Festival. The attendance on that occasion was very large, and its influence so good, that they have resolved to convene a similar meeting for Thursday, July 14th, in the grounds of the Dowager Lady Brackell Doornwerth, near the Wolfhezen Station on the Utrecht and Arnheim Railway. The promoters of this convocation would be glad to welcome friends of Missions from this country; and should any member of the Society propose to be present, further information may be obtained by application to the Mission House, Blomfield Street.

ACKNOWLEDGMENTS.

the Directors are respectfully pre-  
e following ; viz. :—  
ar :—To a few Friends in connection  
dependent and United Presbyterian  
Dundee, for a Box of useful Cloth-  
liss Barlow, Stockport, for a Parcel  
&c. ; To Stepney Meeting Ladies'  
Society, per Mrs. Holdsworth, for a  
ful Articles ; To the Ladies' Auxil-  
dington Chapel, per Miss Wilcox,  
of Clothing and useful Articles ;  
ssionary Sewing Party, Oxton Road  
ional Church, Birkenhead, for a  
othing ; To R. Ford, Esq., Thorpe  
ear Norwich, for a Bell.  
rrett, Madagascar :—To Friends at  
a Box of useful Articles.  
B. Taylor, Cradock :—To the School  
and Friends of Westbourne Grove  
Chapel, and to a few Friends at  
Hill, for a Box of useful and fancy  
Moffat, Kuruman :—To the Wicker  
orking Society, Sheffield, for a Case  
g. Cutlery, &c.  
E. Creagh, Maré :—To Miss Boosey,  
for a Box of Clothing.  
Vyatt Gill, Mangaia :—To the Young  
Arley Chapel Missionary Associa-  
tol, for a Case of Clothing, Sta-  
c.  
orbold, Madras :—To the Clapham  
Working Missionary Society, for a  
eful and fancy Articles.  
ter, Cuddapah :—To the Rev. J. R.  
s Congregation, Tonbridge Wells,  
el of useful Articles ; To the Syden-  
nile Society, per Miss Hartland, for  
Vork.

For Nagercoil Mission :—To Ladies at Dorking,  
per Rev. J. S. Bright, for a Box of Clothing  
value £5.  
For Rev. W. Dawson, Vizianagaram :—To Friends  
at Zion Chapel, Manchester, for a Box of  
Clothing, value £10.  
For Rev. T. H. Clark, Jamaica :—To Mrs. Alex-  
ander, Reigate, for a Valuable Case of Useful  
Articles.  
For Rev. J. P. Ashton, Madras :—To the Female  
Missionary Working Association, Surrey  
Chapel, for a Box of useful Articles, value £20.  
To Mr. R. Henderson, Edinburgh, for a Box of  
Buttons ; To T. T. Ormerod, Esq., Brighthouse,  
for a Parcel of Books ; To F. W. Cobb, Esq.,  
Margate, for a Box of Books and Magazines ;  
To Mrs. Birch, Driffeld, for a Box of Books ;  
To T. J. Pearson, Esq., Worksop ; To Mrs.  
W. Scrutton, jun., East India Road ; To J.  
Casterton, Esq., Dalston ; To Mrs. Morris,  
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the "Evangelical" and other Magazines,  
Pamphlets, &c.  
The Rev. Dr. Turner desires gratefully to ac-  
knowledge the receipt of the following  
Articles :—  
Parcel of Clothing for Malua, from Friends at  
Woollongong, per Rev. George Charter.  
Box of useful Articles, for ditto, from Mrs.  
Robert Smith, St. Kilda.  
Box of useful Articles, for ditto, from the  
Ladies' Working Society of McKillop Street  
Congregational Church, Geelong.  
Communion Service for the Church at the  
Mission Seminary, Malua, from Mrs. Henderson  
and other Friends at Geelong.  
£10 for Tools, Stationery, &c., for the Samoan  
Mission Seminary at Malua, from Henry Hopkins,  
Esq., Hobart Town.

COLLECTIONS AT THE ANNIVERSARY IN MAY.

ANNIVERSARY COLLECTIONS.

May, 1864.

se Chapel	. . .	11	18	6
Street Welsh Chapel		4	0	0
el . . . . .		43	3	7
. . . . .		37	18	2
. . . . .		84	6	7
pel . . . . .		8	19	5

SSIONARY COMMUNION.

Chapel . . . . .		8	3	7
eting . . . . .		12	5	0
el . . . . .		5	3	9
re Chapel . . . . .		7	5	6
el, Islington . . . . .		15	9	9
Chapel . . . . .		7	17	0
apel, Peckham . . . . .		13	10	0
el, Brompton . . . . .		6	1	6
Road Chapel . . . . .		5	1	0
quare Chapel . . . . .		5	12	4
spel . . . . .		6	13	0
acle . . . . .		3	14	0

COLLECTIONS 15TH MAY.

Abney Chapel . . . . .		15	16	0
Albany Road Chapel . . . . .		5	0	0
Anerley . . . . .		5	3	3
Barbican Chapel . . . . .		7	0	0
Bayswater, Craven Hill Chapel .		32	11	1
Bedford Chapel . . . . .		27	10	0
Bethnal Green . . . . .		10	8	0
Bethnal Green, Park Chapel .		3	3	0
Bishopsgate Chapel . . . . .		51	0	0
Blackheath . . . . .		39	12	4
Brighton, Union Chapel . . . .		20	0	0
Bromley . . . . .		11	0	0
Buckingham Chapel . . . . .		5	9	10
Camberwell New Road . . . . .		6	17	8
Clapham . . . . .		30	10	9
Clapton . . . . .		84	5	0
Clapton, Pembury Chapel . . .		7	3	0
Claremont Chapel . . . . .		27	14	0
Claylands Chapel . . . . .		18	3	3
Coverdale Chapel . . . . .		6	5	6
Craven Chapel . . . . .		48	16	9

Deptford . . . . .	10	11	4	Mile End New Town Chapel . .	6
Dulwich, West Park Road				Mile End Road Chapel . . .	8
Chapel . . . . .	11	3	7	Mill Hill Chapel . . . . .	2
Ebenezer Chapel, Shadwell . .	5	1	7	Middleton Road Chapel . . .	19
Eccleston Square Chapel . . .	24	16	6	Mitcham . . . . .	15
Eltham . . . . .	36	12	0	New College Chapel . . . . .	35
Enfield . . . . .	10	14	2	New Court Chapel . . . . .	3
Erith . . . . .	10	3	5	Orange Street Chapel . . . .	8
Falcon Square . . . . .	15	0	0	Oxendon Street Chapel . . .	15
Fetter Lane . . . . .	3	12	6	Paddington Chapel . . . . .	22
Finchley . . . . .	8	8	6	Park Chapel, Camden Town . .	31
Finsbury Chapel . . . . .	11	0	2	Peckham, Hanover Chapel . .	22
Forest Gate . . . . .	7	0	10	Peckham Bye Chapel . . . . .	7
Greenwich, Maize Hill Chapel .	9	7	3	Pentonville Congregational	
Greenwich Road Chapel . . . .	5	9	1	Church . . . . .	7
Hackney, St. Thomas's Square .	12	1	4	Plaistow . . . . .	8
Hackney, Old Gravel Pits . . .	11	0	0	Poplar, Trinity Chapel . . .	37
Hammersmith, Broadway . . .	7	2	0	Poultry Chapel . . . . .	76
Hampstead Road, Tolmers Sq.				St. Pancras . . . . .	10
Chapel . . . . .	12	0	0	Robert Street Chapel . . . .	9
Hare Court Chapel, Canonbury .	71	14	8	Southgate Road Chapel . . .	13
Harley Street Chapel . . . . .	16	2	0	St. Mary Cray . . . . .	22
Haverstock Chapel . . . . .	13	14	6	Stepney . . . . .	29
Hendon . . . . .	11	6	10	Stockwell . . . . .	14
Highgate . . . . .	11	13	1	Stratford . . . . .	13
Holloway . . . . .	20	19	1	St. John's Wood Chapel . . .	6
Horbury Chapel . . . . .	16	10	0	Surbiton . . . . .	12
Hornsey, Park Chapel . . . . .	19	1	8	Sutherland Chapel . . . . .	6
Hounslow . . . . .	7	5	1	Sutton . . . . .	10
Hoxton Academy Chapel . . . .	16	8	4	Sydenham . . . . .	10
Islington Chapel . . . . .	15	1	4	Tonbridge Chapel . . . . .	6
Islington, Union Chapel . . . .	72	8	7	Tooting . . . . .	7
Islington, Offord Road Chapel .	16	4	3	Totteridge . . . . .	16
Islington, Barnsbury Chapel . .	15	7	6	Walthamstow . . . . .	16
Jamaica Row Chapel . . . . .	9	13	9	Walworth, York Street . . .	23
Kennington, Carlisle Chapel . .	5	2	8	Wandsworth (including 5s. in	
Kensington . . . . .	45	7	1	memory of a deceased infant)	12
Kentish Town . . . . .	28	8	0	Weigh House Chapel . . . . .	35
Kingland . . . . .	41	11	0	West Brompton . . . . .	5
Kington . . . . .	7	6	11	Westminster Chapel . . . . .	33
Lewisham, Union Chapel . . . .	12	0	0	Wood Green . . . . .	5
Lewisham, High Road . . . . .	26	13	1	Woolwich, Rectory Place Chapel	14
Marlborough Chapel . . . . .	14	12	0	York Road Chapel . . . . .	24

Contributions in aid of the Society will be thankfully received by the Hon. Arthur Kennedy, M.P. and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by J. Mack, Esq., S.S.C., 7, St. Andrew Square, Edinburgh; Robert Goodwin, Esq., 232, George-st. Religious Institution Rooms, 12, South Hanover-street, Glasgow; Rev. Alex. King, Metropoli Dublin; and by Rev. John Hanks, Brookeville, Monkstown, near Dublin. Post-Office Order be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.







3 201

# THE EVANGELICAL MAGAZINE

AND  
MISSIONARY CHRONICLE.

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AUGUST, 1864.

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## A Voyage with Christ.

In the early part of the year 1837, I preached one Sabbath evening from Mark iv. 36, 'And there were also with him other little ships.' The sermon was striking, and caught the attention of the congregation. The subject was, the earnestness with which men must seek for Christ, and the risks they must be willing to run to find Him. As I proceeded in illustration and enforcement of the principle stated, there came from heaven a celestial breeze, and one little ship after another seemed to start in search of Christ, until they became a fleet. The feeling upon my own mind was, that I was ready to risk all to go with Christ,—so soon as a Saviour, so exalted a Captain did He appear. And this feeling was apparently communicated to the congregation: they were led into penitence and tears." Those who have read the Life of Rev. J. Sherman, by the Rev. H. Allon, will remember this scene. We are able, through the kindness of the author of that work, to give our readers the sermon entire from Mr. Sherman's MSS.

"And there were also with him other little ships."—Mark iv. 36.

This was an interesting event in the life of our Lord. On the early part of the day, great multitudes assembled to hear him. Being by the sea, he entered into a ship, while the vast assembly stood on the shore. There he delivered to them one of his enchanting discourses, illustrated with beautiful imagery—by the ordinary customs and occupations of life; accompanied by forcible appeals to their consciences. He gave them the parable of the seed, of the candlestick, of the growth of corn, and of the mustard seed. "And with many such parables spake he the word unto them, as they were able to hear it." Afterwards in private, he explained all his parables to his disciples.

At the close of the day he requested them to take him over to the other side of the lake. Without removing him from the vessel, they

launched forth. The great bulk of the multitude departed ; but some, who had heard his discourses and longed to hear more from his lips, determined to follow him ; they, therefore, hired for the purpose other little ships, and followed the vessel in which Christ sailed. Fatigued with the labours of the day, Jesus went to the hinder part of the vessel, and lay down on a pillow to take rest. While there, a furious storm arose, the waves beat against the vessel, and it filled fast with water. Perhaps in tenderness to Christ, knowing how fatigued he was, they would not wake him ; and hoping the storm would abate, they toiled hard without his aid to reach the opposite shore, but in vain. The vessel filled so fast that they aroused him, saying, " Master, carest thou not that we perish ? and instantly he arose and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. . . . What manner of man is this, that even the wind and the sea obey him ?"

Many in this congregation are probably in somewhat similar circumstances. They have heard Christ's voice ; they have felt the truth, importance, and comfort of Christ's word. They see the happiness of Christ's disciples, and they long to share in their blessedness. A very encouraging state of mind for the hearer and preacher. Now, my object is to strengthen this desirable feeling by the example of these hearers who accompanied Christ on this memorable voyage. And oh, may Jesus be here to night as he was in the vessel, then shall we rejoice as the disciples did.

There are four points of observation on which I shall enlarge : they determined to accompany Christ ; they were willing to brave danger with Christ ; they shared the advantages of sailing with Christ, and they arrived safely where they desired.

#### I. They determined to accompany Christ.

It was now late in the evening. Many had claims at home : some duties to perform ; others relatives to serve and obey ; and most their bread to earn, and their worldly business to mind. It was too expensive for them to hire boats ; so the chief part of the multitude left. But some remained. They said, We have heard joyful news. Never did we see eternal things in so clear a light. Of the four kinds of hearers, we would be the good ground—growing corn ; God's harvest. Of the mustard seed, we would have the divine seed grow and become a tree in our souls. It is true we have relations to obey, but we must serve such a Saviour first ; business to mind, but he demands attention to the salvation of the soul first ; duties to perform, but the chief duty is to honour Christ, and therefore we must follow him. We may never hear him again, if we lose this opportunity.

Such was the effect of the miracle on Bartimeus ; " he followed Christ in

he way." Though begging might have been to him a profitable and easy trade, yet now he had eyes to see Christ; he would follow his Deliverer. So when Jesus ejected the demon from the man who dwelt among the tombs, he "prayed Jesus that he might be with him."

Beloved, if you have begun to see your condition and Christ's salvation, this will be your determination. What is your bread to your soul? What are relations to Christ? What are earthly friends to Christ's disciples? What is temporal advantage to your eternal salvation? You may plead many reasons for delay, but one argument of Christ's overbrows them: "What shall it profit a man if he shall gain the world and lose his own soul?" O beloved, hesitate not; time flies; souls are perishing. Christ is departing; the wind is favourable; the tide serves; the disciples welcome; the captain calls; whosoever will, let him come. Therefore, at once, resolve to give yourself first to Christ, then to his church.

## II. They were willing to brave danger with Christ.

It was evening. The shades of night had begun to fall. Still, they were willing to get into little boats; to brave the perils of the deep; to encounter the gales that might arise; and even to risk the loss of life and go with Christ.

What is this but the spirit of all true disciples? When God enlightened Abram's eyes to see the sin of idolatry, and showed him a more excellent way, he left his father's house and country, and cast himself upon the care of God. "He rejoiced to see Christ's day." He saw it and was glad, and then he followed him. When God's Spirit discovered to Moses the sins of Egypt, and the favour which he showed to Israel, Moses determined to risk all for Christ. Many derided him as foolish to give up the comforts, honours of a palace, and the prospective glories of a throne; but he "counted the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." When Christ looked upon Saul of Tarsus, and showed him his glory, and Saul the sins of his life, nothing could stop him from following Christ whom he had persecuted. Those who accompanied him remonstrated, old disciples doubted, his friends advised, but ah, now he saw what he never saw before, that Christ and his salvation were infinitely above all earthly honours, and therefore he risked his all; he went on board a vessel in company with Christ. "What things were gain to me, those I counted loss for Christ." Cast overboard all for Christ. My parents curse me; the Sanhedrim anathematize me; my hopes of worldly preferment are fled. Still, Christ is worth the sacrifice.

We do not tell you that you shall have a smooth sea, and a fair wind, and a peaceful voyage. You may be obliged to lighten the vessel by casting overboard many things very precious to you now; your fair

name with the world, or your laborious pleasures, or your precious relations, or your valuable profits, or your cherished opinions, or your sinful customs. You may be called to sacrifice all these, and much more, but we say Christ is worth all you surrender. Every difficulty you may encounter is not to be named with the sorrows he endured for you. Were you to be called to appear before kings and councils, to be imprisoned, or burned, or sawn asunder, such sufferings are no more than others have experienced, and yet they took joyfully the spoiling of their goods. And upon no other terms will Christ receive you. "If any man loveth father or mother more than me, he is not worthy of me."

Therefore, when you join company with Christ, make up your mind to difficulties. Lay your account with storms, trials, and danger. Know that

"Rocks and quicksands deep  
Through all your passage lie ;"

but remember the object you seek : to gain the other side, heaven ; the Saviour with whom you go, Christ, whose glory fills the skies ; the people who have ventured with you, Abraham, Isaac, David, Stephen, Paul, martyrs, and all holy men. And when you have thought of this, resolve, "We will go with you, for we have heard that God is with you."

### III. They shared the advantages of sailing with Christ.

They were in little ships, boats of minor importance to that in which he and his disciples were ; but they belonged to Christ's convoy ; they would not separate from him ; they said as Ruth to Naomi, "Entreat me not to leave thee, or to return from following after thee ; for whither thou goest, I will go ; and where thou lodgest, I will lodge : thy people shall be my people, and thy God my God." Therefore, he would not despise them, because they were not in his own vessel ; they accompanied him to see his power and glory ; they had tasted his word, and they thirsted for more, and therefore they should share all the advantages of his followers.

Dear hearer, are you like a little vessel rowing after Christ ? Not following Him with the noble vessel, the wide-spread sail, the flowing pendant, the beautiful rigging, the well-trained crew ; but as a little barque, agitated with every wave, scarce living in a breeze, a speck on the ocean, and fearful every day that you cannot survive a dreaded storm, still you are following, then be it known to you,—

"Though tempest-toss'd and half a wreck,  
Your Saviour through the floods you seek,"

and all the advantages they enjoyed are yours.

#### 1. They had His presence.

When a fleet goes out every vessel cannot have the admiral. He has

ne ship which is his flagship, in that he resides, and the crew of that vessel have his presence ; but the whole fleet claims him—they feel he is with them, and the very thought inspires them with courage and joy.

When Christ was about to ascend to heaven, to comfort his disciples, he assured them, “Lo, I am with you alway, even unto the end of the world.” Though he was soon to sail with his redeemed church in glory, in seas of heavenly rest,” yet He would be with the little barque on the stormy main below. Why, the very determination to follow Him ; the desire to land on Canaan’s happy shore where He dwells ; the willingness to join his people in the voyage, all prove that Christ is with you. His love inspired the desire, and his grace fed the determination. Methinks I hear his sweet voice saying, “Follow me.”

### 2. They had his direction.

He was the pilot. At his command they steered for the opposite shore. And are you willing to put yourself under the direction of Christ ? Do you give up your will to his ? Was it your prayer—Lord, direct me in the way that I shall go, steer my little barque for Canaan’s land ? Then you have his direction : “I will teach thee, and instruct thee in the way in which thou shalt go : I will guide thee with mine arm.” Besides he has left you a compass—his word—it directs to the haven, points always to himself, exhibits how to avoid every quicksand, and rock, and deceitful shore.

“Wherewithal shall a young man cleanse his way ? by taking heed thereto according to thy word.” Now, with such direction, what need of fear ? You can say with the greatest confidence, “My Father’s at the helm.”

### 3. They had his protection.

No sooner had they sailed into the deep and well nigh reached the shore, than a dreadful tempest arose. If the larger boat in which Christ sailed suffered so much, and filled so fast in the storm, how agitated must these little vessels have been ? O how the passengers trembled ! Nothing but death stared them in the face ; a watery grave must be their lot. Their unbelieving hearts began to think, Oh that I had stood on the shore ; Oh that I had gone home with the multitude ! Satan operating on their own fears made their venture on the deep appear little less than madness.

But who ever perished that sailed with Christ ? Who ever sunk in confusion that followed his example and directions ? Just when the storm raged most the disciples awoke him, saying, “Master, carest thou not that we perish ?” What, sleep, and the vessel filling with water ! He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.” Now they felt they were safe ; now they saw what a glorious Captain they had with them.



And you shall be safe under Christ's protection. Storms may : tempests may threaten to overwhelm your little barque, but Christ still them when they have accomplished his designs. He holds winds in his fists and the waters in the hollow of his hand. Satan enrages both ; therefore, fear not. The disciples shall pray for you you may exclaim,

“ With Christ in the vessel I smile at the storm,”

and sing as she ploughs the deep,

“ What, though the seas are broad ;  
 What, though the waves are strong ;  
 Yet Christ will safely keep  
 And guide me all along.  
 I trust his faithfulness and power  
 To save me in the trying hour.”

4. They had wonderful displays of his power and glory.

When they saw Him by a word stilling the tempest, what loftceptions had they of his glory ! Would they venture on the deep Him ? Would they sacrifice time, and property, and ease for Him ? Would they incur the displeasure of friends for Him ? then they would not follow Him for nothing. They should have such displays of glory as mortals had never before seen. The multitude had gone and therefore they saw nothing but the storm ; but, oh, it was encountering the storm to see the Deity triumph over the unmaned ocean and the uncontrollable winds. Now they knew in whom they believed. Now they saw it was not a vain thing to follow Christ. they were more than repaid for all !

Precious soul, will you sail with Christ ? Will you set out from the City of Destruction in the ship Good Intent, which sails for the land of the living ? Then you shall see that Christ is a Saviour worth following, and his service a pleasure worth possessing. Hearken, “ He that followeth me shall not walk in darkness, but shall have the light of life.”

Dear hearer, this precious word promises that if you take up your lot with Christ and his people you shall know his love. You shall see his power. You shall experience his support. You shall be filled with joy unspeakable and full of glory, receiving the end of your faith, the salvation of your soul. Who, away from Christ shall shew advantages as these ? “ Their rock is not as our rock, even our eyes themselves being judges.”

IV. They arrived safely where they desired.

The voyage had been perilous but pleasant ; the deliverance more than compensated for the danger. Yet, after a while, they landed on the opposite shore, and there fresh wonders and glories of the Saviour's power astonished their souls. They had seen much in his control

but now he displayed it over infernal spirits : a whole legion of one poor mind, and distracting and torturing the body. a word, expels and permits them to inhabit interdicted swine. visits the abode of the dead, and restores to life the hope and father, a daughter twelve years of age, and spread gladness family and a neighbourhood.

What displays of glory await him who shall reach the heavenly glory of all lands ! Once associate with Christ and choose your captain, and He swears to bring you through every storm in a country where the atmosphere is love and the breezes holiness. "I live ye shall live also." And why will He bring you there ? I will that they also whom thou hast given me, be with me ; that they may behold my glory, which thou hast given me : lovedst me before the foundation of the world." The glory of the glory of his person on whose brow rests many crowns ; of his state—"ten thousand times ten thousand standing before thousands of thousands ministering unto Him ;" the glory of made glorious by the glory which He has put upon them ; the holiness when the worshippers, the worship, and the place shall be without imperfection or a stain.

Doubt this, ask the angel, "Who are these which are arrayed in robes, and whence came they ?" And he will conduct you through the streets of the city, by the river that flows through its midst, to the shade of the boughs of the tree of life, and point to many a man who has encountered many a storm, endured many a hardship. Go to your mother, sister, brother, wife, husband, minister, father, and fellow passenger, who arrived before you, and after the apostles, and martyrs ; and say, "These are they which came through tribulation, and have washed their robes, and made them white in the blood of the Lamb."

What termination of such a voyage ! Worthy reward of such a voyage. Will not you sail with Christ ? Now a few words of appli-

cation, to be cast like a little barque on the ocean of life without a friend or captain is perilous indeed.

Consider its perils. Your little craft is sailing to eternity. At that port you arrive. The shipwreck of death cannot prevent that. But here is danger : your craft is not seaworthy. Why, if there come a gale, and you ship a little sea in your conscience, how it will trouble you ! The hardy tar who has braved the roughest weather off the coast finds he cannot stand against a wave in his conscience. There he leaks directly. He tries to caulk it with the oakum of pro-nouncement ; but, alas ! the next storm that arises forces out the oakum, enlarges the leak, and he finds he is sinking again. No ;

those hempen promises will never secure thy bark. Sink you must, unless Christ is in your vessel. His righteousness is the only storm-jacket against the fiercest storms of Sinai, and His presence the only safeguard amid the boiling surges of trouble. O sinner, get there, and you are safe!—"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."

2. The gales of Divine influence are essential to a safe voyage to heaven.

The Spirit of God is often compared to wind for its cleansing, mysterious, and powerful influence. The tide of sin, of worldly influence, drives the poor barque back to the opposite shores, not to Canaan. A strong breeze, a gale, and good seamanship only can take a vessel on against tide. When the ship Kent was burning, the Cambria, with great difficulty, rescued her passengers from the boats because the wind was so high; but the strong gale drove the smart little vessel before it into Falmouth in two days, and saved the passengers. Yes; sometimes the gales seem all contrary to hope or destination. But they all blow from the right quarter; they bear on them the message, whether it come in the roar of the storm, the whistle of the gale, or the music of the breeze—for holiness and heaven! How many a storm which has shipwrecked property has saved the soul! Just like a passenger unaccustomed to storms comes on deck, and hears the officer call, "Clear up deck; see all clear to shorten sail." He asks what it means. Do you see that cloud? It takes the shape of an arch; each foot on the horizon seems heavy with rain and wind. Again the officer cries, "In lower top-gallant studding sails. Well done! In fore and main topmast studding sails. In top-gallant stay-sails. Down flying jib. Lie aft, and whip the cross-jack up. Haul the head of the spanker down. See topsail and top-gallant halyards clear for running." Here it comes—blinding rain. Down the poor passenger runs to his berth to pray; while, as he closes his cabin-door, he hears, "Cover the hatchways up." Now the water pours from her sides like fire-plugs; now the sailors reel to and fro like drunken men. Now a greater storm rages in the poor passenger's conscience. God and he come together. He repents, cries for mercy, implores the forgiveness he has so long despised or neglected; and now he sees no hope, unless Christ the good Captain will appear on his behalf. He comes and stills the storm. Now he looks to leeward, and sees the cloud, like a great black wall, reaching from earth to heaven. But it has passed over him; the sun breaks through; his conscience is at peace. "Being justified by faith, he has peace with God, through Jesus Christ our Lord." Now the stern voice of the captain, which so terrified him, sounds like sweet music,

all plain sail again." Now the gallant vessel ploughs the deep and enters "the fair havens." But the storm was the mercy. The gale of the Spirit, like "a rushing mighty wind," drove him on from the tide of sin to the shores of Paradise.

Are you in a storm now? Christ intends you mercy. Cheer up. The Spirit's gales are driving you on. Are you in a calm? Sing "v, breezes, blow;" and that prayer shall be answered: "If ye, ye, evil, know how to give good gifts unto your children, how much shall your heavenly Father give the Holy Spirit to them that ask."

Then, to be associated with Christ and his people is the greatest blessing we can covet, and the greatest privilege we can enjoy.

Who that is sailing with Christ is safe, happy, and will be eternally blessed. He is one with God, with angels, with saints. The people who sail with him love holiness and peace. They help one another in their counsels and prayers, and they intend to sail with one another to the place of endless rest."

One more I ask, is any one sincerely desirous of going with Christ and his people to heaven? If so, we say, "Come thou with us, and we will be good." I am aware that some are anxious to become members of the church, but many hindrances stay them. They fear they shall fall.

But the path of duty is the path of safety. They think they are weak; but all the fitness He requireth is to feel your need of Him. Tremble lest they should deceive themselves, and such fears become vain. But examine yourselves in God's sight, and if you are willing to have Christ for your captain, His laws for your regulations, and His will for your vessel, come—why delay?

Hearers, the various churches of Christ are like so many little companies, accompanying Christ, and spread over the sea of the world.

What a beautiful fleet they make, with their various rigging, beautiful colours, their different shapes, the several costumes of the crews. Yet they all desire to accompany Christ; all acknowledge their commander; all use the same compass; all need the same anchor; all are bound for the same shore. We have a ship's company here, and we are just now arranging to set sail afresh for the better country; we heartily welcome all who will sail with us. We will help you in your prayers, assist you with our counsel, aid you in difficulties, encourage you with our experience, and praise Christ with you and for you. Come, step on board, and let us make you happy!

Pity the souls of sailors. You owe much, under God, to sailors. They have protected your shores from foreign invasion; they fetch you from all climes the necessaries and luxuries of life. God intended that we should bind all parts of the world together, by making markets for the produce of all countries.

But while many of them are doing this for you, they have few Sabbaths, no uninterrupted means of grace. Pious captains help them and pray for them. God bless them for their pity ! Mothers pray for them at home ! But there are societies which furnish them with religious books while at sea, and with missionaries when in port. To these societies, which have done immense good, send in your aid. Let not this noble, interesting class of men lie neglected ; and He who died for the souls of sailors will not forget your gifts or your prayers.

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“Never shall I forget,” adds Mr. Sherman in his Autobiography, “the impression made, when at the close of the sermon I gave out the hymn—

‘Jesus, at Thy command,  
I launch into the deep.’

Had it been possible and decorous then and there to have put the question, and to have asked every one willing to embark for the celestial country to hold up the hand, I verily believe almost every one, and most of them with tears, would have uttered, ‘Here am I ; take me.’

“When I descended from the pulpit, both vestries and the schoolroom were filled with persons anxious to converse with me. I began to talk with them one at a time, and asked a few elderly persons in the church to distribute themselves among those in the schoolroom. In the midst of my converse, and after he had waited for more than an hour, a gentleman of some position knocked at my vestry-door, and said, ‘Sir, here are enough to fill twenty boats ; what will you do with us !’ Exhausted beyond measure, I kneeled down and prayed with them. The place was literally a Bochim. After pronouncing the benediction, I begged of them to retire, and to come and see me on the morrow or Tuesday. The greater number did so ; but some were afraid, dear souls, that the impression would wear away ; and others were so circumstanced that that was the only time they had ; and they begged, as for their life, that I would converse with them for a few minutes. I remained amongst them until eleven o’clock, listening to their repenting vows and anxious expressions of faith in Christ. The excitement sustained me for the time, and a night’s rest recruited me. But, oh ! it was worth dying for to witness such a scene ! After suitable examination, many were admitted to the church, eighty-four of whom attributed their conversion to Christ to that sermon. How many joined other churches is known to God alone. The larger number remained for years—many of them remain to this day—amongst the most active and devoted of the members of the church.”

## Two Purposes of Sorrow.

It is the veriest truism to say that trials and sorrows are the lot of that to be human is to suffer. We enter into life with a cry, and the majority pass out of it through the sombre gate of pain. A large portion, comparatively, of common experience consists in troubles and afflictions, and when looking away from our own sad circumstances we are prone to grasp in one massive generalization all the sorrow existing in the world, we are appalled and overwhelmed. Some, indeed, endure far more than others, but every one becomes "acquainted with grief," for it has been woven into the very texture of life. The most perfect and pure being who ever hallowed our earth is known as "the man of sorrows," although He preached a glorious gospel—glad tidings of great joy—even that was announced by a voice mellowed by many a sadness. Gladly, though a million beauties greet our eyes, and sweetest sounds fill our ears, and kind hearts beat with loving sympathies, this is no paradise where we may rest and retire, without weariness or strife. Here there is duty involving effort and resolve, sin demanding sacrifice, and sorrow needing endurance and strength. Here there are treasures of treasure dear as life itself; tears wrung from us by pain of body and anguish of mind; temporal calamities and spiritual trials enough to crush the strongest, bravest heart. All this the universal experience of the thoughtful must confirm.

Now a most natural question—one asked by the tried in every age—Why does a merciful God permit these sufferings to afflict us? What are the Divine uses and purposes of sorrow? And we are compelled to admit that if there be no ultimate design or issue of sorrow, there is a terrible waste of tears and agony in the world. We are, however, convinced that deep, wise, loving reasons for our trials may be discovered; and although the question of this world's sorrow is wrapt in mystery, upon which little or no light has been thrown, yet the meaning of the common sorrows that burden the individual may be often seen. When we ask, why this affliction? sometimes there will be no answering voice, or flash of revealing light; but at others we shall clearly perceive the purpose of it all. The Psalmist, looking back upon his own and the people's experience, beholds some meaning in the various dispensations of suffering through which they have passed, and records it in the following words: "For thou, O God, hast proved us; thou hast tried us as silver is tried." (Ps. lxvi. 10.) This expression may be appropriated to the afflicted child of God, as a true utterance of what he himself has discovered, for the words clearly teach us that life's trials are tests. They may have many other important and solemn bearings; they may be permitted in order to teach numerous needful lessons; but perhaps one



of the chief is recognized by David, "Thou, O God, hast *proved* us." These afflictions are tests of the sincerity of our faith. The fire tries every man's faith and work. It is not unnatural that we should be thus tested in our religious life. We perceive that a proving is going on day by day. The very circumstances surrounding us are trying our value, revealing what powers are in us; what we are physically, mentally, and spiritually worth. Men in their ordinary connexions and relationships are ever applying tests of character and ability, seeking to discover weakness or strength, falsehood or truth. Creditors test debtors, masters their servants, parents their children, and friends often prove by ingenious stratagems the faithfulness of friends. More especially would we remember that the world is always trying the Christian church, demonstrating to its own superficial satisfaction the honesty or dishonesty of the profession its members make. Every man avowing himself on the side of Christ is immediately put on trial by his neighbours, who will sometimes entangle and involve him in positions of temptation simply to ascertain what his Christianity is worth. Little is taken on trust in this world, and we are never completely content with any object or pretension until it has undergone some fierce heat of trouble. A man may appear beautiful and strong in the hour of prosperity, but how will it be when a season of adversity darkens and beglooms? It has been well said, "A house built on sand is, in fair weather, just as good as one builded on a rock. A cobweb is as good as the mightiest chain cable when there is no strain on it. It is trial that proves one thing weak and another strong." Just so is it in relation to spiritual life, and the sorrows and temptations that fall to our lot; thereby the value, the sincerity, the steadfastness of our faith in God are tested and seen. We are cast into the fiercely-heated crucible of affliction in order that we may learn whether the love, hope, patience in which we have rejoiced are human or Divine.

Religion is not alone for the time of calmness and serenity, for then it would be a worthless thing, on which no human heart could rest. A faith which merely lasted during the brightness of day, and passed from sight with the westering sun, leaving man in the rayless darkness of night, would be utterly useless and vain. As life is full of sorrow, day and night alternate, he needs a religion, a faith, a hope, which shall be always near, in the shade as well as in the shine. Then, indeed, we seem to require and enjoy it most. A gift of sweet flowers is always an acceptable treasure, it is true, even though it come in those months of spring and summer-time when Nature lavishly scatters them on every bank, and in every field; but we value the gift most when autumn wind and winter's frosts have withered and scattered every leaf and flower. One friend more or less, when friends cluster around in the hour of success is of little moment; what we seek is one who will drive

Thus of sorrow's bitter cup when prosperity is no longer ours. Friendship is of supreme value then, "more to be desired than gold, yea, and much fine gold." If then we have a hope or faith that is good when life is full and buoyant and prosperous, but which flies away when we are troubled and discouraged and sick and sorrowing and dying, then we are of all deluded "men most miserable," since our faith is not of God, for a Divine faith is strongest and best when the need is greatest. God, therefore, permits these trials as tests, to prove for our own (not for His) satisfaction, comfort, and peace that all is well. Having been thus tested, we may be glad and rejoice in our faith. A sailor looks with natural and commendable pride upon the vessel which has weathered the strife of the storm. "Aye," says he, "she is a brave little barque; I should feel as safe in her in any tempest as though we were anchored in the surest harbour." It is through such experiences of affliction that Christians reach the "full assurance of faith." Some whose path has been chequered by many a grief, who have endured fiery trials without shrinking or wavering, have proved that their faith and hope were not in vain; and as memory recalls the past, the exclamation rises to the lips, "We know in whom we have believed." "For thou, O God, hast proved us, thou hast tried us as silver is tried." This, then, is one purpose of sorrow.

A further purpose, however, expressed by these words is, that life's trials are a means of purification, which will appear if we read the sentence thus: "Thou, O God, hast purified us, as silver is purified." There is not only an examination of the metal by fire, testing its value, but also a purging away of the remaining dross. The illustration is peculiarly appropriate, for silver, we are told, requires a particularly continuous and repeated cleansing. Purity is not obtained by the first process, but by a number of processes. So before men can attain the perfection God designs for them, it appears necessary that they should undergo afflictions and sorrows, and be "made perfect by suffering."

All things which attract by their beauty are submitted to certain trials. Gold and silver, before they shine with burnished brightness, must be cast into the furnace fire; the diamond is ground by the wheel of the lapidary before it glitters in a monarch's crown; and even the precious flowers must first send their roots into the dark, damp earth, and work unseen ere they burst into summer loveliness and glory. And in the highest spheres of life perfection of purity can be gained only by trouble and strife, therefore God-fearing devout souls must pass through the furnace before they can stand pure in the sight of heaven. We are like the impure ore from which the dross of sin and earth needs to be removed. Men do not spring into angels at the first touch of Christ's regenerating spirit, there remains a life-long discipline before that glory is theirs. Every earnest-hearted striving disciple of Jesus knows the

truth of this full well. God has never designed that perfection should be reached at a bound, but after a long, wearisome, painful ascent of hills of difficulty and danger.

There appears to be a deep necessity for all these troubles and sorrows ; were it not so, the Father is too just, too tender, too desirous of His children's happiness to permit them. We sometimes think it must be a necessity deep as His own nature, or He would save us from every trial, and we therefore rest in the belief that they are accomplishing those wise, grand, loving purposes by which he designs to bless mankind. We perceive this is one—the purification and perfection of our souls. We often wonder at our hard lot and ask anxious questions concerning it, but here we are furnished with a reply—all is needful for our complete sanctification. We gain by losing ; losing dross we gain perfection. The silver ore might wonder at the strange treatment it receives ; the rough handling of the miner, the terrible heat of various fires ; its separation from the earth in which it was imbedded ; and when melted into a liquid state it is poured into new moulds and forms, it might be still more surprised ; but when all is finished, there it is, no longer a rude dark mass, but a bright, brilliant, glowing thing, admired by all and beautiful for ever. Man cannot understand the reason of his sorrows, the hardships and changes that gather in his path, the losses he suffers, but when all the mysterious processes of purification are ended and he stands perfect in the light of God, all will be clear, and perhaps he will sing an anthem of thanksgiving for the very sufferings against which on earth he was tempted bitterly to complain.

The teachings of Scripture constantly represent afflictions from this point of view. Job could say, "When He hath tried me, I shall come forth as gold." David sings, "Blessed is the man whom thou chastenest, O Lord, and (thereby) teachest him out of thy law." The writer of Ecclesiastes speaks of a "sadness of countenance by which the heart is made better." The prophets testify again and again that God's purpose in permitting trouble to fall upon the people is that they may be purged and purified from sin. Our Lord tells of a pruning of the vine branches, "that they may bring forth more fruit." The apostle Paul rejoices in the "weight of glory" resulting from "the light affliction ;" and James unites with the testimony that "the trial of faith worketh patience," and "the end a crown of life." So throughout the whole Bible it is clearly stated and implied that one purpose of sorrow is that those who endure it should be purified. But some will affirm it has an opposite effect on their hearts and minds : that it stupifies, confuses and distracts, and hinders for a while the thought of God ; or else that it tempts them to hard utterances and doubting thoughts, driving them from God rather than to Him. When prayer is most needed they cannot pray ; when the promises should be read for consolation, their eyes are blinded

by passionate tears, or a mist of unbelief obscures them all from sight. It is true human experience, every whit. It seems almost impossible to appreciate or even understand the purposes of sorrow when the heart is yet bleeding, the wound still smarting; but wait awhile and rebellious thoughts will die away, a calmer spirit will look upon the troubles of life, and learning the meaning contained in them, may also discover a gleam of whiteness, a greater purity in our spiritual life, than could have been seen before. Let none miss the purpose of their trials, and when they will have abundant reason to rejoice. The hair may whiten under calamity, it will be but a symbol of the heart's purity; weakness may follow sorrow, the outward man may bow and stoop beneath the heavy load, but strength and uprightness will be found in the soul. Trials may bring us nearer to the grave, but they will also bring us nearer to heaven. We may weep our tears, but we shall afterwards discern God and His great love all the clearer. We shall learn to lean on Christ, learn through mortal feebleness the wonder and worth of our immortal strength; learn by the tempest that our refuge is God; struggle through this feverish day of life, knowing we shall be calm forever; endure the weight of a heavy cross already seeing the gleam of the heavenly crown; mourn now, believing that we are laying up treasures of joy for evermore.

The greatness of our suffering points to the greatness of the end to be attained. It is not for a little that we are thus called upon to endure: the purpose the Father has in view is far worthier and grander than we in our best moments have even faintly conceived. Trials may be the price we pay for purity, but purity is truly above all price. Troubles, disappointments, afflictions, bereavements are "but stepping stones to higher things," they are given in order that we may rise to that perfect purity of soul, looking upon which God shall pronounce the approving words, "It is very good."

W. B.

### Bible Names.

"THE desire to name," \* as Salverte tells it, is as old as the use of words. It is the applied one of the employments of our language; and, in all ages, when a new object attracted attention or was seen in a new aspect, it received a distinctive designation. Nor are such titles arbitrary or unmeaning. They usually indicate some characteristic of the object,

\* Le besoin de nommer.

or some relation in which it appears to man. Hence the names of all our sciences may be traced up to the humble and homely occupations of primitive times. Geometry, as Max Müller shows, began with measuring a garden or a field. Botany arose from agricultural life. The founders of astronomy were the sailor and the farmer, to whom the phenomena of the skies were a matter of wealth or poverty, of life or death. "It was he

who calculated their risings and settings with the accuracy of a merchant and the shrewdness of an adventurer; and the names that were given to single stars or constellations clearly show that they were invented by the ploughers of the sea and of the land." It was the sailor who, before launching on the deep, watched for the stars which he learned to call the Sailing-stars or Pleiades; nor did the navigation of the Greek waters begin till they appeared; while stormy Orion, signifying "to agitate," warned him to remain at home. And everywhere we may find that the very names that fell from the lips of our fathers, whether Hebrew or Chaldean, classic or Saxon, bear the trace of a history or a morality which it is interesting and profitable to know.

Thus has it been with the origin and history of our proper names. Our Saxon ancestors and the fathers of our race itself were not, as quaint old Verstegan truly remarks, "so unheedful or uncurious as to bee content, like unto parrots, to speak they know not what, but they would and did know what in their denominations they uttered; framing and disposing them as a precept or obligation to the embracing or prayse of some kinde of vertue."\* The power of names is recognised in all lands and in all ages, from the Arab who avows his dependence upon the Most High and delights to call his children by titles that tell of His attributes, to the American Indian whose names are fraught with poetry, and who speaks in the titles of his children of the "bursts of thunder at a distance," or of "the pleasant sound of wind amongst the trees;" from the Anglo-Saxons, who called their sons "Wolves of the Sea," to the Japanese, who gather their names from the fragrance of the flowers and the beauties of the earth.

It has been remarked that the great epochs in the history of the Jews may be traced in the names by which they spoke of the Deity himself. In the patriarchal age, the oldest Hebrew form by which He was proclaimed is "El-Elohim," "the

Strong One," "the Strong Ones." "El," 'El-Shaddai,' 'God Almighty,' was He also known to them; but the new name revealed to Moses was Jehovah, the great 'I AM,' expressive of self-existence, 'the same yesterday, to-day, and for ever.' In 'Adonai' and 'Kurios,' 'the Lord,' was beheld the approaching dawn of 'the Sun of Righteousness,' even Christ, 'our Lord.'"

Turning to the Bible names of man, we are reminded that "the first man was of the earth, earthy;" and we see that his name is characteristic. "To the lord of measureless domains—to the absolute master of the whole animal world—to the possessor of all the infinity of treasures in the vegetable and mineral kingdoms—to him who, crowned with every blessing heart could desire, had his home in Eden's garden of delight—to him God gave a name which should remind him that in himself he was nothing: called into being by the hand of Omnipotence—a child of dust." Adam, Adamah, earth, the red earth of which he was made, was the title he was to bear. "Dust he was, and unto dust he should return."

The name of our first parent is still employed by his children. Adam is a national Christian name in Scotland. MacAdam is a genuine Scottish surname, and even the feminine Adamina has been recently introduced. In England we have various patronymics of Adam, as Adamson, Adams, Adey, and Addison. Nor is the name confined to our own country. We hear among our French neighbours of a road "macadamisé;" while in Germany the impression of the life-sustaining properties of this name is so strong that "if the first infant of a family dies, the life of its successor is secured by calling it either Adam or Eve."

"The mother of all living" was the appropriate title conferred by Adam on his wife. It has been but little used in this country, though old parish registers sometimes record it. Of late, however, the name of Eva has grown in favour. Cain was so called from the verb to get, for Eve said, "I have gotten a man from

\* A Restitution of Decayed Intelligence, 1628.

the Lord." The proto-martyr Abel bore a designation which too truly was fulfilled, for his life was indeed a vapour, a breath—transitoriness itself. The name of Sarah—the princess—borne by the wife of Abraham, was not commonly used till after the Reformation, when it became popular. Sarah laughed for joy at the birth of the child of promise, and "laughter" was the meaning of the name of Isaac. His wife was called Rebecca, from a word that means to bind—a reference being probably made to the firmness of the marriage bond. Her faithful nurse derived the name of Deborah from a word meaning to hum or buzz, and it described an industry like that of the bee. The word found favour among the English Puritans, but has gathered some literary associations which perhaps tend to prevent its popular acceptance. Rachel means a lamb, and tells of gentleness. In the book of the prophet Jeremiah,\* the word is written with the spirate more softly marked: "Rahel weeping for her children." Dante made Beatrice the type of heavenly contemplation. The twin sons of Isaac and Rebekah were called, from the circumstances of their birth, Esau the hairy and Jacob the heel. "The action of ripping up confirmed the mother's faith in the previous prediction that 'the elder should serve the younger,' and thus that the younger should supplant the elder." "Is not he rightly named Jacob?" said his brother, "for he hath supplanted me these two times."†

The names of the twelve patriarchs, with the remarkable allusions made to each by their father, furnish interesting illustrations of early nomenclature. "Reuben, 'behold a son,' cries the mother in her first pride; Simeon, 'He that heareth,' because He hath heard her prayer; Levi, a joining, in the trust that her husband would be joined with her; Judah, praise, in praise of Him who had given these four sons; and Judah, 'thou art he whom thy brethren shall praise,' is repeated by Jacob; Dan, a judge, is so called by his adoptive mother, because her cause is judged,

'and Dan shall judge his people' is his father's blessing; Naphtali commemorates Leah's wrestling with her sister; Gad is one of the *troop* round Leah, 'and a *troop* shall overcome him,' saith Jacob; Asher is *blessed*, and Moses cries, 'Let Asher be blessed;' Issachar, is hire; and Zebulun, a dwelling, because Leah hoped her husband would dwell with her, and his promise from his father is that he shall *dwell*. Rachel cannot name her long desired first-born without a craving that God would add to her another son, and thus Joseph means an *addition*, and when she felt that it was at the cost of her own life she mourned over him as Benoni, 'son of my sorrow;' but his father, with more hopeful augury, called him (probably at his circumcision) Benjamin, 'son of my right hand.'\*\*

The name of Moses is interpreted by Scripture as "drawn out of the water." The word is common in the East among the Arabs to the present day. The tessellations of small stones called Mosaic is considered by some to have originated in a supposed resemblance to the breastplate of the high priest. The sister of Moses and Aaron bore a name which has since gathered associations which have rendered it the most honoured of all female appellations. But the word Mary or Miriam sprang from a lowly origin. It was first given to signify the "bitterness" of Egyptian bondage in the midst of which the daughter of Jochebed was born—Marah meaning bitter. The word was also applied to the brackish springs, and to the bitter gum or myrrh of the desert, and hence it was figuratively appropriated by the desolate widow of Bethlehem: "Call me not Naomi (pleasant), call me Mara (bitter): for the Almighty hath dealt very bitterly with me."\* Miriam does not seem to have been employed as a name till after the Captivity, when it took the Greek forms of Mariam and Mariamne. The Latin Maria was brought in by the taste which, during the last century, made everything end with *a*; and we have now the various forms of May, Marion, etc., in use among us. "In every Christian land Mary is the

\* Jer. xxxi. 15.

† Gen. xxvii. 36.

\* History of Christian Names. \* Ruth i. 20



name that most women love best to bear. Much sorrow had the mother of our Lord; and the sweet Marys of gospel history, like Miriam of old, were born while their countrymen were in bondage, but they lived to see a far more glorious ransom accomplished. Of the waters of Marah they indeed also drank, but He of whom the tree was typical was Himself with them, and by Him was the bitter made sweet."

Few words have given rise to a more numerous and interesting class of names than that which first becomes known to us in the form of Hannah, the mother of Samuel, and signifying favour or grace. The same name was current among the Phœnicians, and has passed to us through a Greek or Latin medium. Anna was the companion sister of Dido. Hanno, so often mentioned in the Punic wars, and the Carthaginian general Hannibal or Annibal are but other forms of the Hananiah, Hanani, Hananeel of the Holy Land. "The usual changes," says Miss Yonge, "were at work upon the Jewish names Hannah and Hananiah. Greek had made the first 'Anna, the second Ananias, or Annas. Indeed, Hannah is only known, as such, to the reader of the English version of the Bible, from whom the Irish have taken it to represent their native Ainè (joy). All the rest of Europe call her, as well as the aged prophetess in the temple, Anne. Hardly susceptible of abbreviation, no name has undergone more varieties of endearment, some forms almost being treated like independent names, such as the Annot of Scotland, an imitation of the French Annette, showing the old connection between France and Scotland; and in the present day, there has arisen a fashion of christening Annie, probably from some confusion" or private preference as to the spelling of Ann or Anne. In English we have the forms Hannah, Anna, Anne, Nan, Nanny, Nancy; in Scotch, Hannah, Anne, Nannic, Arnot; and in French, Anne, Annette, Nanette, Nanon, Ninon, Ninette, Nichon, and Nillon.

The origin of the name of Esther—often uttered in English cottage homes—takes us back across two and twenty

centuries. It was when the now mounds on the banks of the Tigris covered with the "exceeding great of Nineveh, when the sculpture baster and gigantic figures and ceilings bore the last touches of sculptor's chisel and the artist's then in those marble halls and groves might be seen that fair orphan girl, the bride of Ahasuerus bore the name of Esther, whose is one of the romances of Scripture.

Among later Israelite names such as: Hezekiah, meaning strength of the Lord; Ezekiel, the Lord strengthen; Isaiah—turned by translators into Esaias—the servant of the Lord; Hephzibah, my delight in her; Tabitha, gazelle-eyed. The name has, however, of late been commonly withdrawn from its associations, and employed to denote certain interesting specimens of the race. It appears that *tabi* was an word for a species of watered silk that used for Mr. Pepys' taby waistcoat and for the tabby and tabinet dresses of our grandmothers. Thus Herrick of barred clouds as "counter counter tabbies in the ayre." The name is a contraction of Micaiah, and "who is like unto the Lord;" and riah, "remembrance of the Lord." of the Hebrew feminine names and metaphorical allusions of much fancifulness. Keren-happuch, though not euphonious, means "my box of ointment;" Zillah is a "shadow," Elisheba, "in God is her rest;" Rebekah, "God is her oath;" Abigail, "father's joy;" and Ruth, "a beautiful beauty." How many other Bible names there are that deserve even more than a passing notice, every Bible knows.

The right pronunciation of all words is obviously important. Alford alludes with especial severity to those clergymen who, as teachers of others and expounders of Scripture neglect this matter; but who, he should spare no pains to be correct in the least particular. "When

marks, "I hear a man flounder about among St. Paul's salutations, calling half of them wrongly, I know that that man does not know his Bible. The same carelessness is sure to show itself in his appropriation of texts, wrong understanding of obsolete phrases, and the like." A friend wrote to the Dean from a distant city in Italy: "In the afternoon a stranger officiated; but as he quoted *Assyncritus* and *Patrōbas*, I knew what to expect in the sermon." *Assyncritus* and *Patrōbas* also were recently introduced to a fashionable London congregation; and a clergyman in the West of England found on his breakfast table on Monday morning a note from one of his hearers to this effect:—

To-day you said, Ye know *Stephānas*;  
This misconception, sir, doth pain us:  
For it is *Stephānas* we know,  
And beg that you will call him so."

In a London church, a clergyman, and a schoolmaster also, read the following sentence:—"Trophēmus have I left at Jerusalem sick." Another critic remarks: "So well do I remember the city of Colossæ pronounced Coloss, as if it were a word of only two syllables; the epistle to Philēmon; 'the gainsaying of Core' (one syllable), betraying that the speaker had no conception he was talking of the son who in the 16th chapter of Numbers is designated 'Korah.'"

But it may be said: If we strictly follow the pronunciation of the original names, shall we not be led into such pretensions as saying *Samarīa* and *Philāphia*? The law therefore must be stated thus: we must adopt the form of the originals, except where English usage has sanctioned an English pronunciation. The tendency of our language has been to shorten the last syllable but in those names of cities which in Greek ended in *ta*; hence *Alexandriā* is called *Alexandria*, and thus is it with the names previously cited. Of the other Greek words may hereafter some be Anglicized; but meanwhile no such tendency can justify our departing from the proper Greek pronunciation of *Assyncritus*, *Patrōbas*, *Aristotēlus*, and the like.

We may here remark that one of the principal differences between the pronunciation of the Hebrew proper names and that of the Greek relates to the sound of the letter *g*, which in the Greek is soft before *e*, *i*, and *y*, as *Gellius*, *Gippius*, *Gyas*; while in Hebrew it is hard, as *Gerizim* and *Gideon*. The *ch* in Hebrew is also sounded hard like *k*, as *Chebar* and *Enoch*; but the words *Rachel*, *cherubim*, and *cherub* are Anglicized in their pronunciation, the *ch* being sounded like *ch* in *cheer*.\*

It is noticed by Walker that the word *Canaan* is not unfrequently pronounced in three syllables, with the accent on the second. But Milton in his "*Paradise Lost*" introduces the word six times, and in each instance makes it two syllables, with the accent on the first. This is in accordance with the analogy of the words *Isaac* and *Balaam*, which are always pronounced in two syllables. The name of *Bethphage* is often mispronounced, sometimes as if it were two syllables, and sometimes without the second *h*, as if written *Beth'page*, instead of *Bēth'pha-gē*. *Aretas* is sometimes read as if the *e* were long; the accent, however, should certainly be on the first syllable, *Ar'etas* (*'Apetas*).† We should also say *Äq'ui-la*.

Another name, about which difficulty sometimes arises, is that of a person saluted in the Epistle to the Romans.‡ Some readers have the impression that the name is that of a woman, and they pronounce it as if it had three syllables, *Urbāné*. On the contrary, it is merely the English for the Latin *Urbanus*, and should be printed *Urban*, as it was in the translations of Wickliff, Tyndale, and Cranmer. The printers, who have made many unauthorized alterations of the Authorized Version, might make an improvement by omitting the *e* in their future editions. The Genevan version retains the Latin form *Urbanus*.

But we must pause; only remarking, that the loneliest byways of Scripture will reward the diligent research of those unto whom are committed the oracles of God.

F. S. W.

\* Worcester. † 2 Cor. xi. 32. ‡ Rom. xvi. 9.

## Bishop Ken.

EVERY age has had its men who seem to have embodied its wisdom, and reflected the light of divine truth. In the most corrupt times God has not left himself without "noble witnesses." Comparatively dark as was the period of Charles II., profligate as were the multitude, there were a few, even in high places, who mourned in silence over the scene of prevalent ungodliness. Among such must be numbered the man whose name is so often recalled to the devout worshipper by the Morning and Evening Hymn, and which name must ever be gratefully cherished by all who, from the heart, do

"Praise God, from whom all blessings flow."

Bishop Ken was of a respectable Shropshire family. His father was an attorney of Furnival's Inn, Holborn; and his mother, whom he lost when very young, was a lady of great moral excellence, and it is probable that the Bishop was indebted to her for the religious feelings which marked his early life.

He was born in the quiet village of Little Berkhamstead, in Hertfordshire, July 1637. The loss of his mother was supplied by his sister Ann, who appears to have been a pious lady, and who, doubtless, aided the development of that lovely character which in after years so adorned the Bishop. At the age of fourteen he was sent to Winchester School, where he rose to occupy a distinguished place; and there may even still be seen, roughly graven on the time-worn walls of the cloister, "Tho. Ken, 1656." During his school-days he probably gave indications of piety beyond most of his contemporaries. It was here that he formed a friendship with Francis Turner, afterwards Bishop of Ely, and which continued till death. In Bishop Ken's correspondence there are several affectionate references to the memory of his old schoolfellow, and "dear friend the Bishop of Ely, now with God;" and we may suppose that these two admirable

men, when boys, took sweet counsel together. Though little is known of religious history during his studies, he himself appears to have impressed with the advantages of piety, which he, in all probability realized. "Early piety," he says, "being to a Winchester scholar, 'which nothing will make you a great comfort to your friends, or a great blessing to the college where you are bred; and nothing will make you successful in your studies.'"

Winchester he went to Oxford, and there was no stage-coach in those days on that road, he probably went on foot, as did Hooker from Oxford to Exeter; and passing through Salisbury he called on Jewel, who gave him a staff to help him on his rugged journey. We can imagine the deep emotion excited in the serious and contemplative Ken, as he viewed in the distance the spires of the ancient city as they pointed heavenward in the ruddy light.

The period of Ken's college life was characterised by great religious controversies. Owen was vice-chancellor of Oxford, and Cromwell chancellor. Withstanding the violent sectaries of that time, Ken kept "the even tenor of his way," and continued attached to the doctrine and form of worship in which he had been early trained. His habits as a student have not been recorded, but that he beguiled many a college hour by playing on his lute. He loved music as well as poetry, and scarcely could he love one of these twin sisters without loving the other. Like Luther, to work or play was doubtless a happy and rational exercise to him.

It does not appear when he was ordained to the work of the ministry, but ultimately he was instituted to the rectory of Little Ealing in Essex, and subsequently to that of Woodhay, Southampton, and Brightstone, Isle of Wight. In the duties of his calling he performed in a most exemplary manner. He was devoted to the work of doing good.

and the sorrowful, warned the careless, and exhorted the careless, he eased many an aching heart, shed up many a falling tear, by sympathy and by deeds done by day open as day for melting charity.

Humility was signal, and he could perform even menial work to good. When at Little Ealing he went to his church every day, and service. "He was then," says a writer, "his own clerk, tolling himself, and doing other things was the business of the clerk to

19 Bishop Morley, whose chaplain he became, presented him to a stall in Winchester Cathedral, and while in this capacity that he had his Manual of Prayers for Master Scholars, and his well-known Morning, Evening, and Midnight Hymns, have justly immortalized his name. He probably set them to his own hand and one who knew him says, "I have seen how he used to go to his stall with no other purpose than the rehearsal and enabling him, with more cheerfulness, to sing his Morning Hymn, as he used to do, to his lute, and then put his clothes on."

By singing his own song for his own enjoyment, little thinking that his hymns would sing his thoughts for all that his Doxology would ultimately be "sung through every land, and every tongue."

While at Winchester that an act of grace which presents Ken to us as a man whose conscience dictated the right. He had now been appointed as chaplain to King Charles II. That monarch was laying the foundation of a royal residence at Whitehall. On one occasion the king asked of Ken the use of his prebendal stall for his favourite Nell Gwynne. The answer was worthy of the future saint—"Not for your kingdom." The king, however, was not offended at this plainness, but most likely in his pride was proved of it; for on the vacancy of the See of Bath and Wells, he laid

aside all applications made on behalf of others, and gave it to Ken, saying, "Who shall have Bath and Wells but the little fellow who would not give poor Nelly a lodging?"

As soon, however, as he got possession of the temporalities of his See, he was summoned to attend at the bedside of the gay and thoughtless Charles, around whose crowned head were gathering the shades of death. It may seem strange that such a monarch should send for such a man—a man who had rebuked his impiety, and disobeyed his unrighteous will; but the dark night was drawing on, and the world of retribution was breaking in upon his view, and he turns his eye to Ken.

The Bishop did his duty faithfully—well if the duty done had issued in success; but while duty is ours, success is of the Lord. Burnet, who seems unwilling fully to appreciate Ken's unaffected piety, says of him, when attending the dying king, that "he spoke with a great elevation both of thought and expression, like a man inspired."

After the death of the king, the Bishop returned to his See, and entered upon his duties with feelings of great humility and seriousness. These feelings he expressed some years after to a dignitary, who was entering upon Episcopal duties, in the following touching lines:—

"Among the herdsmen, I, a common swain,  
Lived pleased with my low cottage on the plain;  
Till up, like Amos, on a sudden caught,  
I to the pastoral chair was trembling brought."

In his elevated position, as in the more lowly one, he walked worthy of his high vocation, preaching faithfully to the people, visiting the neighbouring parishes, and catechising the children of the poor. He became, says a writer of his day, "a common father to all the sons and daughters of affliction. When at home on Sundays he would have twelve poor men or women to dine with him in his hall, always endeavouring, while he fed their bodies, to impart some Christian instruction to their souls; and when they had dined, the remainder was divided

among them to carry home to their families." The palace is still standing, surrounded by a beautiful garden, in which we can fancy the good Bishop walking in the cool of summer evening, singing to himself in pious devotion—

"Forgive me, Lord, for thy dear Son,  
The ills which I this day have done."

We may conclude that here he passed his days happily in the work of his Divine Master, but the time was at hand when he was to experience more fully the Scripture truth, that "through much tribulation we must enter into the kingdom of heaven." The king, to favour the Catholics, issued a declaration for liberty of conscience; but everything that favoured Popery, in those days, was held by the populace in abhorrence. Ken, with several other bishops, met and drew up a petition against the "declaration," which the bishops presented to the king on their knees. Finding the king angry with their interference, and resolved to pursue his course, Ken meekly replied, "The will of the Lord be done." They were again summoned to the palace, which ended in their being committed to the Tower. They were tried on the charge of having written against his Majesty and the Government, but were nobly acquitted. Ken returned to Wells, but not to enjoy long the quiet performance of his duties there; for on the accession of William III. to the throne, he felt that he could not transfer his allegiance to one who became king only by election. He therefore resigned his bishopric, although he was almost destitute of property, through his generous and benevolent feelings towards others. But he who had sought his Master's honour, experienced his Master's care. Viscount Weymouth, who knew and loved him, requested him to make his mansion at Longleet his home. Thither he retired to pass the remainder of his life, which was lengthened out to

twenty years. Of these twenty years is recorded of him; but how he those years we are at no loss to picture. Nor are we at a loss to know he would leave the world. We know how he lived, and we may readily know how he died. He had some time before his death been a considerable invalid, and had for long expressed how he was from the world, saying, "I have nought to do but love, pray, and wait." He had familiarised himself with death, and was in the habit when he went out of carrying with him his shroud, saying, to use his own words, that "he was as soon wanted as any other of his fellow-creatures," and which he put on a few days before his departure, evidencing a state of mind which was so beautifully expressed in his Hymn—

"O may I ever ready stand  
With my lamp burning in my hand"

Though his sufferings were at times great, his joy was proportionate, for as to his afflictions he could write—

"No language can reveal  
The pleasing trance which now I find"

In journeying to Bath for the recovery of his health, he was seized with a fever, and was conveyed back to the house of his old and valued friend Lord Weymouth; when, remembering the promise he had received, he addressed his friends by saying, "I can but give up all—my poor heart and my last breath." In his last moments he could utter little more than "The will of the Lord be done," and which was done at his departure from earth to heaven on the 19th, 1711, in the 74th year of his age. His body reposes, according to his wish, in the churchyard of St. Andrew's Church, Frome-Selwood. Precious dust of such ! committed to the "a sure and certain hope" of "glorious at the judgment-day." *Lichfield.*

## "Father, Forgive Them."

"FATHER, forgive them; for they know not what they do." Such is the prayer which Jesus offered for His murderers on the cross. Let us see what light it throws on the character of our Lord, and what lessons it teaches for the regulation of our own spirit.

It is a prayer which was offered under circumstances of peculiar suffering. There are some cases in which it is comparatively easy to forgive: when, for instance, the wrong that was devised against us is unaccomplished, and all we can say is, that the persons who devised it would injure us if they could; or when a long time has elapsed since the wrong was done; or when our enemies have been completely foiled, or we involved in utter humiliation and poverty; or when they humbly intreat us to forgive them. But it is a very different thing when the blow has just been struck and the stab is yet fresh, and when mind and body are both tortured by excruciating suffering. It was thus with Jesus. There had been compressed into the last eighteen hours a life of anguish. He had agonized in the garden, He had been betrayed, He had endured the indignities put upon Him in the high priest's palace; He had been arraigned before the Sanhedrim, before Pilate, before Herod, before Pilate again; He had been condemned, He had been hurried away, amid the shouts of an infuriated mob, to Calvary. And now He has just been nailed to the cross; the shouts of insulting mockery are falling on His ears, and His foes are rejoicing in a malignant triumph over His helplessness and His misery. He speaks. What ears would be open to catch the first accents with which He broke His long and uncomplaining silence! Could any have wondered if they had found that He was hurling some denunciation of terrible wrath against those who were floating over His sufferings, and waiting for His death? But this was the cry—brief, but how expressive—"Father,

forgive them; for they know not what they do."

Few things are more common, and few things have been more prominent in human history, than revenge. What dark acts of passion and crime have been done beneath its influence! What bitter words it has inspired! What precious lives have been sacrificed to it! What desolating wars it has provoked. All a man had, has been many a time deemed too small a price with which to purchase his revenge. It has been cherished even in death. The first Emperor Napoleon left a large legacy to a wretch who had attempted to assassinate the Duke of Wellington. Many a father has left his unaccomplished revenge as a solemn trust to his sons. There are numbers who would deem it a mean and unmanly thing to leave the smallest slight unavenged—to say nothing of a great injury. In what striking and beautiful contrast with all this is the spirit of Jesus. The men for whom He had prayed had persecuted Him with the utmost malevolence; they had cast upon Him the foulest ignominy, He was enduring at their hands the most terrible sufferings, and He was about to die: yet the first prayer He breathes amidst His agonies is not for himself, that He may be sustained; not for His friends whom He is leaving desolate; but for His enemies that they may be forgiven. What an exemplification of His own beautiful precept, "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you!" Such love as this, and such magnanimity are beyond our utmost praise.

This prayer was enforced by the plea that those for whom it was offered knew not what they did. It is the commonest thing in the world, in cases of offence and injury, to pass by every extenuating circumstance, to refuse to look at those views of the man's conduct who has



given the offence, which might present it in a more favourable light, and instead to think exclusively of its aggravations. How readily it is believed that it is evil and only evil, and that, throughout, the man was actuated by a malevolence for which no reprobation can be too strong, and which deserves the bitterest hatred. Instead of this, the Redeemer seeks out and urges a plea in extenuation of their guilt—"For they know not what they do." The first inquiry which arises respecting this plea is, How far did the ignorance extend? It is quite certain that the plea would not apply with equal appropriateness to all who were concerned in his death. It would bear most directly and powerfully on the Roman soldiers, who saw in Jesus only a malefactor who had incurred the displeasure of their governor, and whom, at his bidding, they were to put to death. Next, it would bear on the debased and wretched multitude, led away by the misrepresentations of their rulers. Last and not least, it would apply to the rulers themselves, who had on every account the best opportunity of knowing what they did—but it *did* apply to them. So the Apostle Peter, addressing the crowd who had gathered around himself and John after the healing of the impotent man in the temple, said, whilst charging home on his hearers the full guilt of the Saviour's death, "And now, brethren, I wot that through ignorance ye did it, as did also your rulers." So Paul says, addressing the Corinthians, "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew; for if they had known it, they would not have crucified the Lord of glory." The same apostle says too of himself, "But I obtained mercy, because I did it ignorantly, in unbelief." When Jesus thus pleaded, He meant that they did not know they were putting to death God's Messiah. Had they done that, it is implied that their guilt would have been beyond forgiveness. And yet their very ignorance was a guilty one. Such proofs had been presented in vin-

dication of His claims—such heavenly teachings, such mighty miracles, such a perfect beauty of holiness in his whole character, that unless they had been wilfully blind, they could not but have been convinced. Yet ignorance thus wilful was permitted to avail as a plea for pardon.

How far then, was this plea intended to avail? Did our Lord mean that they were to be pardoned because they were ignorant, whether they repented or not? that they might choose and love their blindness still, execrate, as they had done, the name of Jesus, persecute His followers, do all imaginable wickedness, and yet be saved? By no means. The man who sins in ignorance will doubtless be punished less severely than the man who sins in knowledge; but he will be punished. "That servant which knew His Lord's will and prepared not himself, neither did according to His will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." There is in every case sufficient light to make the transgressor responsible, and therefore guilty. All that the prayer sought was, that they might be accepted on God's own terms of repentance and faith, and at the same time that there might be given to them grace which would bring them to the cross. Is it not a deeply interesting proof of the boundless compassion of Jesus, that ignorance so wilful as that of the Jews and their rulers should be permitted to stand as an extenuating circumstance, and to be urged as a plea for the forgiveness of their heinous guilt?

This prayer was largely answered. It was answered, in one instance, on the self-same day. The leader of the Roman soldiers was a centurion, on whom, of course, it would devolve to give what directions were needful for the execution of Jesus; and, within a few short hours of the time when this prayer was offered, convinced by the prodigies which he witnessed, and not less by the demeanour of the illustrious sufferer, he exclaimed in profound and trustful homage, "Truly

this man was the Son of God." Fifty days elapsed—days during which it is not too much to believe, that in the case of multitudes, there would be many searchings of heart—days in which the thought might enter the minds of numbers, that, after all, it was possible they had committed a heinous crime—days in which they might be in some measure prepared for the gracious announcement of mercy which was about to be made. And now the day of Pentecost has fully come. Tidings are borne through the city that there has been wrought a wondrous miracle. A band of illiterate Galileans—followers of the crucified Nazarene—are speaking, not only in their own country's speech, but in all the languages of the earth. The people rush in multitudes to the place where this is going forward, and find that what they have heard is true. Peter and his fellow-apostles preach to them; tell them that the man they have crucified lives—and not only that He lives, but that He is exalted in heaven as Lord and Christ; tell them that, though they have crucified Him, He yet loves them, and bids them freely welcome to His heart and His salvation. The Word is with power. Three thousand believe. Still the work goes on, and, ere long, eight thousand have accepted Jesus as their Lord. Great numbers of the priests—and the Lord's most inveterate enemies were among the priests—become obedient to the faith; and yet the work proceeds. Is it not most likely that of those who were thus brought to believe in Christ, there would be numbers who, penetrated by the thought of their wickedness in crucifying the Lord of glory, would hardly believe it possible that they could be forgiven? May we not imagine some of them saying, "But will he really receive me—me who spat upon him—me who united in that mad imprecation, 'His blood be upon us and our children;' and who cried, 'Away with Him, crucify Him?'" And when such questions were put, can we not conceive with what mingled tenderness and grace the apostles would say, "True, no words can describe your guilt; it is heinous beyond either description or thought,

but then He has bid us preach to you first the gospel of His salvation; and besides, on the very cross, whilst your words and taunts were aggravating the bitter anguish of His soul, He prayed for you, 'Father, forgive them; for they know not what they do.'" That the gospel began at Jerusalem, and still more that it was clothed with such mighty power, are indubitable proofs that Jesus did not pray in vain when he sought that His murderers might be forgiven.

This prayer was offered and recorded that there might be presented to us a beautiful example of forgiveness. We live in a world of imperfect men. The best of God's people are imperfect; and of course we share in the universal imperfection. It is inevitable that misunderstandings and offences should arise. Some things which annoy us are comparative trifles. They indicate a want of consideration, and possibly something even to be more blamed than that; but they are hardly worth forgiving. It is too much to dignify the act of mind by which we overlook them with the name of forgiveness. A soul with any pretension to magnanimity will pass them by unnoticed. It is forbearance which is needed rather than forgiveness. Few, however, pass through life without finding, in acts or words of extreme unkindness, that which requires them to forgive as well as to forbear. He must be strangely fortunate, or strangely insensible, to whom such occasions have not arisen. And how often and how powerfully is forgiveness inculcated! It was said of old, "The discretion of a man deferreth his anger, and it is his glory to pass over a transgression." Quoting with approval from the Book of Proverbs, the Apostle Paul says, "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Adducing the example of Christ, he says, "Forbearing one another and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." And when we are thus exhorted to forgive, it means that we are

really to pass the transgression by, bearing no grudge, treating the man who has wronged us with no unkindness, and waiting for no revenge. It may be too much to expect that in every case there should be such a perfect self-control, that there shall be nothing either in look or tone to indicate the sense of wrong. The Christian is human still; and, spite of himself, there may be the downcast eye, and the troubled countenance, and the quivering lip, and the tremulous voice, and the demeanour all ill at ease. Not that such demonstrations are to be encouraged. True Christian manliness will endeavour, as far as possible, to repress them. But it is not too much to expect that he will forgive. If it be too much for flesh and blood, it is surely not too much for the nature which has been renewed in the likeness of Christ. Railing is not to be met with railing; unjust charges are not to be met with recrimination; wrong is not to be repaid with wrong; and there is to be no treasuring up of the injury that it may be repaid with interest at a future day. We have heard of men saying—and men, too, who were professors of Christ's gospel—respecting such as had injured them, "I will never forgive him that;" or, if not saying it in so many words, acting in such a way as to show that there was no forgiveness in their hearts. We have wondered sometimes what such people make of some very plain declarations of our Lord on this matter. We hold it to be a solemn truth that if a man cherishes an unforgiving spirit, that circumstance invalidates his whole profession: it proves that he himself is unforgiven. Our Lord Jesus said so: "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Not that we are forgiven *because* we forgive: we are forgiven solely through faith in the sacrifice of the cross; but if we do not forgive, it shows that we have never yet truly repented of sin, and that we are still strangers to the grace of God. To the same purport is the parable of the

unmerciful servant, which closes with the distinct and emphatic assurance, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive every one his brother their trespasses."

This is, indeed, one of the hardest duties of the Christian life. Let us learn it of Jesus, and when most tempted to indulge an unforgiving spirit, let us in thought and faith, visit the cross, and hear how the Saviour, in the extremity of his anguish, implores forgiveness for his foes. There is no surer way to repress the disposition to revenge than, like Jesus, to pray for those who have wronged us. Pray for yourself, beneath the sense of bitter wrong; pray that you may be enabled to bear it meekly, and that you may be sustained by the hand of God. He will answer such prayer in large, rich gifts of blessing. But while you do this, pray for those who have injured you; pray that they may see the wrong, and pray that they may be forgiven. The immediate influence on your own soul will be even more soothing and elevating than prayer offered immediately for yourself; and we verily believe that such prayer, offered from the depths of a forgiving heart, will bring down into the soul a larger measure of God's blessing than if that blessing had been directly sought. And who shall tell its influence on those for whom you pray? Spirit of the gentle and loving Saviour! descend into our souls, and help us to forbear and to forgive; and should there ever come a time when our spirits are crushed and overborne by the deep sense of wrong, help us still to pray for those who have wronged us, "Father, forgive them; for they know not what they do."

Jesus prayed for his murderers. What hope there is in that for the guiltiest sinner! It is recorded that sinners may have hope. The Lord Jesus says by it, even to the man who has sinned most deeply, "I forgave my murderers, and prayed for them; and if thou wilt repent and believe, I will forgive thee, and intercede for thee; and thou shalt become an heir of everlasting life." Sinners, hear the voice of the forgiving Saviour, and seek him now.

## Visit of an English Lady to the Vaudois Village of Villaro.

WHEN I arrived with my friend at the village of Villaro, the Whit Monday ice was commencing. Our hearts melted within us as we joined in the hymns of this simple congregation — hymns replete with sound doctrine and fervent devotion. The pastor's text was, "Believe in God, believe also in me." The people listened with deep attention, and seemed by their air of quiet solemnity to answer, "Lord, Thou knowest all things: Thou knowest that we love Thee." They appeared with unfeigned devotion to supplicate by their hymns, the in-dwelling of the Holy Spirit, the protection and grace of the Almighty Father, and the love of the Son of God and Saviour of the world. A layman, in a light blue coat, read the chapters from the Scriptures. After service, we walked up the steep valley with the congregation, who seem to feel deeply the privilege they possess in the word of their God. One old woman seemed quite overjoyed to see "the English Protestants," and stood on our mounting to her cottage door. It was no light labour to reach it, the steep mountain path; and as we went, she stopped at her neighbours' cottages, saying, "The English Protestants." At length, we reached her humble cot, she and her friends and neighbours following. A large pan of milk was produced for our refreshment, which seemed delicious after our walk in the mountain air. She also brought out a large pan of sweet chesnuts like sugar, and some black bread. In a little loft of dry leaves, her daughter-in-law had laid her little baby, in what seemed as like a pig-trough; but it made a perfectly clean and apparently comfortable cradle. "My grandfather often talked to us," said the old woman, "of the persecutions of our forefathers. He frequently charged us, 'Mind, my dears, never give up your pure ancient faith, even if they cut you up as small as my

nail; the suffering will not last long; soon you will appear in white robes, at the supper of the Lamb.'" The good old woman added, "I have two sons; they are gone as shepherds to France.— The Lord bless and keep you, madam," she said to me—"May you get safely to the happy world after death! I love to think of it." In that moment I felt we were indeed children of one family. And as she remarked, "We poor Vaudois often had to hide in caves and passes of these mountains, rather than deny our Lord Jesus, who bought us with His own blood," I felt how often I had acted the coward by worldly conformity. As we begged her to cut us a slice of her black bread, the instinctive good breeding and hospitality of her reply struck me very pleasantly, "Il n'est pas bien que je vous le coupe," expressively. She wished us to take any quantity we pleased. When we rose to pursue our way, she passed her hymn-book into the hands of her sweet smiling daughter, who had just returned from her little garden with a large bouquet of flowers for us, and said to her, "Il faut que je les accompagne;" and then, kissing our hands affectionately, trudged on before us through a little vineyard to the cabriolet, whilst a whole troop of the simple villagers followed us, with flowers and blessings. I have never seen so much pleasure expressed, and apparently felt, by strangers; we seemed to be truly sisters in Christ.

Surely if "one touch of nature makes the whole world kin," one glance of Christian love makes itself felt as powerfully, in the minor world, of that "little flock to whom it is the Father's good pleasure to give the kingdom," who are bound to "love as brethren and be courteous," "not forgetful to entertain strangers." "See," said the heathen, "these Christians, how they love one another!"

Mrs. T.

## Anecdote of Anselm, Archbishop of Canterbury.

IN early times, the discipline of the cloister was very severe in England, and corporal punishment was freely inflicted for slight deviations from strict rules. In the 11th century, an abbot complained to Anselm, Archbishop of Canterbury, that with all his severity the boys under his care made very indifferent men. "You are continually correcting the boys," replied Anselm, "and what sort of men do they make when they grow up?" "Oh, very stupid beastly men, your Grace," answered the abbot. "No very good recommendation of your mode of education," said Anselm, "if out of men you make them beasts." "Is that our fault, my Lord?" said the abbot.

"We try by all means to force them to become better, yet we cannot succeed." "You *force* them!" exclaimed Anselm. "Tell me now, my dear abbot, if you plant a tree in your garden, and close it up tightly on all sides, so that it cannot put forth its branches naturally in any direction, and then if in after years you remove the enclosure, what sort of a tree would you expect to find? Certainly a very useless one, with little crooked branches twisted into each other all awry. And whose fault would it be but your own, who had put such an unnatural *force* on the young growing plant?" The good abbot, it is said, profited by the hint of the wise archbishop.

## Congregational Associations in the Olden Time.

AN Association was formed in London of Presbyterian and Independent ministers, called the United Ministers, based upon certain *Heads of Agreement*, involving a very wise compromise. According to these "Heads," each particular church was recognised as complete in itself, having the right to choose its own officers; the ministerial office as instituted by Jesus Christ was to be filled by persons endued with competent learning and ministerial gifts; none were to be ordained to the ministry but such as were chosen by a particular church; but in calling and choosing a pastor, every church was to consult and advise with the pastors of neighbouring congregations. The ministers of Cheshire, Presbyterian and Congregational, were foremost in adopting these Heads of Agreement, and in forming an association on the basis of them; and this we may call the *second Cheshire Association*. After two preliminary meetings, they formed themselves into a Union, and subscribed the London Agreement in the following form:—"We, whose names are sub-

scribed, have perused and considered the Heads of Agreement assented to by y<sup>e</sup> United Ministers in and about London, and doe blesse God for that Mercy; and give our unfeigned assent to the same, unanimously resolving as the Lord shall enable to practise according to them."

Mr. Tong, the biographer of Matthew Henry, thus describes the mode in which the meetings of this Association were conducted:—"After the work of praying and preaching was over, the Ministers consulted together about the Affairs of their several Congregations; whatever Difficulties they met with about the Admission of any to church membership or suspension from it, about the Removal of ministers from one place to another, they were here proposed and Advice was given how to proceed, but not as *authoritatively binding* the conscience of any particular person, minister, or other: affairs of the State or the Established Church were never meddled with; they kept themselves within their own line counselling and comforting each other, and God was pleased to make their Con-



ations a means of preserving and noting love, peace, and order amongst a."

uch, then, was the second Cheshire ociation; an Association resembling Cheshire Union in many points. It not a Presbytery; the independence churches was not interfered with. vice, where given, was not to be con- red as authoritatively binding upon er minister or church; the chief ect was the promotion of love, peace, l order among them. It differed n the present Cheshire Congregational ion in the following points:—

First: It was an association of ministers y; no elders or delegates from churches ended the meetings. In this respect first Cheshire Association and our ion has the advantage of it.

Secondly: Rules were agreed upon l adopted for the admission of mem- s into church communion, so that re might be a uniform plan followed the associated churches.

Thirdly: The members consulted to- her, and gave advice about the removal ministers, and the election of new tors. Thus, for example: "Mr. Wil- 's case about his removal from Wirrall Warwick was debated and referred to Chester ministers, and circumstances ng duly weighed, his removal was sented to." Again, regarding Ring- y Chapel: "Resolved, that Mr. Mosely ove not till Mr. Dearnily be ready to ne in, or some other approved person t the preventing of any breach among e people)." Again, in the case of Mr. ivers, another minister who was about remove, the following letter was agreed on and sent:—

"DEAR BROTHER,—Your case was this y taken into consideration. The result we do unanimously desire you (with tenderness) not to think of removing thout a clearer call. It's feared, if u should, the effects would be so sad on the congregation that hereafter it y be reflected on with much regret. ay suspend your thoughts till another etting, when it may be better considered d determined. God keep you in the y of duty, and make us all cordially

willing to serve our dear Master, Christ Jesus, with constancy and fidelity in the station He hath assigned us. We are yours in our dear Lord," &c.

Matthew Henry, in like manner, sought the advice of the Associated Ministers before his removal to London. To name one instance more. Upon the death of the former pastor—

"The case of the congregation at Hatherlow was brought before the Classis. The unanimous opinion of the ministers here assembled was, that to preserve the peace of the congregation, the people proceed to elect a minister with all convenient speed, and that those who are communicants, with those who ordinarily have been contributors, shall have a free vote. It is likewise thought advisable that Mr. John Jones, having for a considerable time preached among them, and out of respect for his revered father, should be proposed as the first candidate, and that they should determine the matter concerning him before they set up another candidate."

In this way advice was tendered to the various ministers who contemplated a removal, and to the various churches seeking a pastor; not authoritatively, but simply as advice; not only in the case of churches dependent upon the Association for support, but in the case also of churches wholly self-supporting. The advantages of this plan, both to ministers and churches, must have been incalculable.

Fourthly: Another point of difference related to *Ordinations*. Connected with the Association, and among the attend- ants at its meetings, were usually a few young men, *candidates* for the ministry, who had finished their College course in preparation for the office, and were now engaged officiating in churches needing pastors, or at places (*preaching stations* we should call them) which were unable to support a settled minister. After the lapse of a longer or shorter time—a few months in some cases, a year or more in others—these candidates, being elected as pastors, were examined, and subse- quently *ordained by the United Ministers* at either of their two annual meetings.



Sometimes the candidate, not having obtained a settlement in Cheshire, received letters of commendation, and went to another county. By this plan not only was opportunity given to the young ministers to gain experience and practice in preaching and church administration, and to gain introduction to the churches, but a staff of evangelists was maintained, the churches were provided with pastors, and a barrier was raised against the entrance into the ministry of unfit persons.

On this plan, and with these rules, the second Cheshire Association seems to have worked well for a considerable time. There is no break in the minutes, no falling off in the attendance for fifty-five years, from 1691 to 1745, in which year the minutes abruptly end; and the probability is the Association was broken up, owing, not to difficulties in its working, but to serious differences on doctrinal points among the ministers, some being deeply tinctured with the spreading Arianism of the day.

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They were men who had thoroughly studied the subject of church order and government, and were closely engaged in the controversies which then raged—first between Episcopacy and Presbyterianism, and next between Presbyterianism and Independency; they thoroughly understood all that could be urged for or against each system; and moreover, they had the experience and the subduing influences of thirty years' persecution to temper their convictions and to soften their asperities. When, therefore, we find ourselves, as now we do, with a growing difficulty in the working of the principles we have inherited from them,

it is only sober wisdom on our part to consider the well-matured plans they adopted which we have forsaken, and to inquire whether, without detriment to our Independency, we may take a leaf out of their book. In their united capacity as an association, they took an interest in the welfare and in the movements of the various ministers and churches. If (as we have seen) a minister thought of changing his sphere of work, he communicated with the united brethren, and sought their advice and help. He did this either when he was invited to another place, or when his unfitness or want of comfort in his present position made him think a removal desirable. In like manner, when a removal took place, and one of the associated churches needed a pastor, the attention of the Union was directed to that church; the church sought its advice and assistance in obtaining supplies from among the candidates, or from among the ministers themselves; and having made its choice, the united ministers were called upon to join in the ordination or recognition of its new pastor. There was no encroachment upon the independence of either minister or church. The advice tendered was not, as Tong expressly tells us, "authoritatively binding upon the conscience of any particular person, minister, or other;" the minister and the church in each instance acted for themselves; but, as Tong adds—"God was pleased to make their consultations a means of preserving and promoting love, peace, and order among them."—*From a very interesting pamphlet by the Rev. W. Urwick, of Hatherlow Chapel, entitled "County Union," which we recommend to our readers.*

## Poetry.

## SONNET.

Oh ! what a load of struggle and distress  
 Falls off before the Cross !—the feverish care ;  
 The wish that we were other than we are ;  
 The sick regrets ; the yearnings numberless ;  
 The thought—" this might have been," so apt to press  
 On the reluctant soul ; even past despair,  
 Past sin itself—all—all is turned to fair,  
 Ay, to a scheme of ordered happiness !  
 So soon as we love God, or rather know  
 That God loves us, accepting the great pledge  
 Of His concern for all our wants and woe,  
 We cease to tremble upon danger's edge ;  
 While varying troubles form and burst anew,  
 Safe in a Father's arms, we smile as infants do.

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## LIVING—OR DYING—TO CHRIST.

"For to me to live is Christ—to die is gain."—PHIL. I. 21.

I KNOW not which to choose—whether to live  
 A little longer here, or to depart :  
 That would be sweet—to be at rest—to toil  
 No more—no more feel pain—to have no griefs,  
 No anxious fears, nor for myself nor others :  
 That would be sweet—and sweeter still to have  
 No sin, no wrong affection, or desire ;  
 But to be near—and *feel* that nearness—*near*,  
*Near to my God* : to have a thrilling sense  
 Of blessedness—with certainty of joy  
 At hand yet greater :—safe, for ever safe !  
 \* \* \* \* \*  
 So to be resting would be sweet ;—and yet  
 To live for Christ—to live to do His pleasure ;  
 To fight the fight, and in His panoply—  
 Knowing that He looks on the while and smiles ;  
 By love unfathomable ever moved ;  
 To go and speak to others of His grace,—  
 The bliss unutterable of a life  
 That is in Him. ———  
 Surely a life so spent is blessedness,—  
 And all too little to repay His love,  
 The love of His most costly sacrifice.  
 \* \* \* \* \*  
 Which shall I choose ? Living—to live to Christ—  
 Or dying, die to Him ? Which shall I choose ?  
 Which of the twain shall to Thy glory be,  
 That, Lord, I pray, do Thou appoint for me !

## Joseph Sturge.\*

It was to be expected that a life would be written of Joseph Sturge. The high place which he held amongst the friends of humanity, freedom, and religion, entitled him to some permanent memorial which should portray his story and embalm his virtues. One more fitting for the task could not have been found than Mr. Richard. He was intimately acquainted with Mr. Sturge, had worked with him in many departments of Christian usefulness, felt in complete sympathy with him on many important questions, and is eminently possessed of the intellectual and moral qualifications demanded for doing justice to the memory and worth of the departed philanthropist.

The manner in which he has executed his work amply justifies the wisdom of those friends who confided it to his hands. The biography is marked by considerable literary merit. The style is clear, forcible, and often eloquent; and while the pages are not overloaded with reflections, practical remarks are frequently introduced with great propriety and advantage. There is a tone of fairness and candour pervading the volume, though Mr. Richard's sympathies are apparent. We are far from agreeing with him on all points, and cannot accept his views on several public questions, bound up with the life of Joseph Sturge. In the sketch of the earlier progress of the anti-slavery cause, we think the biographer has scarcely done justice to some of his hero's predecessors and contemporaries. He does not seem sufficiently to recognize the fact that what had been done previously to Mr. Sturge's enterprise for the abolition of slave apprenticeship, was essential to its success; and that Wilberforce and Buxton had been laying the foundations and building up the walls, of which Mr. Sturge's achievement was but the topstone. But with all this, we are constrained to do honour to the motives of the biographer—to the

righteous temper he constantly aims at cultivating, and to the courage with which he maintains what he believes to be right, and denounces what he deems to be wrong. The transparent honesty of the author is in beautiful accordance with that of the man he describes.

It will best serve to give an idea of the great interest of this biography, to give from it a few of the beautiful details with which it abounds—

“When about six years old Joseph Sturge was on a visit to a friend of his mother at Frenchay, near Bristol. Sautering about one day, he came near the house of an eccentric old man belonging to the Society of Friends, who, among other troubles of life, was sorely annoyed by the depredations of a neighbour's pigs. Half in jest, and half in earnest perhaps, he told Joseph to drive the pig into a pond close by. The boy, delighted with the fun, went to work with a will. But presently a woman, the owner of the pigs, rushed out of an adjoining house with a broom in her hand, which she flourished in great wrath over his head. The tempter, who was still standing by, in order to cover his own share in the transaction, shook his head at the little culprit, and said gravely,

‘Ah! Satan finds some mischief still  
For idle hands to do.’

The child looked up at him indignantly, and said, ‘*Thee be'st Satan, then, for thee told me to do it.*’”

This little incident in Joseph Sturge's boy life is no bad illustration of that honest, straightforward, truth-loving disposition, blended with considerable insight, penetration, and promptness of rebuke when called for, which marked the history of his after years.

The following description of him in his early days, as a commercial man, is very admirable, and shows how well he exemplified the apostle's exhortation, “Not to be slothful in business, but fervent in spirit, serving the Lord”—

“In the first place, Mr. Sturge never,

\* “Memoirs of Joseph Sturge.” By HENRY RICHARD. London: Partridge.

ren in the busiest periods of life, allowed himself to neglect his religious duties. On the contrary, as if conscious of the evil he incurred, he seems to have redoubled his care in this respect at those seasons when he was drawn most deeply into the dizzying vortex of commercial competition and activity. Accordingly, the brief journals he kept at the time now referred to, between the years 1816 and 1825, when he was most hardly pressed with anxieties in business, we find these two entries continually alternating most day by day, 'Attended meeting,' and 'Attended market.' It was not merely at home, but at Worcester, Bristol, Birmingham, and other towns which he visited for business purposes, that he sought every opportunity of retiring from the cares of daily life into the sanctuary of God for meditation and prayer. In the town of Bewdley, where he resided, there were only five or six members of a Society of Friends living at this time, and these were wont to assemble in a small meeting-house just outside the town. As there was no minister of the Society residing in the neighbourhood, their meetings were almost invariably 'silent meetings.' Thither, however, Joseph Sturge repaired with unfailing punctuality, both on Sundays and the accustomed week-days, for many years. Whatever the press of business, however critical the condition of the market, no excuse was allowed to serve for otherwise occupying those hours consecrated to silent and almost solitary worship. The room, indeed, was well adapted for contemplation and prayer. The little rustic chapel, which is still extant, stands quite apart from all other buildings at the bottom of a small garden, and is shaded all round with fruit trees, a grape vine creeping over the roof, and adorning the homely eaves with its fragrant festoons. A few green mounds, visible through the open door, indicate the spot where some of the rude forefathers of the settlement slept. Thus shut out from the world, no sound could reach the worshippers but the song of birds or the distant murmur of the Severn, which flowed through the meadows at the back

of the buildings. It is impossible to over-estimate the value of these seasons of seclusion when, retreating from the distractions of his outward life, he could commune with his own soul and with God, and be still."

The following anecdote is very characteristic of the man, and illustrates a conscientiousness, we fear, rarely exemplified:—

"He is one of the most honourable and upright men I know," said a gentleman once. "I reside in Ireland, and am in the corn trade, and have had business transactions with Messrs. Sturge. Some years ago, a cargo of grain was passing between us, and by some unavoidable circumstances the vessel met with serious detention, entailing very considerable loss. A question arose between us as to the party on whom the loss should devolve; and not being able to settle it ourselves, it was mutually agreed to refer it. The award was given, and the transaction accordingly arranged. A few months afterwards, our firm received a letter from Messrs. Sturge, stating that, on deliberate re-consideration of all the circumstances, they had reached the conclusion that the decision of the referee was unduly in their favour, and they, therefore, enclosed a draft for £300, which would be to them an equitable and satisfactory adjustment of the affair."

We pass over those parts of the Life which refer to the new Anti-Slavery Society, Riots in Birmingham, Anti-Corn Law Agitation, the Suffrage, Free Labour and Peace Movements, Anti-Papal Excitement, Mediation between Denmark and Schleswig Holstein, the Russian War, and Indian Mutiny. The mere enumeration of these subjects will indicate the large interest Mr. Sturge took in the welfare of humanity, and the many points at which he touched the great cause of social improvement, and the various workings of political philanthropy. We differ both from Mr. Sturge and Mr. Richard in some of their opinions, as to the best way of promoting ends which must be dear to every right-hearted man, but eschewing all controversy here, we would rather proceed to

matters which admit of no dispute. There is an interesting chapter on charity at home, from which we extract the following :—

“Strongly did he recognise the *personal* responsibility of being an employer, and his visits at the houses of his workpeople at Gloucester are no doubt in the lively recollection of those residing there. The diligence with which he settled down to calling upon them at their own homes, and the interest with which he entered into their trials and cares while doing so, are freshly before me. His sympathy on one of those occasions with a sick child in an uninviting cottage, remains with me as a beautiful exhibition of the Christian gentleness of his character. I cannot now tell what were the words he spoke to this suffering little one ; but as he knelt at its side by the bed on which it lay, the exceeding tenderness of his nature seemed peculiarly developed to me, because all the outward attendances were such as must have made it something of an effort to like or even to bear the place.”

“The writer will never forget the last visit Joseph Sturge paid to Severn-street School, only the Sabbath preceding his death. He was accompanied by a minister of the Society of Friends from a distant town, but who was engaged in religious service in Birmingham at that time. Joseph Sturge introduced his friend to the scholars as ‘one who had come in the love of the gospel to visit his friends at Birmingham, and who, with similar feelings, had come to the school that morning ; and who would probably have something to say to them after the usual chapter had been read.’ A very appropriate address followed, at the conclusion of which a solemn silence ensued, and which continued for a longer period than was customary on such occasions, teachers and scholars

being apparently deeply impressed. Joseph Sturge remarked afterwards to a teacher on his way to meeting, that he could hardly tell how it was that the silence held so long, but that he did not seem able to break it sooner. On the following First day it devolved on the writer to read a chapter from the same desk where Joseph Sturge had so often, with loving accents and genial smile, read the Holy Book—during the week he had gone to his rest. His favourite chapter, Romans xii., was chosen, and a few remarks offered in connection with the sad loss teachers and scholars alike had sustained in the removal of one so ‘fruitful in good works,’ and in kindly counsel towards the institution he had done so much to rear and to support in efficient working. The tearful and subdued expression of countenance on the part of the scholars evinced how deeply they felt *their* loss, and many, many expressions of sorrow and regret fell from their lips that day, such as these :—‘Ah, if ever there was a good man he was one !’—‘I shall never read or hear that chapter without thinking of Mr. Sturge!’—‘Well, we are sure if the Bible is true that *he* is safe !’—‘Birmingham and Severn-street Sabbath-schools will seem quite different places without Mr. Sturge!’—‘Mr. Sturge wasn’t a bit proud—he used to make himself just one of us!’—‘Yes, and if anybody called at his house to ask for a little help for a scholar or a poor neighbour, he was just as kind as though we *was* his equals, and actually thanked us for asking him !’ And then the tears would flow as another would say, ‘Ah, we shall never see his like *more* !’”

Here we must conclude ; thanking Mr. Richard for this very valuable piece of biography, which we hope will reach a large circulation.

## Phases of Christian Truth and Duty.\*

ns committed to the press are, of submitted to a much severer test n listened to from the pulpit. ncts of oral delivery, if it be l make even an inferior sermon impressive. These indeed have ceived of as even antagonistic d excellence; so that concern- hes Sheridan used to say, "If d well, they were not worth to." This, however, is the 1 of a very meretricious art,— excitement of temporary feeling of expedients that produced ers the effects of legerdemain. rmon will never be so effective as it is when spoken—but a good sermon if it will not ing. Hasty composition, in- s metaphor, inconsequential , clap-trap appeals to emotion, to acute and practised listeners, led by an orator; but these are cellences. On the other hand, s of the spoken discourse are t, and cannot be recalled by er: the effort to understand, as l sentences are uttered, may e impression; links of an argu- y be dropped to the confusion ole. In these points the com- is on the side of the printed —we can recur to any part of over it, fully possess ourselves d although it obtains a less de- ve entrance to our understand- ar heart, it may obtain a more and effective one.

not been the practice of Non- ts to print so many volumes of as their Episcopalian brethren; t is on all hands admitted that ge of their preaching is better. it is that they have less con- official imprimature; perhaps , while the substance of their s more vigorous and instructive,

es of Christian Truth and Duty. reached in Albion Chapel, Ashton- s." By J. G. ROGERS, B.A. Jackson, Hodder.

they are less practised in the art of com- position which will bear the test of print. However this may be, it is certain that the percentage of Nonconformist sermons which appear in print is very much less than that of Episcopalian sermons. Nor is this wholly to be regretted: hundreds of vapid volumes of sermons are born and die, like ephemera. Still we have often regretted that men amongst us who could produce volumes of sermons that would live, do not oftener do so. In the Epis- copal Church volume after volume is put forth by men like Melville, the Bishop of Oxford, Trench, Stanley, Kingsley, Hook, Moberly, Goulburn, &c.; and they find an extensive sale, and thus perpetuate and extend the power of the pulpit. Where are the corresponding volumes of leading Nonconformists? How many volumes of sermons has Mr. Binney published, or Mr. Parsons, or Mr. Punshon, or Mr. Arthur, or Mr. Hinton, or Mr. Brock? If in the course of his life a Nonconformist achieves one volume of sermons, he thinks he does well. For the sake of Nonconformity, and we will add of the Church, we wish it were otherwise. Of the 30,000 sermons preached every week, surely a respectable percentage are worthy of being printed; and if, as all that appears in print must be in order to live—if carefully written and adjusted to forms of literary beauty—the world would be all the better for them. Latterly there have been indi- cations of improvement: volumes of ser- mons by Baldwin Brown, Maclaren, Raleigh, Landels, and others have been put forth, and have won a fair meed of praise. To these Mr. Rogers has added another, and judging it by the volumes of sermons that from month to month come before us, and that we suppose find readers, it is well worthy of publication. Evangelical in theology, it is vigorous in thought, and careful in style. It does not contain much that is new; it deals with ordinary pulpit themes, but it dis- cusses them with much good sense, and enforces them wisely and earnestly; it is



perhaps defective somewhat in light and shade; it rather attains an elevated and sustained excellency of style, than a vivid and varied one; it is argumentative rather than imaginative: but it is the production of a thoroughly sensible and earnest man. Especially are we pleased to see Mr. Rogers' uncompromising fidelity to Evangelical orthodoxy. In the forefront of his volume he puts three sermons on the Gift, and the atoning work of Christ. In these, as throughout the volume, he deals with the popular errors and heresies of the day, and deals with them wisely and well.

For the sake of giving our readers a specimen of Mr. Rogers' style, we select a passage from the third sermon on "Christ Crucified:"—"So, too, is there one event in His humiliation, that He calls us specially to commemorate; never to forget it ourselves, and never to suffer the world to forget it. He has appointed a festival in His church, which is, to the end of time, to be a standing witness on His behalf. If we ourselves had been free to choose the event which should thus be ever kept before the eyes of man, there would, doubtless, have been great diversity of judgment; but it is every way improbable that we, apart from the special value that Scripture attaches to the death, should have selected that on which He has fixed. The more pleasing and prosperous scenes would have had more attraction. The Church, if unguided, might have ordained high festival, and raised loud songs, to blend with the anthem that floated over the manger-cradle at Bethlehem—it might have sought to catch and repeat the strains which angels sung at heaven's gate as they bore the ascending Conqueror home—it would, probably, have commemorated some scene of apparent glory and triumph. The death—the rejection and scorn of men—the condemnation of the judge—the association with the vilest transgressors to which He was doomed; these are the very last

things which the mere follower of the great Teacher would have wished to preserve in the recollections of ourselves and of others. But it is that the Lord himself fixes. No ceremonial, in commemoration of birth or ascension, has been appointed by Him. It may or may not be expedient that there should be some institution to remind us of these events; but at the same time the Master has given no injunction in regard to them. But by His command the table has been set, and His own hands brake the bread, and His self poured out the wine. He has thrown around the feast of His death all the interest which the recollection of His last interview with His disciples could awaken; He has invested it with all the sanction which His Church could give; He has crowned it with all the authority that belongs to His own injunction. The one purpose for which He has ordained it is that we who trust and love Him, He should do in remembrance of me. For as ye eat this bread and drink this cup, ye do shew forth my death unto the Lord. This, then, is manifestly His purpose, that the world should continue to remember before it a memorial of His death, by a simple but significant act, which, of disgrace, anguish, sorrow, and with His sacrifice, should be kept vividly before the eyes of men. He should be known, not as the Teacher who *has lived*, but as the Saviour who *has died* for men."

One very touching and beautiful sermon, "Lessons from the Tomb," commemorates the sudden and comparatively early death of Mrs. Hugh, an active and valued member of the church. We very cordially recommend this volume, as not only an excellent exposition of the theology held by the great Congregationalists, but as the production of a thoughtful and

## Brief Notices of Books.

*of Robert Alfred Vaughan.* By  
ST VAUGHAN, D.D. London:  
Ellan.

his Memoir first appeared in  
volumes of Essays by the gifted  
man, whose loss all friends of  
literature must lament, we  
t highly; and we beg to do the  
in. It is a good specimen of  
y, worth studying in these days,  
tendency to spin out lives by  
no end of letters and extracts  
able. Young Vaughan's life is  
ore a great deal than the lives of  
at occupy much larger space.

history of a mind rarely en-  
d thoroughly sanctified—a com-  
worthy of our most attentive  
ful regard.

*dom. of our Fathers.* Selec-  
from the Writings of Lord Bacon.  
a Memoir. London: Religious  
Society.

a very carefully edited and an-  
gly well prepared book. The  
s written in good taste, and with  
ness of information. Recent  
ions of Bacon's character are  
ly used. The attempts to vindi-  
great man made by some now-  
are not, in our estimation, quite  
l. At the same time, they serve  
te the harshness of the common  
ts. So far the author of the  
is influenced by them, and we  
sely. The selections are made  
at judgment, and some valuable  
ry information is introduced at  
of each selection. Altogether  
has our warm approval.

*of the Household.* By the  
r of "The Heavenward Path,"  
Popular Preachers of the An-  
Church."

specimen (and a pleasant one)  
of book much esteemed in [the  
day, i.e. Stories of Celebrated

It may be objected to works of  
s that the women selected are  
io, from special characteristics  
stances, were necessarily excep-  
the general character and life of  
s. We do not indeed wish, on  
le, that they should cease to be  
ns; nor need we entertain any  
such being the case. Heroic  
or actions are not likely to be-  
common among the women of  
. Only may we very reasonably  
at, while there is in our modern

life but little opportunity for grand  
deeds of heroism, the qualities of mind  
and heart by which these were in former  
days inspired might more abundantly  
exist—finding their development in the  
more quiet incidents and ordinary rela-  
tions of our own times. The women of  
the nineteenth century would be by no  
means the worse for some of the zeal,  
courage, industry, and self-sacrifice of  
which interesting examples are given in  
the volume before us. May the reading  
of its pages tend to foster these glorious  
qualities, the very possibility of which  
in a common-place busy life, filled with  
little occupations, events, and enjoy-  
ments, we are sometimes almost tempted  
to forget.

*Whisperings of Truth for God and His  
Glory.* A True Story of Heart  
Trials. By the Rev. GEORGE B.  
SCOTT.

This book is not quite commonplace.  
It is unlike most religious memoirs, but  
we are not sure that the difference is an  
advantage. There is an affectation of  
style, for which the title somewhat pre-  
pares us, and an effort throughout to pro-  
duce an effect hardly warranted by the  
subject. The author had to tell of the  
short and sorely-tried life of a young  
Christian. We could wish that he had  
given us the narrative in a simpler way,  
with less of sentimental digression and  
ornament.

We are glad to receive the third  
volume of D'Aubigné's "Reformation in  
Europe in the Time of Calvin." (Long-  
man.) The freshness of the former  
volumes is preserved in this. The  
pictorial effect of the narrative is, as  
before, often wonderful. The author  
pursues the History of the Reformation in  
France through the affair of the placards,  
and the horrid burnings under Francis I.  
He then follows his hero to Strasburg  
and Geneva, and vividly paints the strug-  
gles of the Reformation in the Pays de  
Vaud, and especially in Calvin's adopted  
city. May God preserve the eloquent  
author to complete his work!

We would also gratefully acknowledge  
the second volume of Irving's works.  
(Strahan.) There are in it some noble  
discourses. Those on "Baptism" and  
"the Lord's Supper" present views by  
no means accordant with our own.  
"John the Baptist" and the "Tempta-  
tion" were, with the writer's genius and  
taste, most congenial themes.

## Diary of the Churches.

### TRUSTEES' MEETING.

THE Half-yearly Meeting of the Trustees of the EVANGELICAL MAGAZINE was held at the Guildhall Coffee House, on Tuesday, July 12th. The Rev. S. B. Berges presided; the Revs. Dr. Burder, J. Stoughton, T. James, H. Allon, E. Mantering, E. Prout, J. H. Gamble, W. M. Statham, S. Thodey, R. Brindley, and I. V. Mummery being present on the occasion.

Sixty-two grants were voted, amounting to £500. In consequence of the Sacramental Collections received and promised, the Trustees had the gratification of adopting fifteen additional cases.

June 2.—Aberaman, Glamorganshire. The Rev. R. Rowlands was ordained pastor of the church here. The Rev. W. Roberts, M. D. Jones, H. Rees, J. Davies, D. Jones, B.A., R. G. Jones, P. Howells, H. Oliver, B.A., and others took part in the various services.

June 8.—Chatteris, Cambridgeshire. The Rev. C. Briggs was publicly recognised as pastor of the church in this town. The Rev. R. W. McAll addressed the minister, and the Rev. J. F. Poulter, B.A., the people. The Revs. J. Lyon and E. J. Silverton assisted in the devotional exercises.

June 10.—Newbury, Berks. The Rev. B. Beddow was presented with a purse of eighty-five sovereigns as an expression of Christian esteem and sympathy, on his retirement from the pastorate. He closed his ministry among the people on the following sabbath.

June 12.—Rochdale. Providence Chapel was re-opened after extensive alterations, in celebration of the jubilee. The Revs. J. Pridie, H. W. Parkinson, and G. Snashall conducted the services. On the following Tuesday and Sunday the Revs. J. Parker, D.D., and E. R. Conder, M.A., preached. The cost of the improvements, along with that of a tablet to the memory of the Rev. John Ely, is over £400.

June 14.—Fareham, Hants. The Rev. R. Nobbs, of Western College, was ordained pastor of the church in this town. The Revs. H. H. Carlisle, B.A., C. Chapman, M.A., F. E. Anthony, M.A., T. B. Barker, C. F. Moss, W. T. Watson, E. Dothie, B.A., H. G. Hastings, and J. Ruther, conducted the services.

June 15.—Coleford, Forest of Dean. The new Sabbath-schools in this town were opened, the Rev. A. Morton Brown,

LL.D., preaching two sermons on the occasion.

June 20.—Frampton-on-Severn. A testimonial, consisting of a purse of sovereigns, was presented to the Rev. W. Lewis ere his removal to Lytham, Lancashire.

— Ireland. Northern Congregational Association. The half-yearly meetings of this Union were held, the Rev. R. Sewell presiding. The Revs. E. Tocock, J. T. Lane, C. Skuse, J. Kydel, and others, took part in the business of the session.

June 21.—Surrey Congregational Union. This Union held its 4th annual meetings at Farnham, B. Scott Esq., occupying the chair. The secretaries, the Revs. A. Mackennal and R. W. Betts, presented their reports, and the Rev. W. H. Smith read a paper. Papers were also read by the Revs. Pillans, J. Stephens, and G. Ingram, in the evening sitting.

June 22.—Weymouth. The new chapel in Gloucester-street was opened for Divine worship, the Revs. D. Thomas B.A., and H. Allon preaching. The Revs. R. S. Ashton, B.A. (the pastor), R. Ashton, of London, J. Smith, V. Lewis, J. Birt, B.A., R. T. Verrall, B.A., J. Fox, B.A., and J. E. Drover also took part in the services. The total cost about £4,000.

— Middleton-by-Youlgreave. The ordination of the Rev. G. Luckett, pastor of the church here, took place. The Revs. F. J. Hoyte, T. Atkin, Colledge, H. Tarrant, H. Ollard, F.S.A. and J. Whewell assisted in the services.

June 23.—Finchley. The foundation stone of a new chapel and school on Finchley Common was laid by H. Pugh Esq.; the Revs. C. B. Howell, T. H. J. Viney, M. Wilks, and Mr. Newnham.

isting on the occasion. The total cost will be about £4,000.

June 23.—Lancashire College. The annual meeting of the friends of this Institution was held in the library, the Rev. Gwyther presiding. After singing prayer, the examiners presented their reports, and Professor Rogers delivered an address to the students. The Revs. Mellor, Professor Newth, J. G. Rogers, H. W. Parkinson also took part in proceedings.

— Airedale College. The annual meeting of the constituents of this Institution was held at the college, H. Brown, Esq., in the chair. Mr. Lord, the senior student, read a paper, and the Rev. R. Keble, M.A., gave an address. The reports of the examiners were presented, the usual business resolutions passed. Deep regret was expressed at the removal, by death, of the Rev. H. B. Baker, M.A., Professor of Mathematics and Philosophy.

June 24.—Thwaite, Swaledale. The new chapel in this place was opened, the Rev. W. Thomas preaching. The Revs. Simon and F. Clarke continued the services on the following Sunday. The cost is £450.

June 25.—Besses-o'-th'-Barn, near Huddersfield. The foundation-stone of a new chapel and schools was laid by Mr. Whitworth. The Rev. G. W. Conder gave an address, and the Revs. J. A. Clayton, A. Anderson, W. R. Thornhill, Professor Newth, Mr. Roseman, and Mr. Davies took part in the various exercises.

June 27.—New College. The annual meeting of the subscribers took place under the presidency of Dr. Spence. The Rev. J. Fleming offered prayer, at which Mr. J. E. Jones, one of the senior students, read an Essay on Blaise Pascal and his Times. The Report was read by the Rev. W. Farrer; and the Revs. J. S. Pearsall, A. Macmillan, J. Wroughton, T. James, J. Haydon, R. Shawk, Dr. Halley, Professor Godwin, and J. R. Mills, Esq., M.P., addressed the audience.

— Lavenham. The opening of a new Sunday-school here was celebrated; J. Sidebottom, Esq., presiding. The cost of the building is £650.

— Bainbridge. The foundation-stone of a new chapel and schoolroom was laid by Mr. G. Scotson. The Revs. Simon and W. Thomas assisted on the occasion.

— Oldham. A testimonial was presented to the Rev. R. M. Davies, to celebrate the twenty-first year of his

ministry. It consisted of a silver tea and coffee service with silver salver.

June 28.—Westminster. The corner stone of the chapel for the congregation under the pastoral care of the Rev. Samuel Martin, was laid by Sir F. Crossley, Bart., M.P. The Rev. Dr. Vaughan delivered an address, and the Rev. A. Raleigh concluded the proceedings with prayer. A large number of ministers and friends were present, many of whom took part in the evening meeting.

— Hackney College. The sixty-first annual meeting of the above Institution was held in Trinity Chapel, East India-road, Poplar. The chair was occupied by the Rev. George Smith, D.D. Prayer having been offered by the Rev. A. Good, an Address on the connection between Faith and Holiness was delivered by Mr. H. Starmer, the student to whom the first Homes' Jubilee Prize of £20 had been awarded. The second prize of £10 had been adjudged to Mr. T. Batty. The secretary, the Rev. J. E. Richards, read the report and the abstract of the cash account, and the meeting was addressed by the chairman, the Rev. Messrs. J. Kennedy, M.A., J. Unwin, LL.D., E. Price, J. H. Wilson, I. Vale Mummery, F.R.A.S., Samuel McAll, and Charles Reed, Esq., F.S.A.

June 29.—Gloucestershire Institution. This Institution, for the education of home missionaries, held its annual meeting, the Rev. D. Thomas in the chair. Two of the students read essays. The reports of the Examiners were presented by the Rev. S. Hebditch, and the general report by the Rev. E. J. Hartland, the Tutor of the Institution. Several ministers and friends addressed the assembly.

— Western College. The annual meeting of this Institution took place at Union Chapel, Plymouth, D. Derry, Esq., presiding. The Report was read by A. Rooker, Esq., and the Rev. N. Hall, LL.B., addressed the students. The evening sermon was also delivered by the Rev. N. Hall.

June 30.—Cheshunt College. The ninety-sixth anniversary of this college was celebrated. After prayer, a discourse was delivered by Mr. G. E. Singleton, the senior student, on "The Character of our Lord Jesus Christ." The Rev. W. M. Punshon, M.A., preached the usual sermon. The Hon. Arthur Kinnaird, M.P., presided at the afternoon meeting. The annual report of the Institution was read by the Rev. H. R. Reynolds, B.A., and the reports of

the examiners were read, and addresses given by ministers and friends, of whom there was a large number present.

July 3.—East Cowes. The chapel in East Cowes was re-opened after repairs and alterations. The Rev. J. Waite, B.A., preached on the occasion.

July 4.—Weybridge. The foundation-stone of a new chapel was laid in this village, by J. R. Mills, Esq., M.P.; B. Scott, Esq. Chamberlain, with whom the movement originated, gave an address. A large number of ministers and friends were present.

July 5.—Wolverhampton. The memorial stone of the new chapel here was laid by T. W. Shaw, Esq. The Revs. T. G. Horton, J. C. Beadle, and A. M. Brown, LL.D., took part in the ceremony. The total cost will be £9,380.

— Ordination of Missionaries. Mr. William E. Mawbey was ordained as a missionary to India at Commercial-street Chapel, Northampton. The Revs. E. Nicholson, B.A., A. Tidman, D.D., E. T. Prust, J. Spence, D.D., and J. T. Brown, conducted the service. On the following evening, Mr. William Lee was also set apart as a missionary to India, at Union Chapel, Islington. The Revs. J. Viney, J. S. Wardlaw, M.A., J. Kennedy, M.A., Dr. Tidman, and H. Allon engaged in the various exercises.

— Kent Congregational Association. This Union held its annual meetings on this and the following days at Tunbridge Wells. The sermon was preached by the Rev. Dr. Halley. The Rev. J. H. Rook and W. Jull, Esq., presided at the public meetings. The Revs. J. B. Hart, J. R. Thomson, M.A., B. Slight, T. James, E. Clarke, E. Bolton, J. Pulling, and B. H. Kluht took part in the business of the session.

— Neyland, Pembroke. The foundation-stone of a new chapel in this place was laid by H. O. Wills, Esq. The Revs. B. A. Evans, C. Gwion, E. Shadrach, and E. Thomas took part in the engagements.

— Highgate. The Rev. John McLeod was ordained as a missionary to Benares, at the Congregational Chapel. The Revs. W. Fairbrother, J. Kennedy, M.A., J. Corbin, J. Viney, J. S. Wardlaw, M.A., and J. W. McAll, conducted the service.

July 12.—Sheffield. The Rev. H. Tarrant was recognised to the pastorate of Wicker Church, the Rev. J. B. Paton, M.A., the former pastor, presiding. The Revs. S. Chester, Dr. Falding, W. Cocker, C. Larom, and others gave a cordial welcome to the new minister.

July 13.—Heckmondwicke. A meeting was held to recognise the Rev. Allen Mines, B.A., as pastor of the church; Mr. T. F. Firth presiding. The Revs. G. McCallum, J. Shillito, S. Oddie, J. Rae, B.A., H. Cuthbertson, A. Mines, and M. Howard addressed the meeting.

July 19.—Stoke Newington. The foundation-stone of a new chapel was laid in Walford-road by S. Morley, Esq. The building is designed for the congregation now worshipping in the British School-rooms, Kingsland, under the pastoral care of the Rev. F. Tomkins, LL.D. It will cost about £1,000.

July 20.—Lopen, Somerset. The new chapel was opened; the Revs. S. Heditch, J. Taylor, W. Guest, and T. W. Smith engaging in the service. E. Cossham, Esq., presided at a meeting in the evening, when addresses were delivered by the Rev. J. Edwards, Messrs. Foster, Powell, Humphries, Eastman, and others.

## PASTORAL NOTICES.

### CALLS ACCEPTED.

THE Rev. A. B. Attenborough, late of York, has accepted the pastorate of the church, Union Chapel, Sevenoaks.

The Rev. J. S. Skinner, B.A., of Cheshunt College, that of the church at Mevagissey, Cornwall.

The Rev. S. Jackson, late of Appleton Wiske, that of the church, Stokesley, Yorks.

The Rev. E. G. Cecil, that of assistant to the Rev. R. W. McAll, of Leicester.

The Rev. H. A. Nash, of New College, that of the church at Banbury.

The Rev. T. Davey, of Arundel, that of the church, Boston, Lincolnshire.

The Rev. J. Newsholme, of Airedale College, that of the church worshipping in the Tabernacle, Sheffield.

The Rev. J. Thomson, of Beaminsters, that of the church at Lightcliffe.

The Rev. Joseph Hodgson, of Lancashire College, that of the church, Felling, Gateshead.

The Rev. T. Buell Atkinson, of Lancashire College, that of the church, Airdrie, Lanarkshire.

### RESIGNATIONS.

The Rev. J. Chater has resigned the pastorate of the church at Newton Abbott through failure of health.

The Rev. R. Davis, that of the church Lawston, Camba., on account of continued ill health.

THE

# Missionary Magazine

AND

## CHRONICLE.

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### MADAGASCAR.

rs from Madagascar by the last mail contain no *new* information as to the Mission, but the intelligence already before the friends of the Society is amply confirmed and extended. The new Memorial Church at TANANARIVUA is progressing; the Hospital is also in the course of completion, and all the places of worship throughout the city are crowded every Sabbath with attentive congregations, while the Churches receive numerous offerings monthly.

In several of the *villages* of IMERINA also, the Malagasy Christians are busied with erecting suitable places of worship, which they do chiefly by their own labour and contributions; but in these self-denying exertions they greatly need the co-operation of British Christians. The Directors make a strong appeal for pecuniary assistance to these Native Christians in their building efforts; and, should any readers be disposed to aid in their work of faith, the Directors will be gratified, and the hands of the labourers will be strengthened and their hearts cheered.

The friends of the Society will be glad to learn that the REV. WILLIAM HARRISON, in answer to the earnest request of the Directors, will continue in Madagascar to aid the Mission by his counsels and labours until the month of June or the year ensuing.

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### CHINA.

#### PEKING.

##### EXTENSION OF MISSIONARY LABOUR.

The friends of the Society have already received the gratifying statement that TEN Protestant Missionaries are now residing and labouring in the capital of China. They are not the day of small things: but their labours are not in any degree despised by the Government; among the people they are received with respect and kindness; and above all, the labourers are rewarded for their services.



toils by the actual reception of converts. Indeed, it is a remarkable feature of the Mission stations throughout China, that the labourers have received their first fruits at a much earlier period than has fallen to the lot of their brethren in India; and it will be seen from the letter of the Rev. JOSEPH EDKINS, which follows, that the Word of the Lord has been glorified in the public profession of the Gospel, by several natives in the city of Peking.

“Peking, April 15, 1864.

“MY DEAR BROTHER,—Since I last wrote, Dr. and Mrs. Dudgeon have arrived here, and Dr. Lockhart has left us. You have heard that Dr. Dudgeon passed the winter at Chefoo. He reached this place with his wife and infant in comfort and safety, on March 29th, and was thus able to spend a week here with his zealous and laborious predecessor, Dr. L., who bade us farewell on the 5th of April, and on whom we pray that Divine protection may attend on his journey homeward. He has done a good work here, as is recognised in a marked manner by his missionary brethren, and the whole of the resident foreign community.

“At a Church Meeting, held on the day of Dr. D.’s arrival, and but two hours before, several inquirers, desirous of baptism, were examined, and four among them were then decided on as suitable persons to receive the rite. It was pleasant that this little gleam of prosperity should come to us just before our brother left.

“Three of the four candidates are Manchus, who have offices in the household of the Prince of Corea, a Manchu prince, whose ancestor, at the time of the Tartar conquest, received that title for his services in subjugating the kingdom of Corea. One of these men in his leisure time has been in the habit of *divining* by means of counters and slips of bamboo. His implements of this art he has given up to me, as evidence of his sincere abandonment of heathen superstition. I have sent them, under the care of Dr. Lockhart, to the Missionary Museum at Blomfield Street.

“These *three* converts are the first fruits of our evangelistic efforts in the *western* part of this great city. We began with a small room in the courtyard of one of the imperial temples—dedicated to the representative emperors of the successive dynasties of China, and known as the Ti wang miao. Here a Tientsin helper was placed to preach daily, and hold evening meetings for prayer. The old Manchu, baptized in the autumn, exerted himself to gather an audience in this little retired room. The three men who have just been received were part of this little audience from the first. After a few weeks we were able to obtain a better house in an adjoining street; this has been open for worship since the end of January, and the same inquirers have been diligent attendants at this new preaching-room since that time. The congregation in fine weather numbers about sixty, and many are becoming desirous of receiving baptism.

“A hospital patient, who has heard the preaching of the Gospel for a year and a half, is the *fourth* convert; his name is Wang pei. At first he did not hear with faith. The text, ‘Come unto me all ye that labour and are heavy laden,’ struck his attention. He did not, however, become resolved to obey Christ at this time, though, being a water-carrier, the words ‘My yoke is easy’

greatly pleased and interested him. Coming to reside in the hospital three months ago, he had more frequent opportunities of joining in meetings for prayer and scriptural instruction. The influence of one of the older Christians here was useful to him. He heard the narrative of the giving of manna expounded, and it occurred to him that if the Israelites were provided for by God miraculously on the Sabbath, without going out of their tents to gather manna on that day, he might hope for the same blessing if he ceased on the day of rest from the exercise of his calling. He is now living as a keeper of the Sabbath, and was baptized with the rest of the four converts last Lord's day.

"Yours ever faithfully,  
"JOSEPH EDKINS."

## INDIA.

### TWELVE DAYS OF ITINERANT LABOUR AMONG THE CHURCHES IN SOUTH TRAVANCORE.

On no field of missionary effort in India can the Christian look with more interest, or with more cheering expectations, than on the province of TRAVANCORE. In this populous District the missionary labours of our Society have been continued for half a century; and, under the Divine blessing, the success already realized has, *for India*, been abundant, and the present aspect of the Mission, in relation to the future, is full of promise. The field is divided into *seven* principal stations, viz.: NAGERCOIL, JAMES TOWN, KATHAPOORAM, NEYOOR, PAREYCHALEY, TREVANDRUM, and QUILON; and the number of European Agents employed, including a Medical Missionary, is *eight*. They are efficiently aided in their various labours by a large body of native agents. There are about *twenty thousand* professing Christians, and the number of Church Members is nearly *fifteen hundred*.

Our Missionary Brethren are accustomed to visit the various out-stations in their several districts, not only for the benefit of the Native Christians scattered through the country, but also to preach the Gospel to the heathen; and the following journal from the REV. JAMES DUTHIE contains a very interesting report of a series of visitations which he recently accomplished in company with several efficient native labourers.

"Nagercoil, May 13th, 1864.

"MY DEAR DR. TIDMAN,—I now sit down to give you some account of a tour of twelve days, lately made among the Churches connected with our Society, in South Travancore. Journals of the principal events that happened were kept by the native brethren who accompanied me, and it is chiefly from the memoranda made by them that I have put together the following particulars, which will, I hope, prove interesting.

"On the 6th of last month, in company with Devadasen, Evangelist, (T. M. White), I left Nagercoil, intending to visit as many of the out-stations as I

could reach within the time at my disposal, previous to the opening of the present session of the seminary, viz., twelve or thirteen days. The heat at this season of the year is so great that I felt some reluctance to set out; but although it was necessary to expose ourselves a good deal, and the weather at times felt oppressively hot, we suffered nothing beyond temporary inconvenience, and now that the journey is over, we look back with much satisfaction to what we saw and did during these twelve days.

"On the evening of the 6th of April we arrived, after a ride of twelve miles, at a congregation belonging to the Neyoor District, situated on the high road leading to Trevandrum. Here we found a village, the inhabitants of which are mostly Christians; and as soon as the object of our visit became known, the gong, (we have only two bells in the whole of our South Travancore Mission,) was brought out and hung upon a tree by the road-side, at the sound of which the people began to assemble. As we sat in the open air, the quiet of the evening made another gong in the distance to be distinctly heard, and it was pleasant to reflect that the gladsome sound was being prolonged, though we could not hear it, far through the palmyra forest, reminding the worshippers of the true God that the hour of evening prayer had arrived. At this place we preached to, about forty people, all of whom gave great heed, while the evangelist first, and myself afterwards, spoke of the necessity of choosing that better part which shall not be taken away from us.

"On the following morning set out to preach in Palpanapuram, one of the largest heathen towns in Travancore. Arriving here, we took up our position in one of the streets, and soon a crowd gathered round.

#### SALE OF TRACTS.

"During the morning we preached in five different parts of the town, and met with very little opposition. A few listened with much attention, and bought some of our tracts. Up to this time our plan has been to give away our tracts free; but now, in accordance with a resolution passed by the local Tract Society, none are given gratis excepting handbills or very small tracts of about four pages. It was new to the people to hear that they must give a small price for books, which formerly all received who showed a desire to read them, and it became necessary to offer some explanation which all would readily understand. This was furnished by the evangelist, as follows: 'Not long ago,' said he, 'when myself and a number of catechists attended a large heathen festival for the purpose of preaching there, a lad came up anxiously asking for a book, which I gave him. Afterwards he went in search of a catechist in another part of the town, who also gave him a book; then another and another gave him books, till at last, coming to know that he was a rogue, we laid hold of him, and found no less than *eighteen* books carefully concealed under his cloth.' It was easy from this fact to show the necessity of selling tracts at a small price, so small as to be within the reach of the poorest, and yet just sufficient to prevent their falling into the hands of any but those really desirous of becoming acquainted with their contents. After this a few came forward and bought some tracts; but the heat becoming very great, we were obliged to leave. Some, more anxious than others to hear our words, followed us for some distance, and a few more tracts were sold

## AN EARNEST NATIVE CHRISTIAN.

In the forenoon of the day following we preached at a village called *ichy*, where there is a neat commodious chapel, and a flourishing congregation. Here we were joined by Nanaharanam, Evangelist, and Nathaniel, Director of Schools, kindly sent by the brethren at Neyoor, to accompany our tour. After the service was over, one of the members of the Church, a very earnest Christian, invited us to go to his house, where we held a service with his family and some neighbours, whom he called in to meet. Would that all our South Travancore Christians gave like evidence with this man of having profited by the Word preached! I learned that his custom is to assemble his family and neighbours three times a day for the praise of God, in a small prayer-house, erected specially for this purpose by himself. One day a week he devotes to preaching to the heathen round about; and, being a man in good worldly circumstances, and held in general esteem, his influence is powerful for good. I could not help feeling, when under his humble roof, that even here, in the midst of so many heathens, God has people to serve Him and show forth His praise.

## OUT-DOOR PREACHING IN THE EVENING.

In the evening we reached another village, not very far distant, where, on account of the heat, we preferred holding a meeting in the open air. Mats were soon spread on the ground, and lanterns suspended from the branches of a village tree, below which we sat down and spoke on the parable of the man and Lazarus. Myself and both the evangelists addressed the congregation, which, though rather prolonged, was felt by all present to be a profitable one. Allusion was made by one of the speakers to the recent death of Mr. Baylis, of Neyoor, which told powerfully, especially upon some of the heathen present.

Early in the morning of the 8th we set out for *ATTOOR*, also in the same district, preaching to the people on the way, as opportunity offered. We were fortunate enough to meet the catechists in that part of the district, who had assembled to attend to matters relating to the work of the district. An evangelist is stationed at this place, whose duty it is to take a general oversight of the congregations in that remote part of the district. At breakfast I spoke to the catechists from 1 John v. 4, on the necessity of being in all who would engage aright in the Lord's work.

## STRONGHOLD OF IDOLATRY.

About a mile from this place is one of the strongholds of Satan in Travancore, named *Tiruvataru* on the banks of the *Tamraparni* river. We all were desirous to preach there, and accordingly set out as early in the afternoon as the heat would permit. On approaching the place, it soon became apparent that it was one of more than ordinary interest; the magnificent flight of stone steps leading from the temple to the river, and the unusually imposing appearance of the buildings connected therewith, all bespoke its importance as a sacred Hindoo resort. A narrow street, leading past a long range of buildings, brought us to what appeared a suitable place for beginning our mission. Great numbers of people were lounging about, most of them heathens; and we very soon had a large audience, wondering much, no

doubt, what it all meant, and for what intent we had come. A handbill, in Malayalam (the language in use in those parts), was first read, and explanations given as the reading went on; but the interruptions soon became frequent, and the talk so boisterous, despite our best efforts to conciliate, by our quiet manner and mode of address, that we doubted whereunto the matter would grow. It became very apparent, after a short time, that their object was to drive us out of the place; for the hooting and the shouting that broke forth from every side made it impossible for us even to hear our own voices. Then they ordered us expressly to be off; to which we made reply, quietly but firmly, that we had no intention of doing so; but if they persisted in treating us with so much disrespect we should go a little further into the town, where we might meet with a better reception from others. This we said, well knowing, or fearing at least, that it would not be so; but, having begun, we felt it most necessary to go about matters with the greatest coolness, as if nothing particular were taking place. It never does to betray fear, or to run away from a Hindoo mob. Accordingly, we moved off quietly, but not in the direction they anticipated, for, instead of making towards the outskirts, we went close up to the bazar; but, as before, the shouting, the clapping of hands, the cries of, 'Be off! be off!' 'You have no business here!' 'We want none of your talk!' &c., made us despair of being able to prosecute our work in peace. For once we realized, in some measure, what it is to be 'in perils among the heathen,' in a remote out of the way part of the country. After this had been going on for some time, a few men of respectable appearance came up, and as they showed no disposition to join with the 'fellows of the baser sort,' I beckoned to one of them, and asked if he did not feel ashamed to see his townsmen behaving to strangers with so much rudeness and incivility. I explained to him the object of our visit, and added that I felt surprised to see the inhabitants of a large city like this, less polite in their manners than many in other places of far less note and celebrity. This seemed to touch the right chord; for, though no reply was made to us, he turned round to the crowd and signified his displeasure with their proceedings and conduct. The uproar became sensibly less after this reproof, and this man and a few others stood round about and listened patiently for a short time, to the great vexation and disappointment of the mob. After this we moved off quietly, still followed by a great crowd; for by this time half the people of the town had come together to know what all the noise and confusion meant. I think I have never before encountered more determined opposition than we met from the Brahmins and other high-caste people in this place. Nevertheless, we were not without some success and encouragement even here; for a man of reputation for wisdom, and who did not join in the outcry made against us, followed us out of the town, hearing our words, and before taking leave purchased a book.

#### CONGREGATION OF MOHAMMEDANS.

"Early the following morning we set out to one of the remotest congregations in the Neyoor district, quite among the dense jungle, at the foot of the mountains. Our coming was known to the Christians there and in the neighbourhood, many of whom came in to meet us. The Mohammedans in these

arts are rather numerous, and upon reaching the chapel I found a man who had formerly lived in Kotar (near to Nagercoil), with whom we entered into conversation. He was soon joined by another, and both listened attentively. We told them we had come, not to see the Christians only, but themselves also, whereupon they both went off to their street and called together a number of their people. They soon returned along with fifteen others, and all sat within the chapel while we read and explained the Sermon on the Mount. They heard most attentively for nearly two hours, and in the afternoon, as we were leaving, some of the chief men came out with presents of fruit. It is a rare thing to meet with Mohammedans so ready to receive instruction. Usually, they are the most bitter opponents we have to encounter.

#### DEVIL WORSHIP RENOUNCED.

“On the way to our resting place for the night, we went to a village quite way among the jungles, which in all probability no European had ever before visited. The people there had but very recently come over to Christianity, through the exertions of a catechist labouring in those parts. The devil temple, with its walls completely covered with hideous representations of demons, done in glaring colours, and in and around which, for how long no one can tell, the frantic nocturnal orgies of the heathen have been performed, was still standing, but just beside it, indicating the change that had taken place, a shed had been erected as a temporary place wherein to offer the sacrifice of praise and prayer to the true and living God. Here the villagers assembled with presents of such things as they had to give. After service the chief man told us they had now no fear of demons, and intended destroying the devil pagoda as soon as sufficient rain fell to soak the mud walls.

#### NATIVE MELODY.

“The following day, Sunday, we spent partly in the Neyoor and partly in the Pareychaley districts, and enjoyed the privilege of holding services in our different places. The journey to our halting-place for the night was made by torchlight, and as one of the evangelists is an excellent singer of the native lyrics, and several of the Pareychaley catechists no less distinguished in this line, they struck up some of their favourite tunes, and, on our approaching the village, the whole community turned out to join the procession, and enjoy the music; for I may observe, that whatever may be said by Europeans in dispraise of the national music, justly or otherwise, it possesses, as may be supposed, a peculiar charm for the people themselves, and excites feelings and emotions which the metres and music of the west are never likely to awaken or inspire. It was rather late in the evening before we reached our quarters, and the heat being very great, I had my chair and table brought outside the chapel, where I sat down, receiving the kind attentions of the catechist of the place, who did his best to compensate, by means of a large fan, for the absence of the usual cool evening breeze.

#### A HOPEFUL INQUIRER.

“Just then one of the evangelists came near, followed by a very respectable



looking Sudra in Government employ, whom he introduced as 'a Nicodemus desirous of instruction by night,' for fear of his family and relatives. The case of this man is very interesting. 'Some time ago, it appears, several members of his family were cut off by cholera, which led to the catechist speaking seriously to him about the shortness and uncertainty of life, and the necessity of preparation for death. The words thus spoken made a deep impression, and from that time he became an inquirer, and reader of Christian books. Soon he bought a Bible, which I understand he reads diligently and even prayerfully, and now professes himself, but secretly, for fear of the heathen, a Christian. His appearance at that hour of the evening, and immediately after his hearing that a missionary had come to the place, shows the interest he feels in spiritual things. He listened with much attention to the advice I gave him, and after a time withdrew. Such cases are not now so rare as we may suppose; and, seeing that the consequences involved in the casting off all reserve, and boldly making an open profession of belief in Christianity are often so great, we ought not to be surprised at such fear deterring, though we may regret it, and urge the importance and necessity of immediate decision. Doubtless there are not a few secret disciples round about us; and, 'though Israel knoweth them not,' yet 'the LORD knoweth them that are His.'

"The following day interesting services were held in three congregations belonging to Pareychaley, viz., KADU, MURUNGAVILLEY, and KILLIUR.

"April 12th.—To-day we also held three services in Christian congregations, and spoke to a good many heathens. Early in the morning, on the way to a village called Koonatoor, we met one of the officers of the palace whose house is situated there. He conversed in English pretty fluently, and read several passages from an English New Testament which was handed to him. He readily admitted the superiority of Christianity to all other systems of religion, but did not seem to trouble himself much about such matters. Some of his friends, not acquainted with English, were far more ready to listen, and one of them purchased a book. He came out, however, to meet us again in the evening, previous to our leaving the village. A book that he held in his hand led me to inquire what he had been reading, and upon his handing it to me for my inspection, I found it was an old Report by Mr. Brown, the Rajah's astronomer, respecting certain meteorological phenomena observed by him during a short residence on the Agasthier Peak. It contained, I observed, some rather racy descriptive passages, and it was for the fine English of the composition, not for any merit that might attach to it in a scientific point of view, that the pages of this old Report were being so diligently perused. This is thoroughly characteristic of Hindoos who possess a smattering of English. Any piece of fine writing they will pore over, for the sake of the words; and as many never get beyond this, their knowledge of English cannot be said to be of much use to them: in fact, the pride which a superficial knowledge of this kind seldom or never fails to engender, does incalculable harm.

"On the morning of the 13th we reached a town called PATTANAM, at the mouth of the Tamaraparni river, where we held an interesting service with the people. As the key of the chapel could not be found we had to content ourselves with remaining in the verandah; where we also held the meeting.

lost of the Christians here are very poor, and some very ignorant, having just newly embraced Christianity. As they are mostly engaged in fishing, we addressed them from the parable of the drag-net, which all seemed perfectly to understand. A rich Mohammedan in this place, on hearing of our arrival, sent a boat to fetch us to his home; but only the native brethren went, owing to the rain, which fell very heavily during the day, and which prevented us from preaching in the streets, as we had intended. In the evening we arrived at a village called Devicodu, and had a very interesting meeting with the Christians there.

"The day following, being the Sangam (the Tract Society Anniversary) at Neyoor, when most of the Christians would be there, it was arranged that no meetings should be held in the chapels till the evening, but the day devoted entirely to the heathen. At one place called KATU-KADI, which we visited in the morning, we were received with the greatest respect and kindness. A *pric* was sung in the street, and we soon had a crowd of people round about us, which some of the head men of the place soon joined. They sent for a chair and requested me to dismount from my pony, which I did. Here we remained as long as the heat would allow, and several came forward eager to possess themselves of tracts, especially those which have pieces of poetry in them. I could not help contrasting our reception here with that at Tiruveiru. Here the people listened most attentively, and one of the head men accompanied us a little way beyond the village, in token of respect.

#### VAIN EXCUSES.

"We had not gone far when we came to some Christians working in their fields. We asked them why they had not gone to the Sangam. One replied,

'Yesterday the rain came, and we are now doing a little ploughing, but we will soon be ready to go.' Another whom we met in a village, and to whom we put the same question, said, 'I found when it rained yesterday a small leak in the roof of my house, and to-day I am stopping it up.' A third, whose house was a little off the road, on being accosted by us in like manner, shouted out, "*They* are gone, *they* are gone!" meaning the catechist and school-master had gone, 'and who else need go?' Such excuses are very characteristic. Late in the evening, after preaching to a large concourse of people in a bazar, we reached the village of Sembenvilley, where we had arranged to remain for the night. On approaching, our attention was arrested by what seemed to be a portion of the village on fire; and we soon found that our surmise was correct—three houses there being in flames, which no efforts of the people could extinguish. After the fire had burned itself out, as it was a clear moonlight night we assembled the people in the lawn, and addressed them from the texts, 'God is a consuming fire,' and 'God is love.' After this service thirteen people requested that their names might be put down as candidates for baptism, and the list sent to Mr. Baylis, the missionary, at Neyoor.

"I find my letter is becoming too long, and it is to be feared rather uninteresting, so I must compress what I had thought of saying further within a brief compass. After the date mentioned above we visited six more congregations belonging to Neyoor, and met the people of fourteen congregations connected with the Santhapuram district. One of the days spent at

Santhapuram was a Sunday; and at each service the chapels were thronged with eager and intelligent hearers. I may mention in particular the congregation at a village called Atticadu, where we preached on the Sabbath evening. The people here were all waiting for us; and not only so, but many came out a good part of the way to meet us. The place was crowded to suffocation, and I hope some good impressions were produced upon the large assembly. The catechist at this place is a worthy man, and the work of the Lord is prospering abundantly in his hands.

#### SUMMARY OF TWELVE DAYS' LABOUR.

"Not to enter further into details, however interesting some of them are, I may say that, during these twelve days, although the number of miles travelled was not more than one hundred and ten, yet within that comparatively short distance we had the privilege of preaching to Christians connected with about FORTY regularly established congregations. The number of addresses given by myself and the native brethren who accompanied me amounted together to about nine per day, besides addresses to the heathen in numerous towns and villages.

"In conclusion, I would make the following two observations, both amply borne out by facts that came under our notice during this brief tour:—

"1. The fact of our having met so many Christians within a circuit of about one hundred miles is conclusive evidence that Christianity has *taken* root in South Travancore. It is to be feared there are many in every congregation who have a name to live while they are dead, and adhere to Christianity from interested motives; but, as far as man can judge, there are a faithful few at every centre, exerting a healthful influence upon the surrounding heathen. May the numbers of such rapidly increase! To rouse up these dead souls, as well as to build up this infant Church, we need an increase of faithful, earnest, native preachers, and an abundant outpouring of the Holy Spirit of God.

"2. While it must be cheerfully admitted that great success has attended the Missions here, and God is even now exerting His saving power among this people, it must also be remembered that there is still much land to be possessed. The opposition we met with in some parts shows that the enemy is still strong; and yet it cannot be doubted that many seem ready, but for the bondage of caste, to throw off the yoke of Satan, and declare themselves the servants of Christ.

"That the Lord's kingdom will here come speedily and with power is what our faith bids us write to the Churches; but, alas! faith is sometimes like to fail us, for difficulties of various kinds rise up before us like the everlasting hills. Let the Churches ever pray that their missionaries may be men *full* of faith and of the Holy Ghost, for these, more than all other good gifts, we stand in need of.

"With Christian regards to the Directors and yourself,

"Believe me, yours very faithfully,

"REV. A. TIDMAN, D.D."

"J. DUTHIE.

## SOUTH PACIFIC.

## SCENE FROM THE JOURNAL OF A MISSIONARY.

Our readers have been so frequently gratified with cheering intelligence of the progress of the Gospel in the Islands of the Pacific, that there is some danger that they may be led to form an impression too favourable of the success actually attained. In many instances the light introduced has only made the horrors of heathen darkness more visible. This will appear in the extract from the journal of the REV. JOSEPH KING, which follows. But the friends and supporters of the Society will also learn the urgent necessity which still exists for wider and more energetic exertions. Indeed, what has been already accomplished creates this further want; and we trust that the Society may be enabled, by the continued generous support of its constituents, to send out more labourers for the myriads from whom the piteous and urgent cry is still heard—"Come over and help us."

"On Monday, October, 12, 1863, at sunrise," writes the Rev. Joseph King. "We sighted Maré. As this was the first island some of us had seen in the Mission-field, we approached it with feelings of peculiar interest. We made for Mr. Jones's station first. Until we were close in we could see no trace of human beings, on account of the thick bush, which is allowed to grow quite down to the water's edge; but when we were sufficiently near we discovered crowds of natives under the trees, waiting to welcome us. Before we had anchored, many of them had plunged into the waves and were swimming off to the ship. The deck was soon covered. Many of them looked very wild, but all bore some indication that the influences of Christianity were at work in their midst.

"We spent five days on shore, dividing the time between Mr. Jones's and Mr. Creagh's stations.

"The great majority of the population are still in the darkness of heathenism. In going to Mr. Jones's stations *we sailed close by a place where, only seven days before, eight captives, taken in war, were killed, cooked, and eaten.* The light, however, that emanates from the missionary stations, is gradually forcing its rays into the darkness. May the gross darkness soon be dispersed, and the glorious light of the Gospel shine in every dark heart.

"On Thursday, October 15th, we sailed for Lifu. The next morning we were at the station formerly occupied by Mr. Baker. We stayed here only a few hours, and then made for Mr. Macfarlane's station, on the other side of the island. We anchored in the small harbour on which it is situated, on Saturday afternoon. The next day, Sunday, was a very interesting day; besides Mr. Macfarlane's usual morning service with the natives, we held two services in English, and in the afternoon a special meeting of the natives, which we all addressed through interpreters. On Tuesday afternoon, after a very pleasant stay in this promising field, we again started for the boats, to join the ship: crowds of natives were on the beach to see us go.

"Here an incident took place, a description of which will interest you. One boatful had gone; Mr. and Mrs. Whitmee, Mrs. King, and myself, were left to

come in the second boat. Mr. and Mrs. W. were already in the boat, and we were walking down the beach with Mrs. Macfarlane, when, just as we had got to the boat, a number of natives, wild with excitement, rushed upon me; one strong fellow seized me by the arm and held me fast. From their fierce appearance one would have much more readily conceived that they had arrested me in this summary manner to club me, than for the purpose they had. The whole affair was soon explained. The man who had seized me was a chief who had come with his people twenty miles, from an inland district, to ask the committee if he could not have a missionary for his land. He had made the request several times before, and having heard, through Mr. Macfarlane, that I was originally appointed to the station on the other side of the island, he thought he had some sort of claim upon me. We were quickly surrounded by all the natives on the beach. Mrs. Macfarlane entreated him to let me go, but he positively refused. While he thus held me fast, another native stood by the side of Mrs. King, who was on my arm, and harangued the crowd, urging them to carry me off by main force. When I repeatedly assured them, through Mrs. Macfarlane, that I must go, as I had been appointed to Samoa, they made reply by shouting, 'Samoa all light! Lifu all dark!' Mrs. Macfarlane, finding that all her entreaties failed, sent for Mr. M. When he came he addressed the crowd, explaining to them that it was quite impossible for me to stay; until at last the poor chief, with tears in his eyes and a sad heart, gave up his hold, to return to his people and tell them that his appeal had been made in vain. Oh! that Christian young men in England could have heard that appeal! then, sure I am, it would not have been made in vain. No Christian could have looked upon that crowd of half enlightened men, earnestly crying for an instructor to show them the way of life, and have remained unmoved. As soon as I was liberated we got into the boat and started for the ship, with sorrowful hearts that we had been obliged to deny these poor people the spiritual advantages they so earnestly sought. Gladly would I have submitted to the seizure had it been practicable. It would be an enviable thing to minister the Word of Life to a people so eager to receive it. Would that some of the students at home, who are waiting for calls to spheres of labour, could have heard such a call as that, to the missionary field.

(Signed)

"JOSEPH KING.

"Falealupo, Savaii, Samoa,

"January, 12, 1864."

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### DEATH OF MRS. PETER LE BRUN.

THE Rev. Peter Le Brun, in conjunction with his venerable parent the Rev. John Le Brun, and his elder brother, has for several years carried on missionary labours in Mauritius amongst a mixed population, including many refugees from Madagascar. Mr. P. Le Brun has of late suffered much from personal affliction, and we now learn with deep concern and sympathy that, by the death of his affectionate wife, which happened on the 5th of April, his home has been rendered desolate and his children have been deprived of

a mother's tender care. In a letter dated Moka, Mauritius, 5th May, our bereaved friend writes :—

“It is my most painful duty to inform you of the sad bereavement with which it has pleased the Almighty to visit me in the death of my beloved partner. She died trusting in Jesus. Though brought up in the Church of Rome, she had renounced its teaching, and was a faithful disciple of Christ until her death, which was peace. To her parents, who were weeping round her bed, she said, ‘Weep not for me: I am happy in Jesus.’ A short time before her death she requested a few members of our little Church at Moka to sing her favourite hymn.

“Though my cup of sorrow has run over, and I am left desolate with three little motherless children, I am yet rejoiced to know that she had put her trust in Christ, as her everlasting refuge.”

### DEATH OF MRS. PEARSE.

As recently as the month of June, 1863, the Rev. Joseph Pearse, accompanied by his estimable wife, whose early removal we are now called to deplore, sailed for Mauritius, *en route* for Madagascar. On reaching the latter island, Mr. and Mrs. Pearse, with the Rev. Julius Kessler, proceeded to the capital, and at once entered with zeal and devotedness upon the important work assigned to them. But their fair prospects were, in the case of Mr. and Mrs. Pearse, soon overcast by the failing health of the latter; and so rapidly did the fatal malady under which she laboured gather strength, that, at the instance of Dr. Davidson, it was decided that Mrs. P. should return to England under the care of her husband. With that object our friends reached the port of Tamatave, when the dear invalid was suddenly stricken by the hand of death, and entered upon her eternal rest on the 18th of May.

From her bereaved and afflicted husband, who has since returned to the capital, we have received the following particulars of the mournful event:—

“Tamatave, Madagascar, May 26th, 1864.

“DEAR AND REV. SIR,—My last to you was written with a heavy heart, on account of the trial I felt it to leave the scene of my labours at Antananarivo; but my sorrow was mitigated by the hope that our return to England might be beneficial to my beloved wife's health, and that by this course we might, at least for a season, prolong her valuable life.

“It is with a far heavier heart that I now communicate to you the fact that she has, in the solemn providence of God, been released from her weakness and pain, having sweetly fallen asleep in Jesus at this place, on the morning of Wednesday the 18th inst.

“Although, as you are aware, her health has been failing for some time, and, when I considered the nature of the disease, I could not indulge the hope that she would be spared to me for many years, yet, up till within twelve hours of her death, I had no reason to think her end was so near, and even thought we might get to England.



"We left Antananarivo on Thursday, May 5th, and reached this place on Saturday the 14th. We were mercifully preserved from dangers, and we enjoyed fine weather throughout our journey. But upon our arrival, it was evident that the fatigues and inconveniences of the journey had told upon the invalid. She was weaker than when we left the capital; but after a day or two's rest she seemed somewhat better, and we were anxiously waiting the arrival of the 'Saxonia' to convey us to Mauritius.

"On the Tuesday afternoon, however, the summons came. Mr. Procter, an English merchant here, and who has been exceedingly kind, had invited us to dinner, and on her way to his house she was taken with a fit. All consciousness was gone, and I regret to say that up to the time of her death it did not return: there was no word, no look of recognition from her, to tell me she had the presence of her Saviour in the trying hour, or that she knew I was by her side. The fit lasted about half an hour, but was soon followed by another; and after that had passed they continued to return, with longer or shorter intervals, up till about three o'clock on Wednesday morning. From that hour up till about half-past four she lay perfectly quiet, but breathing very hard. All that time I felt her pulse, and found it weaker. I bent over her and watched, if possible, with increased anxiety. The breathing was fainter and fainter still, till, just about five o'clock, as gently as an infant falls to sleep upon its mother's breast, my beloved wife fell asleep in Jesus.

"As you will suppose, I am overwhelmed with the greatest sorrow. It is but little more than twelve months ago that, with a thankful heart, I led her from the altar, and fondly hoped that for many years she would be spared to me, to help and encourage me in my great work, and to be the partner of my joys and sorrows; but now all that was mortal lies in the cemetery of Tamatave. For her, death undoubtedly has been gain. Mine, and I may add yours, is the loss. Had health been granted, it would have been her joy to have helped me in my missionary work, while her intellectual capacities fitted her eminently for the position she was called to occupy. But she has finished her course. She has completed the work her Heavenly Father gave her to do on earth, and has gone up higher to join in the perfect work of heaven. Thus has the one been taken and the other left. For what? Surely that with increased love, and with increased zeal, I should carry on the Saviour's work, doing with my might the work my hands find to do, remembering that there is no work or device in the grave, whither I too may soon be called.

"I remain, Rev. and dear Sir,

"Yours very sincerely,

"REV. DR. TIDMAN."

"JOSEPH PEARSE.



## DEATH OF THE REV. JOHN HANDS.

ALTHOUGH the venerable subject of this notice had long retired from the field of foreign service, his latter years were spent in active and efficient labours at home, more especially with a view to promote the cause of missions.

Mr. Hands first proceeded to India in the year 1809, and prosecuted his missionary labours with much devotedness successively at Bellary and Bangalore, during a period of about thirty years, when failure of health necessitated his final return to England in 1841. During several subsequent years of his protracted and honoured life, our friend resided in Dublin, acting agent for the Society in the transaction of its affairs in Ireland. Having length retired from office, he passed the remainder of his days in retirement at Monkstown, near Dublin, where he sweetly fell asleep in Jesus on the 14th June ult., at the advanced age of eighty-four, having long survived all his early contemporaries in the missionary field.

During the period of his protracted labours both in India and in Britain, it was the singular privilege of our departed friend to enjoy in the highest degree the esteem and affection of all who were brought within his influence—just tribute, indeed, to his saintly character, and his loving, genial disposition. The following passages in a letter from Mrs. Hands, giving some particulars of his last illness and death, will be interesting to many of our readers:—

“Brookville, Monkstown, July 15th, 1864.

“MY DEAR SIR,—Knowing my beloved husband as you did from his life and character, you will understand the reality of my loss. For almost forty years we had journeyed together, we had laboured together, and in our old age it was good to speak together of the way the Lord had led us and cared for us. We have been singularly blessed with kind friends, and in this, my dear husband's last home, he was loved and honoured by all.

“For about a fortnight previous to his death he had been suffering from an attack of asthma; but so far from supposing death was at hand, our kind medical friend advised change of air as the great requisite for his recovery to strength. It was only on Monday, the 27th ult., that his breathing became very laboured, accompanied by a sharp spasm in the region of the heart; but this symptom passed away. On the Wednesday, feeling anxious about the spasms, it was our wish he should see a physician, in consultation with his own doctor, and they met here on the afternoon of that day. It was their opinion that bronchitis had commenced, and that the action of the heart was weak, but that there was no appearance of immediate danger, and the physician accordingly arranged to see him again on the following Saturday. The Lord, however, ruled it otherwise. On that night I put on a blister, according to directions, and remained sitting by him until half past two, when my daughter dressed him, and he expressed himself as much relieved, and begged me to go and lie down in the adjoining room. Shortly after, my daughter, hearing him speak very loudly, went in and found him fast asleep, but in earnest prayer. He awoke, however, and we placed his arm-chair by the fire, and sat up talking

with him till half-past four, when his daughter, after settling him in bed, and giving him some refreshment, left him, *as he said*, to take a good sleep. I watched him till five, but he was so urgent to be quiet and alone that I returned to my own room. You will believe how great was my grief and consternation when I heard, at a quarter to six, he was no more. The servant, on going in with a cup of tea, found him silent and still. She first called my daughter, and together we all tried what restoratives, and rubbing the hands, feet, and heart could do; but the ransomed spirit had passed away, and without one word of parting, I was called on to realize my widowhood. The inclosed lines, received a few days since, so beautifully describe Mr. Hands' last moments, and so truthfully tell *what he was*, that I feel constrained to send them, and feel you will be pleased by the perusal :—

There was no parting pang, no sorrowing sigh,  
None wist the angel Death was standing by—  
So silently the prisoner's bonds were riven,  
So secretly the Master's call was given.

Oh, to die thus! nor feel the mortal strife,  
The oft precursor of immortal life,  
Calmly at eventide to sink to rest,  
Safe pillowed on a loving Saviour's breast.  
So would I sleep and lose this earthly clod,  
So would I wake and find myself with God.

My spirit has been greatly revived by the Christian sympathy and love of our many friends. We have the sweet assurance that we sorrow not as those without hope, because 'blessed are the dead that die in the Lord.'

"I am, my dear Sir,

"With much respect and esteem,

"Yours very truly,

"REV. DR. TIDMAN."

(Signed) "MARIA HANDS.

## ORDINATION OF MISSIONARIES.

### POPLAR.

ON Thursday evening, the 23rd of June, Mr. EDWARD ALLPORT WAREHAM was ordained at Trinity Chapel, Poplar, as a missionary to India.

The Rev. John Kennedy, M.A., read the Scriptures and prayed. The Rev. J. S. Wardlaw, M.A., delivered the introductory discourse, describing Belgium, Mr. Wareham's sphere of labour. Questions were asked by the Rev. W. J. Unwin, LL.D. The ordination prayer was offered, and the charge delivered by the Rev. George Smith, D.D.

### MANCHESTER.

On Monday, the 4th of July, the ordination of Mr. D. MEADOWCROFT, a missionary to India, took place at Knot Mill Chapel. The Rev. J. S. Wardlaw, M.A., described the field of labour, and the Rev. John Rawlinson delivered an affectionate and impressive charge to the young missionary. Other ministers took part in the service, which was of a deeply interesting character.

## HIGHGATE.

On Tuesday, 5th July, the ordination of Mr. JOHN McLEOD, as a Missionary to Benares, East Indies, took place at Highgate Congregational Chapel. The service was introduced by the Rev. W. Fairbrother. The Rev. James Kennedy, also a missionary in Benares, described the field of labour. The questions were asked by the Rev. John Corbin of Hornsey, and replied to by Mr. McLeod in a very interesting manner. The Rev. Josiah Viney offered the ordination prayer, after which the Rev. J. S. Wardlaw delivered an affectionate and impressive charge. The meeting was closed by the Rev. J. W. McAll, of Finchley. The entire service was one of a deeply interesting and impressive character. At its close Mr. McLeod was presented with a copy of Lange's "Commentary," by a class of elder youths who, during his residence at the Mission College in Highgate, have been gathered by him, and have greatly benefited by his faithful and devout instructions.

## NORTHAMPTON.

On Tuesday evening, the 5th July, Mr. WM. E. MAWBEY was ordained at the Independent Chapel, Commercial Street, Northampton, as a missionary to India. The Rev. E. Nicholson, B.A., conducted the introductory service; the Rev. A. Tidman, D.D., Foreign Secretary of the Society, described the field of labour in India, especially in the district of Cuddapah, to which Mr. Mawbey is appointed; the Rev. E. T. Prust, Mr. Mawbey's pastor, asked the usual questions, and offered the ordination prayer; the Rev. J. Spence, D.D., of Poultry Chapel, London, delivered a very appropriate and encouraging charge to the young missionary; and the Rev. J. P. Brown offered the concluding prayer. The chapel was filled in every part.

## ISLINGTON.

On Wednesday evening, July 6th, Mr. WILLIAM LEE was ordained at Union Chapel, Islington, as a missionary to India. The Rev. Josiah Viney conducted the introductory service; the Rev. J. S. Wardlaw, M.A., described the field of labour in the Salem district; the Rev. John Kennedy, M.A., asked the usual questions, to which Mr. Lee gave satisfactory replies; the Rev. Dr. Tidman, Foreign Secretary of the Society, offered the ordination prayer; and the Rev. Henry Allon delivered an impressive charge to the young missionary. Other ministers took part in the service, which was deeply interesting.

## HIGHBURY.

On Thursday, July 7th, the ordination of Mr. W. MURRAY, as a missionary to South Africa, took place at Park Church, Highbury (United Presbyterian). The Rev. E. Prout read the Scriptures and offered prayer. The Rev. W. Fairbrother delivered the introductory discourse. The Rev. Dr. Macfarlane proposed the usual questions, and offered the ordination prayer, and the Rev. Dr. Edmonds delivered the charge.

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 DEPARTURE OF MISSIONARIES.

Dr. William Wells, Medical Missionary, appointed to Hankow, China, embarked for Shanghai, per "Antipodes," July 13th.

Rev. E. A. Wareham and Mrs. W., appointed to Belgaum, East Indies, embarked at Gravesend, per "Windsor Castle," for Bombay, July 25th.

## MISSIONARY CONTRIBUTIONS.

From April 18th to July 16th, 1864, inclusive.

By desire of the late Miss Cooper, of Northampton Park, per Miss and Messrs B and T. Madgwick 100 0 0	City Road Chapel. Rev. A. Haughey. Mr. J. Dean, Treasurer. Mr. Grelton 0 5 0 Mrs. Grelton 0 5 0 Collected by Miss J. Barnes. J. Clapham, Esq. 1 1 0 Collected by Miss Ludlow. Mr. Goodchild 0 10 0 Mr. Penny 1 0 0 Mr. Ludlow (half yearly) 0 2 0 Mrs. Ludlow (half yearly) 0 2 0 Collected by Mr. W. Keen. Mr. J. Barnes 1 0 0 Mr. Keen 0 10 0 Collected by Miss M. A. Collins. Mr. Fordham 0 10 0 Mr. Tate, half yearly, 0 5 0 Collected by Miss Collins. Mr. Clapham 1 1 0 Mr. Tate 0 2 0 Collected by Mrs. Keen. Mr. Chessum 0 10 0 Collected by Miss Ludlow. Mr. Austin 1 0 0 Mr. Crang 0 10 0 Mr. Mortlock 0 10 0 Mr. Giles 0 10 0 Mr. Ludlow 0 5 0 Mr. Gowan 0 2 0 Mr. Gowan, Jan. 0 2 0 Collected by Miss Hackney. Mr. Bird 0 10 0 Mr. Dean 0 10 0 Mrs. Nichol 0 5 0 Miss Nichol 0 5 0 Mrs. Hackney 0 5 0 Mr. Backhouse (two years) 2 2 0 Miss Backhouse (two years) 1 0 0 Mistery of collection for Widows and Orphans Fund 6 5 4 Juvenile Association for Rev. J. Jones, Mad. 10 to 0 St. Is. Mad. Olifton Chapel, Peckham. Per Mr. Harris 2 12 2 Cole Street Sunday School 1 16 0 Crown Chapel. Juvenile Branch, per Miss Hope 21 4 7 Including the following:- Boys' School. Classes. Mr. Cooper's 1 2 0 Mr. J. Smith's 1 0 0 Mr. Cuthbertson's 0 12 0 Mr. Mitchell's 0 11 0 Mr. A. Nodde's 0 10 0 Mr. Pender's 0 4 0 Mr. H. Elliott's 0 2 0 Mr. East's 0 2 0 Mr. W. Clark's 0 1 0 Mr. Hall's 0 2 2	Mr. Barnett's 0 7 7 Mr. Peckman's 0 3 0 Mr. Gibbs' 0 5 1 Mr. Morris's 0 3 1 Mr. Turner's 0 3 1 Mr. T. Elliott's 0 3 2 Mr. F. Nodde's 0 1 11 Mr. Taylor's 0 1 0 Mr. Hayler's 0 0 0 Mr. Craven's 0 2 0 Mr. Stevens' 0 6 0 Mr. Toms' 0 1 7 Mr. Salloway's 0 2 4 Girls' School. Classes. Mrs. Clapp's 2 1 0 Miss Smith's 2 3 1 Miss Kelly's 0 11 0 Miss K. Kelly's 0 9 0 Miss C. Burn's 0 9 0 Miss Hank's 0 14 0 Miss Croft's 0 3 2 Miss Lewis's 0 13 0 Miss Pawckner 0 5 0 Miss Carlton's 0 2 0 Miss Sharp's 0 4 7 Misses Mummery's 0 3 0 Miss Goodman's 0 3 0 Miss Barnes' 0 1 7 Miss Chatterway's 0 6 1 Miss Rowley's 0 2 11 Miss H. Her's 0 5 4 Miss Langdon's 0 4 0 Miss R. Shere's 0 5 10 Miss Tyrrell's 0 1 1 Miss Ayres' 0 4 4 Miss White's 0 11 1 Miss Menzies' 0 2 0 Miss Schol's 0 10 0 Miss Downing's 0 5 0 Miss E. Lewis's 0 7 9 Miss Wilson's 0 8 0 Miss Stevens' 0 3 0 Miss Pollard's 0 6 0 Miss Hilton's 0 2 0 Miss Leverton's Infant Class 0 13 4 Boxes and Cards. Miss Pawckner 2 7 0 Miss Sims 0 9 0 A. and F. Warren 0 11 0 J. Garford 0 2 0 Mr. Thomas Eckert 0 4 0 J. B. Hermet 0 6 0 Helen Goodman 0 6 0 Anonymous 0 5 0 Fractions 0 1 0 St. Is. Mad. Orcus Hall Chapel. Per T. B. Fisher, Esq. 20 17 0 Crown Court, Drury Lane. Juvenile Society. Mr. Ingles, Treasurer. For Native Agency at Shanghai 12 0 0 Raker Street. Collections 4 10 0 Sunday School, per Mr. Nicholls 2 2 0 of 12s. Feller Lane. Collection 2 11 0 School 1 11 0 of 12s. 6d. Holloway. Young Women of Mr. Holmes's Class, for Penton 1 0 0 Islington Chapel Sunday School 2 17 0	Jessie's Box Ladies' Auxiliary. Rev. G. Bone, President. Mrs. Bone, Treasurer. Miss Ruffe, Secretary. A Friend 1 0 0 Mrs. G. Bone 1 10 Mrs. Rodington 1 10 Mr. W. Collings 1 00 Mrs. Hallett 1 10 Mr. Hare 2 00 Mrs. Hare 2 00 Mrs. Hall 0 00 Mr. & Mrs. Kirland 0 00 Mr. Lewis 0 00 Mr. H. Lewis 0 00 Mrs. McArthur 0 00 Mr. Pearce 0 00 Mrs. Perks 1 10 Mrs. Perks 1 10 Mr. Robson 1 10 Miss Ruffe 1 10 Mrs. Kammou 0 00 Mrs. K. K. K. 0 00 Miss K. K. K. 0 00 Mr. Tinsley 0 00 Mr. Vining 0 00 Mr. A. Williams 0 00 Mrs. A. Williams 0 00 Mrs. Welch 0 00 Mr. West 0 00 Mrs. Winter 0 00 Boxes under 20s. 1 00 Boxes. Mrs. Bellie's 0 00 Miss Cooper's 1 00 Mrs. Southgate's 0 00 Miss Jamieson, for Madagascor 0 00 Sacramental Collection 12 00 Sermons in May 0 00 Sunday Schools 0 00 Ex. 2s. 7d. 10s. 7d. Keston Town. Mrs. Fleming, for Mary Ann Fleming, at Madras 1 10 Mariborough Chapel. Contributions, per Mr. Hollingsworth 2 10 Maddison Road. Juvenile Association. Per Mr. Collett. For Madagascor Churches 2 00 For Two Children, Jos. Forsyth and Penny Dukes 0 00 General Fund 2 00 LN. 2s. New Broad Street Sunday School 1 2 0 New Court, Drury Lane. Rev. W. H. Draper. Collections 1 00 Rev. W. H. Draper 1 00 Mr. G. Young 1 10 Collected by:- Miss Mason 1 00 Miss Taylor 1 00 Juvenile Missionary Society 0 7 0 LN. 2s. 10d. Newland Chapel. Mistery of Collection 2 00
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# THE ANGELICAL MAGAZINE

AND  
MISSIONARY CHRONICLE.

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SEPTEMBER, 1864.

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## Beginnings of English Puritanism.

HENRY VIII. AND EDWARD VI.

### I.

is, very much the fashion with a certain school in the present day to sneer at the Puritans, and as we are convinced that, with all their faults, they did more for the maintenance of vital godliness in our land than any other class of men of their times, we have determined to give a sketch of the rise of Puritanism, and may possibly, from time to time, add other short papers on its more remarkable incidents, as well as its progress and growth. Our plan obliges us to go back as far as the reign of Henry VIII., and to preface our historical account by a few introductory remarks.

In the times which we are about to pass under review, the personal influence of the monarch, his direct interference in affairs of State, was much greater than at present; and in the regulation of public worship and the government of the Church he assumed an authority very little, if any, inferior to the previous supremacy of the Pope. True, he consulted the authorities of the Church, and sought, in many instances the consent of the clergy; but very rarely did either the one or the other directly oppose his wishes. Submission to the Sovereign in regard to the ceremonial and rule of the Church was almost looked upon as a part of religion; and dissent was deemed little better than rebellion. This will be remembered as we proceed, and must be distinctly borne in mind, if we would understand some of the phases of Puritan history. It is no doubt partly owing to the fact that the people had been for centuries accustomed to look upon the Pope as one infallible head; and when they were required to renounce their allegiance to him, they transferred their spiritual allegiance to the King. It was owing, also, to the Wars of the Roses, which had swept away many of the great nobles of the land, and weakened that aristocratic

power which had always acted as a check and equipoise to the throne. It was also, in great measure, due to the subserviency of Parliaments, which, as they consisted in no small degree of those whose election had been influenced by the Court, were unaccustomed to assert their independence, until, in the course of time, Puritanism, which was quietly leavening the people, gradually infected that assembly, aroused them to the maintenance of their rights, and emboldened them first to oppose, and then fight, and then dethrone, and finally behead the monarch, who, had he been reigning fifty years before, would have been revered as the Lord's anointed.

Another thing which must be distinctly remembered is, that religious liberty, as we understand it, was, in the days of the early Puritans, utterly unknown. All parties agreed in the belief that the ruling authorities ought to put down error by the strong arm of the law. The point in dispute was, whether their own particular opinions and practices were not precisely those which ought to be protected and patronised. The Puritans, indeed, wished that certain matters of form—such as modes of worship, clerical dress, and so forth—should be left to the wisdom and taste of individual parties; but they by no means approved of unconditional freedom. Even Foxe, who had larger views of toleration than most of his contemporaries, when pleading with Elizabeth on behalf of two Dutch Baptists who were condemned to be burned, says, "*They ought to be restrained*; but to consign them to the flames is more after the Roman example than a Christian custom. . . . There are excommunications and imprisonments; there are bonds; there is perpetual banishment. . . . But this one thing I most earnestly beg, that the piles and flames of Smithfield may not be revived." Thus it will be perceived that even he did not object to restraint, or even to punishment: it was only death that he denounced as unchristian and unjust. This fact does in some slight degree moderate the indignation we feel when we read the accounts of the atrocious persecutions which the Puritans endured at the hands of the High Church party, and helps to explain, though it can never excuse, the severities practised by some of the Puritans themselves when they had the power. Their conduct in this respect looks inconsistent, but it is not so in reality; for at no time did they condemn the employment of pains and penalties to repress irregular and unauthorized forms of doctrine and worship: they only maintained that their views and practices were not irregular, and, therefore, ought to be authorized.

Another fact which it is still more needful for us to keep in mind, if we would understand the rise and fortunes of Puritanism, is, that there were two parties in the reign of Henry VIII. who desired and promoted the Reformation in England. The one was the Court party, including the dignitaries of the Church, with the king at their head. The men

who formed this party had no wish to overturn or abolish the ancient Church, or to reconstruct it on a basis entirely scriptural. All that they desired was, to emancipate it from the control of the Pope, and to reform some of its most flagrant and obnoxious abuses. With them the wish for reformation was rather political than religious. The question mainly was, in whose hands Church power should be vested, and only very subordinately what changes should be made in creed, and worship, and officers. The prestige connected with antiquity, a long succession of bishops, a splendid hierarchy, an imposing ritual and sacramental efficacy, they were most anxious to retain ; and, therefore, insisted on the continuance of many practices which were thoroughly unscriptural and superstitious. The other party consisted of earnestly religious men, who, by the study of the Word of God, had come to the conclusion that the Romish Church was rotten to the core ; that it ought to be regarded as " Antichrist," " Babylon," an apostate communion, worthy to be cut up with root and branch. They were anxious that the English Bible should be widely circulated among the people as the sole ecclesiastical law ; that a new Church should be formed, without any reference to the old and corrupt one, on the model of those described in the Acts and the Epistles ; and that nothing should be allowed in doctrine or discipline which had not its warrant in apostolic precept or precedent. Both these parties might join in a protest against Rome, both might demand a reformation, but with views and aims so entirely dissimilar, it is clear that, as soon as they began to act, they would become, not fellow-workers, but antagonists. This was actually the case, and was the origin of that prolonged contest between the High Church and Evangelical parties, which at length issued in the ejection of the 2,000 ministers from the establishment, in the reign of Charles II.

These preliminary remarks will enable us the better to understand the events which we now proceed to describe.

The people of England had from an early date exhibited little of that blind subserviency to the Pope, or fear of his anathema, which prevailed among some of the nations of the Continent. They delighted in the disclosures upon the abuses of the Church which abound in Chaucer, and warmly welcomed the teachings and writings of Wycliffe, but especially his translation of the Scriptures. True, there was subsequent reaction, and the ruling powers sought to root up the seed that was then sown ; but they could not succeed. Open secession from the Church might be attempted ; scriptural principles might not be ostentatiously professed ; but there was a quiet undergrowth of thought spreading over the country, and preparing it for change. Hence, when Henry openly decided on separation from Rome, the people showed a singular readiness to join in that step ; and, although resistance was offered in some

parts, yet, as a whole, they evidently and heartily approved of the Reformation.

When Henry VIII. ascended the throne in 1509, he was a zealous Papist, and for nearly twenty years did his utmost to guard his people against the new heresy which was gaining ground on the Continent. He visited all who were convicted of holding strange doctrines with imprisonment or death; and, by his work against Luther on the Seven Sacraments, gained from the Pope the title of "Defender of the Faith." All his efforts, however, were ineffectual. Luther's writings covertly made their way into England, and, as "stolen waters are proverbially sweet, and bread eaten in secret is pleasant," they were read all the more eagerly because they were proscribed. Tyndale's grand and idiomatic translation of the New Testament, also, in spite of the vehement efforts to prevent its circulation, penetrated into every part of the country, and opened the eyes of thousands, or confirmed them in the Evangelical view which they had previously imbibed. Thus, whilst the king was resolved to stand by the Church of Rome, a larger section of his people was becoming leavened with a purer faith, and ripe for the approaching change.

The circumstance which detached Henry from the Romish Church is well known. He had been married for twenty years to Catherine of Arragon, the widow of his elder brother, Arthur, when scruples, real or pretended, respecting the lawfulness of this union, furnished a pretext for seeking a divorce from the Pope. But Catherine was the aunt of Charles V. of Spain; and the Pope showed no great haste to sanction a step which, if it pleased one monarch, would be sure to offend another. He therefore resorted to the favourite policy of postponement and delay, until Henry, resolved to be trifled with no longer, referred the question to a more pliant tribunal at home, and, having gained the opinions of the Universities in his favour, ordered Cranmer to pronounce the divorce. He was immediately afterwards married to Anne Boleyn, and was thereby brought into direct antagonism with the Vatican, which declared Henry and Anne excommunicated, unless they separated from each other within three months. This threat of excommunication he set at nought, and, through the subserviency of Parliament, was enabled to secure the passing of a measure by which he was constituted "supreme head, on earth, of the Church of England," with full power to visit and correct all heresies and other abuses. The influence of Cranmer, Archbishop of Canterbury, was, no doubt, on the side of Reformation. He published a book on "The Institution of a Christian Man," and took measures for the circulation of an authorized translation of the Scriptures. Still, he was at this time by no means free from many of the errors of Romanism, and even gave his sanction to the martyrdom of such men as Frith and Lambert. But the king and the popish party with whom he acted

far behind Cranmer, and showed their aversion to any great change of doctrine by the publication, in 1539, of "An Act for Abolishing Diversity of Opinions," usually known as the Statute of the Six Articles, which transubstantiation, the refusal of the cup to the laity, the secrecy of the priesthood, private masses, and auricular confession, are insisted on. The consequence of this act was, that hundreds of recusants were committed to prison, and others escaped to the Continent, where they not only found liberty of worship, but became acquainted with the foreign Reformers and adopted their simpler and more scriptural faith.

On the accession of Edward VI. to the throne in 1547, many of the exiles returned home. As the king was a minor, only in the tenth year of his age, sixteen persons were appointed by the will of his father to govern with him as regents of the kingdom, the majority of whom—including the Protector Lord Hertford, afterwards Duke of Somerset, the king's uncle, Cranmer, Holgate, Ridley, and Latimer—were decidedly Protestant in their views and sympathies. The young king also, who, notwithstanding every allowance for the exaggerated eulogiums of his party, is to have been remarkable for his intelligence and piety, was naturally on the same side. Being free from the restraints which the policy of Henry VIII. had imposed, these men, with others likewise, determined to carry forward the work of Reformation. They secured the repeal, in an early Parliament, of many persecuting statutes, in particular with the Six Articles above referred to. They got a Bill passed which provided that the Sacrament "should be ministered to all Christians alike, under both kinds of bread and wine, and not under the form of wine only; and that the people should receive the same with the left hand." They managed to determine the quarters in which preaching houses should be granted, taking care that only those who were in the way of progress should obtain them. Under their influence also, the king appointed a committee of bishops and divines to resolve on a form of Common Prayer and administration of the Sacraments. This form, usually known as the Service Book of Edward VI., was authorized by Parliament in 1549. In the same year an Act was passed, doing away with the forced celibacy of the clergy, and allowing priests to marry. Two years later, Cranmer was directed by an order from the king and Council to draw up a set of articles which might be adopted as the doctrinal belief of the Church. These articles, forty-two in number, were presented to the Synod of London in 1552, were approved, and confirmed by the king's authority. They are substantially the same as those which are now found in the English Prayer Book, and either show a great advance in Cranmer's views, or else serve to convict him of a minimal reserve and equivocation in the days of Henry VIII. The question of vestments caused some dispute, but it was ultimately re-



solved, out of deference to the numbers of both priests and people who had Romish predilections, to discard only what was offensively superstitious, and generally to retain the old attire.—Such are the changes which were introduced during Edward's reign—changes which, although they did not satisfy *all* the wishes of the more advanced party, were for the most part thankfully accepted by them, but changes which were most galling to the upholders of the ancient *régime*, who, as openly as they dared, met them with decided opposition. The course adopted by the ruling Reformers, in reference to the latter of these parties, was most unworthy. They not only required them to conform, but, on their refusal, visited them with deprivation and imprisonment. Such men as Gardiner and Bonner, Heath and Day, were deposed from their bishoprics and committed to prison. Even the Princess Mary was threatened with the same punishment, and did not escape the most vexatious and humiliating annoyances. It cannot be wondered at that when changes so sweeping were imposed by the dominant section on the whole people, and were maintained with so much severity, considerable discontent should appear in many parts of the country. It is beside our purpose to notice the insurrections to which this discontent gave rise, the jealousies of contending factions, the fall of Somerset, the power of Northumberland, or the critical position in which the Reformation itself was placed. What concerns us more to observe is, that the conduct of the party in power towards those who were in favour of still greater alterations, of a more entire repudiation of whatever savoured of Romanism, was scarcely less oppressive than towards those who were friendly to the Pope. For example, John Hooper, who had taken refuge in Switzerland during the persecutions of Henry VIII., was strongly opposed to the enforcement of the ancient vestments. He considered the dress as the badge of a system; he felt sure that in the eyes of the common people it was identified with the Romish superstition, and that as long as they saw their ministers maintaining the one they would suppose that they were themselves right in adhering to the other. The forced retention of the habits, therefore, he regarded as most mischievous—a thing to be resisted to the utmost. Independent of the erroneous impression it conveyed to the vulgar, he looked upon it as an unworthy compromise, and an invasion of that liberty in things non-essential which Christians ought to enjoy. When, then, he was appointed Bishop of Gloucester, he declined to accept the office unless the oath of consecration were altered and the use of the habits were unenforced. The king and council at once conceded the former part of his request, and erased the objectionable words in the oath, “By God, by the saints, and by the Holy Gospels,” but they resisted the latter part respecting the habits. Even Cranmer and Ridley, who afterward suffered with him at the stake, joined in the refusal, and when he per-

sisted in his recusancy, took part in consigning him to prison. It is hardly possible to conceive of anything more intolerant than such conduct. They insisted on his taking the bishopric, and at the same time resolutely appended to it conditions which they knew were wounding to his conscience. For some time he remained in prison ; but when he found that such men as Peter Martyr and Bucer thought he was carrying his protest too far, and that, for the sake of that which in itself and apart from previous associations was a matter of indifference, he was depriving himself of the opportunity of preaching the Gospel and exerting an evangelical influence throughout an entire diocese, he at last yielded so far as to consent at his consecration, and occasionally, when preaching, to "show himself apparelled as the other bishops were." But the stand which Hooper and others made, and the very general acknowledgment on the part of those who counselled the use of the habits, that, but for the necessity of conciliating the Romish section, it would be better to dispense with them, produced a strong impression on the public mind. This impression was only deepened by the martyrdoms of the subsequent reign. So that with Hooper and his friends may be said to have commenced the first stage of Puritanism, though the name was not then invented ; or (to use the quaint words of old Fuller), "Now Nonconformity in the days of King Edward was conceived ; which afterward in the reign of Queen Mary (but beyond sea at Frankfort) was born ; which in the reign of Queen Elizabeth was nursed and weaned ; which under King James grew up a young youth or tall stripling ; but towards the end of King Charles his reign, shot up to the full strength and stature of a man, able not only to cope with, but to conquer the hierarchy, its adversary."

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### Home Influence.

It is no light thing to be Priests of the Household. "Lo, children are an heritage of the Lord. As arrows in the hand of a mighty man, so are children of the youth." We hold the bow : the direction they take is not given by the breeze of circumstance, or the bent of inclination, so much as by the will of the parent. "Train up a child in the way he should go, and when he is old he will not depart from it." Ductile materials are these which God has placed in our hands : soft cement now, but of a kind which hardens more and more every ensuing year. Horace says, the vessel ever smells of the liquor first put into it ; and doubtless every child retains the earliest impressions as the strongest and deepest. When you were in the Exhibition, dear reader, do you remember seeing that beautiful statue of the Wept of Wishton Wish ? As a child, the "Wept One" was stolen from her parents by the

Indians. After living long amongst the savages, she shared their enmity against the whites, carrying the bow and using the scalping knife, until at last, taken captive, she was brought to the home of her parents; but she knew them not. Presently the mother happened to sing the song she had sung to her children in infancy. The wistfulness of the maiden filled with wonder. The song fell familiarly on her ears and awoke the memories of forgotten days. Oh! what a sublime lesson that for mothers and teachers! The first teaching is the liveliest and most lasting; and though the Devil does decoy, and temptation do turn aside the steps, yet the memory of some sweet hymn learnt at mother's knee may bring the lost one back to God.

Is there not an exquisite moral in that tale, and one which human life is constantly corroborating? I believe we cannot over-rate the importance of early influence; and with a fair induction of facts, you will find that great men have generally had good mothers. The Wesleys had; Knill had; and in early Church history there are some remarkable cases. "We know Arethusa, the mother of Chrysostom, who devoted the years of her widowhood to the education of her boy. We know Nonna, the mother of Gregory Nazianzen, whose character is lovingly painted by her son, and who died in church with her hands on the altar. We know Monica, the mother of Augustine, who for many long years prayed for her child's conversion."\* I certainly believe that in the early crucible of character the element of a mother's influence is far larger than that of a father's, and that God intended it so to be. Herod was a bad and base man. We associate his name in history with cruelty and wrong: he was living in guilty adultery with his brother's wife. But bad as he was, the womanly character had the strongest power for evil over the daughter. She, being before instructed by *her mother*, asked the head of John the Baptist. This illustration will show us to what lengths motherly influence can go. It is impossible to conceive of any moral power stronger for good or evil than that of home. It is a silent atmosphere around and about us all our early days. The child-heart is malleable and ductile. Woman is powerful as a *wife*; but then she has an imperious will and a manly judgment to deal with in that relationship. But as a *mother*, she has the soft plastic clay of a child's heart. There is, too, a very peculiar affinity between the heart of a child and the mother who bore him. Disciples surrounded our Saviour in His public ministry; angels succoured Him in temptation: but in the last solemn hour, "there stood by the cross of Jesus Mary his mother."

In speaking of Home Influence, I do not at all seek to separate the parental responsibility: indeed, it cannot be done. The united influence is ever the strongest, and God has not absolved any one of us from

\* Stoughton's Ages of Christendom.

fatherly oversight. We cannot delegate our authority without serious loss to ourselves and our children. They, indeed, are designed to educate us, as well as we to educate them ; and their native candour and simplicity are precious things in a world which is oftener artful than artless. That there is an influence *preceding* all education, I most firmly believe. I am not prepared to endorse what Dr. Horace Bushnell says in his "Christian Nurture," about Christianity being in many of its elements transmitted to our children. Christianity does NOT run in the blood. Yet it must be patent to all that many things which do hinder the growth of a spiritual nature have to do even with the organic constitution of a child. Intemperance, ease, sloth, lust, passion, are often an heritage in the very life-blood of the young ; and it is a terrible thing to think how often the sins of the fathers are visited on the children to the third and fourth generations. True, indeed, it is that we are all by nature born in sin ; but it must be self-evident that it is an *aggravated* curse when the evils just specified are specially *entailed*. Let all parents, then, remember that their habits tend to affect *their* offspring, and that no good man would willingly entail woe upon others. But to proceed : let us enter upon a stage of consideration where all is patent to the observation. Look at *the Royal character of Home Influence*. Parents are monarchs—more so than the captain of a ship ; in their sphere as much so as the constitutional king. They are not indeed autocrats, because they are accountable to the law of their country and the law of God ; but at home their will is law. The first mutterings of the storm of tiny revolution require instant but kind repression. There can be no true education without respect to authority. We must reverence the voice that speaks before we can rightly receive the message given. At once, then, it will be seen that the parent's habits have all to do with the parent's counsel. Indeed, "to warn of ills we do not flee," would be to preach from a ditch to others against the danger of falling into it. Can it be that some parents dread to reprove their children, lest the infant judgment should write "Tekel" against them ? We all know what happens in a State if the Royal Head is at fault ! How little hope there is for national morality and national piety if there be an immoral Court ! How little hope there is for national justice if the sceptre does not reign in righteousness ! We all know when Jeffries sat on the bench, who sat on the throne ; and also what was the state of the people. First of all, then, there must be a household acknowledgment of authority, and then a respect for authority. One of the injunctions laid upon a bishop is, that he should know how to rule his own household, having his children in subjection. And in this he is to act as an ensample to the flock.

But we have all felt *how undefinable a thing is Home Influence*. There is a great deal of good in life, and of evil too, which you cannot

catalogue or define. And there is an atmosphere about home w elevating or depressing, healthful or injurious. This explains mu is difficult to deal with. People often say, What is the sin theatre or the ball or the Derby day? I answer, there is an atm about it; the moral tone of the system is injured; God-like tions, always so difficult, even in the best atmosphere, to be pr do not flourish in it. How is it, that in the circles of societ visits depress you, and others cheer you? The atmospheres different: in one there is perennial content and gratitude; in th nought but murmuring and dissatisfaction with the providence So it is with home. It may be a prison of discipline, from the of which children seek sily to escape. It may be a hospital of choly, where laughter is like the echo of a ghost's voice. It m divan of indulgence, where comfort is preferred to energy and p It may be a school of infidelity, where there is everything of but the reality and the beauty. It may be a hot-bed of hypocris there are long prayers and little almsgivings. On the other may be a place of pure, earnest, and devout religion, a centre home-cheerfulness and world-kindliness—the palace of peace, bec Prince of Peace dwells there—a garden of true delights, fragra the incense of gratitude and beautiful with the blossoms of hol the Lord. This is a difficult state to preserve, but, oh, how divi And if, dear reader, there be one place to which the weary hea back with fervent longings and grateful memories, it is to home, where common life was consecrated to God; and ev aided the Divine life. From such a home we carry away v cannot perhaps define—not alone the mere memory of Sunday; or even of joining the church, but of a true daily life in God; whether we eat or drink, or whatever we do, we do all to H May such home-life characterize our day! Repeated texts h value, and the Shorter Catechism has its merits; but above ar all is that calm and quiet Christian life, which, though it attr little notice, like a pure atmosphere blesses all who breathe freshing air. To live thus, is to do the best we can to lead c ones to God.

It appears to me also, dear reader, that this Home Influen almost omnipotent character about it. It is, as the ordinary lav abundantly evident, that “Train up a child in the way he sl and when he is old he will not depart from it.” Objections ar One says, “Are not facts against you? Is it not true that man children of the best men have turned out bad children?” I a two ways. First, some of these good men have let the rays influence shine on other and more distant planets than the litt of their own hearth and home. And, secondly, sometimes th

has been of a somewhat morbid character, which has not sufficiently taken into account the necessity of innocent pleasure for the young, thus keeping the little ones in awe of their presence, and preventing the living fellowship of parent and child. Apart from such cases, is it not painfully true that many parents never pray with their children at all ; never read them Bible tales, or talk to them of the "sweet story of old ?" Is it not more painfully true that many, conscious of their own deep and grave defects, put on a show of religion which is not real, and compensate for delinquencies in piety by excesses in hypocrisy : thus making religion look like the cleverly-adjusted mask, instead of the likeness of the Lord Jesus ?

But given Christian faith, vital godliness at home, and the influence of home is little short of omnipotent. It can touch the arm that is omnipotent. It can offer believing prayer, which is never void or vain. To neglect the exercise of such power involves the highest guilt, and incurs the deepest doom. It is said of Ahaziah, the son of Ahab, "that he did evil in the sight of the Lord, *and walked in the way of his father and the way of his mother.*" Think of these words ! If our home is not a Christian one, what interests are involved ! We cannot stay the awful laws of influence : and if so powerful for good, our influence is almost omnipotent for evil. Thank God, it does fall short of the omnipotent, and so leaves room for other hands and influences. Yet how immeasurable is the grandeur of this power ! We have all felt majestic powers in nature shaking the heavens and making the very earth to reel. But think of these moral forces ! The scene was fair to look upon. Well selected for salubrity and site was the palace of King Herod. His birthday was kept as kings' are wont to be : luxuries on the table, and holiday in the palace. Doubtless, like Pharaoh's birthday, it was a day of feasting, for he made a feast for all his servants ; and also a day of advancement, for he lifted up the head of the chief butler and the chief baker. Fragrant are the groves of Judæa, and precious the pines and olives of Palestine. Obsequious those Roman guards, and gorgeous those Eastern decorations. Yet amid them all, there moves one poor girl—poor, though having so much to make her rich ; worse than an orphan, for her father and her mother left her soul uncared for and uncultured. Poor child ! Dazzled by wealth, drunk with excitement, deluded with flattery, on Herod's royal birthday she has so pleased the king, she shall have her will, yea, if it be confirmed by an oath ; and she, *being before instructed of her mother*, asked the head of John the Baptist. Tell me, if after that you can gauge the limit of parental influence, or whether you can mete and measure it out in a span ! There is another spectacle which, for the sake of contrast, is pertinent and beautiful. It will serve to keep the brighter hope before us. Gaze on that fair and youthful face of Timothy, just girding on his apostolic armour and glow-



ing with apostolic zeal ; and listen to the patriarch words of Paul to Timothy, his dearly-loved son, whom he greatly desires to see, and is filled with joy : “ When I call to remembrance the unfeigned faith which is in thee, *which dwelt first in thy grandmother Lois, and thy mother Eunice.* ”

I cannot quit this subject without thinking of the auxiliary influence of the school. Never can we consent to think of it as a *substitution* for the mother. No : schools may aid the mother ; they never can or ought to do without her. Indeed, whenever it is possible for any Christian mother to assemble her children around her own knee on the Sabbath-day, before and above all schools, and has a high and Divine authority. We know, however, that this is to a very great extent impracticable, and that tens of thousands surround us now who owe their spiritual education and their moral safety to the influences of Sabbath-schools. We may show me many sweet scenes in this dear land : quiet churches embosomed in the hills, with their ivy towers and their green graves ; hoary cathedrals, through whose aisles have passed the shippers of many generations. But before all, commend me to the assemblies of little ones, the cross of Christ in the midst, around which the teachers are trying to entwine the young tendrils of the children's hearts. How much we owe to these we cannot know, in the form which bore the Lancashire distress—in the serenity which marks political progress, and in the large assemblies which now fill our Christian sanctuaries.

The school sometimes wisely *counteracts* the influence of Home. Indeed it is ; but many homes are lazar-houses of moral wretchedness and death. There, where we ought to find a formative influence for good, we find, as in Herod's house, the positive mouldings of evil. Listen to the language ! Look at the faces ! Mark the dissipation, drunkenness, and debauchery which are localized here ! What would the children be if left to such development alone ? A few weeks ago I was passing through some back streets near to Finsbury Circus. I followed a little child with a little hymn-book in her hand. She was repeating the lines aloud, and I caught again and again the words, “ Lord, help me thee to love,” or some similar sentence. The child was quite unconscious of my presence, and had all her eye and heart on the little book. It seemed like a very breath of heaven there. It seemed perhaps as though God were sparing a guilty city for the sake of some such children as that. Instructed of their mother alone, they would grow up ignorant of God. Sometimes there is a lower depth of degradation. I remember a girl in Sabbath-school once, whose *mother* used to dress her up for scenes of gaiety and guilt. Poor child ! she died not far from the doors away from where the writer lived : he was not allowed to see her ; and at about nineteen years of age, her soul was required of

What will that mother have to answer for, by whom she was trained in guilt? Alas that there should be others still treading in that mother's steps!

In very many cases the Sunday-school is an *auxiliary* influence of the most valuable character. Work, amongst the humbler classes in our cities, seems to have grown up into a kind of slavery without its fetters. Many mothers have a weight of care which must be seen to be comprehended. The little arch of home comforts often rests solely on a mother's shoulders. You may enter home after home where the jaded mother is the sole support of the family, and the father just a huge lazy incubus upon the prosperity of the household, looking for the bread which he ought to earn, from the toil and trouble of others. The mother does her best. She finds the Sunday afternoon a needs-be rest, or else the bodily machine on which all rests would altogether give way. She loves to see the children neat and clean, with their little lesson-books ready for school. She follows them with tears in her eyes: she heard the church-clock strike one last night, making neat those tiny garments, and wondering whether it was a sin to work on into the early Sabbath morning, and yet remembering how it needs must be, if the children were to be at school. She blesses the school. She remembers it herself, and she has found that, in life's grim toil and strife, the one sweetest memory, like the sound of distant church bells at evening, is the memory of school.

And now, dear reader, this word to parents must close. It has been rather a long word, but you must allow me to finish by saying, most probably your children and mine will one day visit our graves. Memories of old will make their hearts soft. But with the feelings which are human, may there be some which are divine—may they see the frail finger of the dead pointing them still to Calvary, saying, "Behold the Lamb of God, who taketh away the sins of the world!"

### Chance.\*

ABAB was king in Israel. It is recorded that he did evil in the sight of the Lord above all that were before him. He married Jezebel, the daughter of a heathen prince. He openly adopted heathen worship, and he persecuted the prophets and the righteous of the land almost to their extermination. Solemn judgments were denounced and executed against the impious monarch, and they

produced salutary results; but again he sinned. He shared the deep dark guilt of his infamous wife in plundering Naboth of his vineyard, and he did "sell himself to work wickedness in the sight of the Lord." But again he repented, and was granted another and last respite. Finally, he relapsed into open sin; and then the close of his idolatrous reign and wicked life drew swiftly on.

Beyond Jordan lay the fortified town of Ramoth-gilead. It was in the pos-

\* 1 Kings xxi. xxii.

session of a Syrian garrison, and was defended by the whole strength of the Syrian kingdom. Knowing that the enterprise of attacking it was difficult and perilous, Ahab sought the assistance of Jehoshaphat, the king of Judah; and it was granted. But before he started on the undertaking, Jehoshaphat was anxious to consult the prophets of the Lord—an idea very distasteful to Ahab. "There is yet one man," said Ahab; "Micaiah the son of Imlah: but him I hate, because he prophesieth not good concerning me, but evil." He was, however, sent for; and though previously urged to recommend to the king the prosecution of the expedition, Micaiah boldly foretold its fatal issue. At this the king was enraged, and commanded him, or rather perhaps remanded him, to prison, and to be fed with bread and water of affliction until he returned in peace. "If thou return at all in peace," rejoined the faithful, fearless prophet, "then Jehovah hath not spoken by me."

At length the battle is joined at Ramoth-gilead between the allied forces of Ahab and Jehoshaphat on the one hand, and Ben-hadad, king of Syria, on the other. The Syrian king gives especial orders to his troops to single out for death the king of Israel. Of this intention Ahab seems to have had some previous knowledge, for he treacherously persuaded his royal brother to wear his royal robes, while he himself went disguised to the battle. The Syrians, in obedience to their orders, pressed so hard upon Jehoshaphat, that they were able, when upon the point of killing him, to detect that he was not the king of Israel; and they accordingly turned away in pursuit of their foe.

The battle rages fiercely; but the king of Israel is nowhere to be found, and the Syrians are at fault. But yonder, amid the Syrian forces, stands an archer. He draws an arrow from his quiver; he puts it to the string; he raises it to shoot. Perhaps again he lowers it; for he knows not at whom to aim. He looks this way and that way. Before him he sees a thousand glancing forms. It cannot matter much where he directs it, or

whether he shoots or not. But still he may as well shoot somewhere amid the hosts of Israel; and he does. "A certain man drew a bow at a venture." The arrow flies over the field. Shall the wind toy with it, or turn it? Shall it bury itself in the blood-stained sword, or glance idly from the armour, or ring upon the helm of an enemy? No. "A certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness,"—that king who hoped he should be conqueror, who thought that, if any fell, it would be his professed friend and fellow-soldier and ally, Jehoshaphat,—Ahab, the great king, who built mighty cities and an ivory palace, and carried on mighty wars; and that life, and reign, and campaign are put to an end by that little arrow, shot by "a certain man that drew a bow at a venture." For though the battle raged on, and the king was stayed up in the chariot in which he was borne from that fatal field, "he died at even; and the blood ran out of the wound into the midst of the chariot. So the king died, and was brought to Samaria; and they buried the king in Samaria. And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour, according unto the word of the Lord which he spake."

Now, if we were to invite the comments of our readers on this event, perhaps one might say: "Yes, it was very strange, very remarkable. It shows how easily and unexpectedly accidents happen, that thus a king should be killed by the chance shot from an archer who drew a bow at a venture." The reader might regard the event as a mere matter of accident, hap, or chance. But to his explanation we might reply: "Is that all? Does such an estimate exhaust the philosophy, the Christian philosophy of the facts? If it were all hap or chance, how was it that the event could be foreseen and predicted, and that the prophet was able to assert beforehand that from that field the king should not return in peace? How was it that when the dogs licked the blood of the king, the his-

an records that this was 'according to the word of the Lord which he said?' " So that, as such a reader would certainly not have given us all the truth of the matter, we will turn to another class of thinkers.

Our second commentator remarks: "Yes, assuredly the first critic has taken a partial estimate of the matter. He overlooked the fact that we, and that we do, are but parts of a great scheme—the providential government of Him who, knowing the end from the beginning, pre-arranged and pre-determined things, from which nothing can vary a iota. Hence God, in the counsels of eternity, not only foresaw, but fixed that an arrow should wing its flight across the field, and find its way through the narrow joint in the armour of the king, to wound him to the death, in just retribution for his crimes." But while we are not satisfied with the first interpretation, we are not with the second. The first errs through defect, does not the second err from excess?

You say that from all eternity it was "fixed" and determined that this should be the penalty of the king's crimes, and that this should be the method in which the penalty should be executed. But there is no danger in such modes of expression of conveying the idea of a predestination that may seem like an ironicalism, and may lead to the inquiry whether, if the penalty of Ahab's crimes was thus "fixed," the crime itself was also "fixed." So we see that, if our first critic believed too little, it is possible that the second may believe too much. We must, therefore, either look further for a theory that shall cover all the facts, and no more, or be content with the facts themselves without a theory.

Before, however, proceeding to do this, let us ascertain what is to be understood by such words as chance, hap, or accident. There are certain operations of mechanical and natural law which are not easily ascertainable, but there are others which shade off into such subtlety of action, that they become altogether inscrutable. The first of these we call fixed; the latter we often term accidental.

A well-made chronometer does not accidentally point to twelve o'clock when it is noon, and spring does not accidentally follow winter: these operations we call fixed. But if a coin be tossed into the air, we say it is all chance on which side it will fall; or if a stone tumble down a mountain-side, we say it is all chance where it will stop. But the fact is, that the laws in operation in the one case are just as exact as in the other. The only difference is, that in the one instance they are more obvious, and in the other more recondite. If the exact amount of the various forces were known in the second case as well as in the first, the result might as certainly be traced and predicted. All, therefore, that can properly be meant by chance is, that there are certain operations of law, whether of mind or body, mechanical or natural, which are too delicate for us accurately to gauge, too subtle for us to express.

But whether, in the case of the death of Ahab, or in a thousand other similar instances, the philosopher or theologian can propound a theory that shall adjust all the elements, or whether he fail to do so, one thing is simple and certain: it is, that we have the two great facts of human freedom and Divine administration in practical harmony. Whatever may be the power or the poverty of philosophy in the exposition of the case, the facts remain—that God governs, but that man is free.

We have human freedom in its integrity—freedom in order to responsibility—that freedom even to sin without which virtue would cease to have any moral worth. In the exercise of that freedom, we see Ahab pursue his guilty career, and we see a certain man draw his bow at a venture. On the other hand, we watch the Sovereign Disposer of all events overruling the plans of men, and the subtleties of what may seem to be accident, for the accomplishment of His own beneficent or retributive plans, and even by the chance shot of an archer bringing about the fulfilment of the prediction, that in the place where the dogs had licked the blood of Naboth, they should lick the blood of Ahab.

Thus does God make the wrath of man to praise Him. Thus does He vanquish evil, and lead captivity captive. And thus was it with the darkest deed in all the annals of human sin. Had any one interested in the ministry of our Lord stood in sight of that uplifted cross, he might well have said, "How disastrous an event! How unfortunate that so pure a life should have come to so sad an end! How mournful that that young and beautiful faith should thus receive

its death-blow!" Yet we, who Calvary in the light of Olivet, learned how it was, "by the determined counsel and foreknowledge of God He was taken, and by wicked men crucified and slain." And though crucified the Lord of Glory, we that from that very cross came the words of the angels' hymn: "Glory to God the highest, on earth peace, good will toward men."

## The Unchanging Saviour.

It may be that the place where you now live is not the place in which you were born. God, in His good providence, may have led you to some city or town far distant from your early home. But what a vivid and loving remembrance you have of that home and all its surroundings! Other scenes you have visited since have faded from your recollection, but they rise before you fresh as ever; and no doubt they will do so to your dying day. Perhaps, after a very prolonged absence, it may have occurred to you to revisit your native place: but how changed it was from the place you left! Buildings which you had been accustomed to regard with veneration, and to deem an essential part of the town itself, had been removed to make way for modern improvements; and whole districts had grown up where, when you were a boy, there were green fields. But the greatest changes were in the circumstances of those you had known. The young had reached maturity, and the mature had become old; some had risen to wealth, and others had sunk into neglected poverty; some had gone, no one knew whither; and you found many familiar names inscribed on the tombstones in the churchyard. Possibly, returning to your present home, you were met with the intimation that some one whom you had left in vigorous health had been suddenly smitten by death. You thought, very sadly, what a changing world this is!

How surely everything earthly is away!

What a solace you found in such reflections, to be assured of the existence of treasures which are lasting! You opened your Bible to the word of the Lord which "endures for ever:" and you read in it of a lasting God, an everlasting inheritance, and an everlasting Saviour; and when you read and believed, your sadness was dispelled.

It is of the everlasting Saviour we wish to speak to you: "Jesus the same yesterday, and to-day, and ever."

That could not be said of a man or of any creature. Who is not conscious that, in many respects, he is not "the same" as he was a very short time ago? It would not be difficult to specify some object respecting which, in a brief space of time, our views and feelings have undergone a complete revolution. Our knowledge is progressing, that must influence both our conduct and affections; and there are innumerable circumstances besides, all of which produce in us change. Only of God can it be said that He is unchangeable. He says He, "I am the Lord; I change not." Every declaration of His eternity is another mode of proclaiming His immutability. Now, this is affirmed of Christ. The apostle Paul, in the first chapter of the Epistle to the Hebrews, quotes a passage from the Book of

Palms, and unhesitatingly applies it to Him: "Thou, Lord, in the beginning, hast laid the foundations of the earth; and the heavens are the work of thine hands. They shall perish, but thou remainest; and they all shall wax old, as doth a garment; but thou art the same, and thy years shall have no end." There is a passage in the prophecies of Micah, which we have inspired authority for applying to Christ, and which teaches the same truth: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that shall be Ruler in Israel; whose goings forth have been from of old, from everlasting." "I," said our Lord himself, as He traced His glorious walk amongst the golden candlesticks, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." He is "the same," then, for ever and ever—the same in His power, His wisdom, His love, His truth. "Before the mountains were brought forth, or ever He had formed the earth and the world, even from everlasting to everlasting, He was God;" and He will continue throughout eternity "the same."

The affirmation seems to have been intended, however, to bear more especially on the Redeemer's mediatorial character and work. It is Jesus, the Saviour—Christ, the Anointed One—who is "the same yesterday, and to-day, and for ever." It is not enough to know that Christ was once a Saviour, and that when the Gospel was first proclaimed He gave salvation to multitudes; nor is it enough that He can bestow on us now the blessings of His mercy. We want an everlasting Saviour; for, however we may be subject to change and death, we are still immortal. Jesus is an everlasting Saviour. In that striking chapter of the prophecies of Isaiah, which sets before us, as with the graphic pen of history itself, the sufferings and the reward of Christ, it is said, "He shall prolong His days, and the pleasure of the Lord shall prosper in His hand." The

apostle Paul tells us that "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them;" and that "He is become the author of eternal salvation to all them that obey Him." "Fear not," said He to John, when He raised him up from His feet, where, dazzled by the blaze of His glory, he had fallen as dead; "fear not; I am the First and the Last; I am He that liveth and was dead; and behold, I am alive for evermore." His sacrifice is of perpetual efficacy. It looked back to Eden, and cancelled the guilt which was contracted there. It availed for those vast multitudes who, in that long period which elapsed between the entrance of sin and the coming of the Deliverer, sought God's mercy in lowly penitence and faith. Since then, it has secured the forgiveness of every believing soul; and, long as the world may last, it will be as efficacious for the removal of human guilt as when the apostles first stood in the shadow of the cross, and proclaimed, "Through this man is preached unto you the forgiveness of sins." The affirmation is as true of His intercession. The Advocate never wearies; the plea never fails; the incense breathes a perpetual fragrance; the High Priest never leaves the Holiest. "He has gone into heaven now to appear in the presence of God for us." You may apply it also to His mediatorial supremacy. The sceptre He wields is not only a righteous sceptre, but the sceptre of an everlasting dominion. "His name shall endure for ever: His name shall be continued as long as the sun." "He must reign till He hath put all enemies beneath His feet." Alike in His sacrifice, His intercession, His mediatorial supremacy, He is "the same yesterday, and to-day, and for ever."

There are other lights in which we may present this precious truth. Whatever disposition He has at any time cherished towards frail and sinful men, He cherishes those dispositions now. He is as tender in His pity to the penitent wanderer as when He said to the sinful woman who washed His feet with her tears, and wiped them with the hairs



of her head, "Thy sins are forgiven; thy faith hath saved thee; go in peace;" as forbearing as when He bore with the ignorance, and littleness, and perversity of His disciples; as compassionate as when He wrought those miracles by which the hungry were fed, the blind restored to sight, the palsied restored to his wonted vigour, and the demoniac delivered from the power of the Evil One; as free in His welcome to the outcast as when they brought it as a charge against Him that He was "a friend of publicans and sinners;" as sympathizing as when He wept at the tomb of Bethany; as forgiving as when He prayed on the cross for His murderers; as deeply solicitous to restore the fallen disciple as when He turned on Peter that look of mingled reproof and love which sent him out weeping bitterly; as ready to sustain the departing saint as when He appeared to the proto-martyr Stephen, and, in answer to his prayer, received his spirit to glory. Or, again, as we think of those relations which, by so many expressive emblems, He is represented as sustaining towards His people, we can say, of every one of them, He is this still; still the Shepherd tending His flock with unremitting watchfulness and care; still the Vine, affording life to all the branches; still the Day-spring from on high, from whom we derive all our light, and who only can "guide our feet into the way of peace;" still the Refuge in which we may find a shelter from every storm; still the Rock on which we may build an everlasting hope. Yet once more, we may take every promise, and say, "This promise is still yea and amen in Christ." Weary, we may go to Him for rest; for He still says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." He still says to the feeble, "My grace is sufficient for thee;" still "the Lord knoweth how to deliver the godly out of temptation;" and the assurance remains, our comfort for every time of need, and not least for that trying hour when we must grapple in mortal conflict with the last enemy: "Lo, I am with you always, even unto the end of the world." The dispositions of men may change; their most solemn

promises may fail; and their power to help us may be most inadequate when we most need their aid: but Jesus can never fail us; for He is "the same" for ever and ever.

How full of hope and joy is this announcement! The most momentous question for every one of us is this: "How may I be sure of everlasting life?" Compared with that, every inquiry else sinks into insignificance. For these souls of ours are immortal. They will live when suns and stars are extinguished, and this world has been burnt up by the final flame. And we are guilty. Conscience often condemns us; and, parry the charge as we may, we feel that it is true. We have sinned every day and every hour since we could distinguish right from wrong, and there has been no sin of which God has not taken strict account. We are sinful as well as guilty—so sinful that God can take in us no delight; so sinful that we are altogether unfit for His holy heaven. Nor can we do anything either to deserve forgiveness or to cleanse our hearts. "All our righteousnesses are as filthy rags." "The Ethiopian" may "change his skin and the leopard his spots," sooner than fallen man, unaided by power from Heaven, can rise superior to the evil of his depraved and polluted heart. But here is our hope. The help has been laid on One that is mighty. A fountain was opened in His death which can cleanse from all sin, and that fountain is open still. He "became a curse for us, that we might receive the promise of the Spirit through faith;" and He sheds forth that Spirit on every soul that seeks Him. He ascended into heaven that He might intercede for us; and whenever the broken-hearted penitent cries for mercy, He pleads for him that his cry may be heard, and obtains for him everlasting life. He has, besides, "all power in heaven and in earth;" so that whatever can be accomplished by infinite might, directed by infinite love, He can accomplish for every soul that trusts Him. He is able to "save to the uttermost them that come unto God by him"—to the uttermost of guilt, the uttermost of pollution, the uttermost of temptation, the

uttermost of time, the uttermost of eternity. The soul that believes in Jesus may bid defiance to an embattled universe, and say, "Who shall separate me from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus my Lord." If you had ten thousand souls, you might trust them all to Him!

What a solace we have in the unchangeableness of Christ amidst the changes of the world! One of the most painful forms in which change affects us is that of the estrangement of friends who once regarded us with esteem and love. How many have had to mourn the sundering of friendships which once promised to be lasting as life! That reverse which deprived you of so much of your property and rendered you comparatively poor, was painful enough in itself; but the most painful thing about it was, that it showed you the hollowness of so many of your most cherished friendships. Jesus Christ never fails. "Having loved His own which were in the world, He loved them even unto the end," and He is still faithful for ever. He may be displeased with our sinfulness; He may chastise us for our transgressions; but He knows neither caprice nor change, and He loves us "with an everlasting love." If the change we mourn was wrought by the ruthless hand of Death. Our dwelling was darkened by the gaunt form of "the King of Terrors;" and the stim he selected was the husband or the wife of our youth, or a parent, or a beloved child, respecting whom we said, "we marked his opening promise, 'This one shall comfort us concerning our work and toil of our hands.'" But amid all reverses and bereavements He remains, and He can give us, even in the loss of all things, a joy which the whole created universe could not afford. The earthly interests may all be broken, but he is 'the fountain of living waters.' Though

every light of earthly gladness be quenched, the Lord is an everlasting light, which will shine with undiminished brightness in the night of our darkest sorrow, and shine, when that night is gone, throughout an everlasting day!

The time must come to every one of us when all that is earthly must fade from our view, and we must bow beneath the stroke of the last enemy. He himself comforts us in the prospect by the sublime declaration, "Behold, I am alive for evermore, and have the keys of the unseen world and of death." He opens for us the gate of exit from life, and He flings open, too, the gates of the everlasting city. He is present in the last hour, to minister unfailing consolation and strength, and He receives the parted spirit to His own right hand. He guards the sleeping dust, and He has promised that He will raise it in more than pristine beauty and endow it with immortality. He bids us look for Him from heaven, and tells us that He will "change our vile body, and fashion it like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Then, spirit and body reunited, we shall spend an eternity of joy with Him in heaven, and "so we shall ever be with the Lord."

An everlasting Saviour! Trust Him, believer, with all your heart. Commit to His hand all that concerns you in life; and commit to Him with unfaltering confidence the keeping of your soul for ever. Look back on the past, and as you review His mercies, erect your grateful Ebenezer and say, "Hitherto hath the Lord helped me." You do not know what the future may bring—sorrow or joy, sickness or health, life or death; and you need not be concerned about it. Enough that He promises to be with you alway. Renew your vows; seek to have your faith enlarged; and as you contemplate even the darkest possibilities, say—

"If Thou, my Jesus, still be nigh,  
Cheerful I live and cheerful die,  
Secure, when mortal comforts flee,  
To find ten thousand worlds in Thee."

## Gems of Sentiment.

### THE IMPORTANCE OF REGARDING THE WORD OF CHRIST.

Christ ever refers us to His own Word. There is a necessity for this. There is a necessity for the truth being repeated continually. Every Christian has need to be reminded that he is called on to trust God's word. Is it not enough that He has spoken? Is there not firm ground to stand on in His word? What He says ought always to calm and satisfy us. Man is ever looking round—"What do my senses say? What does the ordinary course of things suggest? What are my expectations? What do my friends tell me?" But Christ turns away from these miserable commentators with the words, "Said I not unto thee?"—*Cecil*.

### HOW TO ASCERTAIN THE REALITY OF YOUR RELIGION.

To discern your state in grace, chiefly look to your affections, for they are intrinsic, and not subject to hypocrisy. Men of great parts know much, and so doth the devil, but he wants love. In fire all things may be painted but the heat; so all good actions may be done by a hypocrite; but the sacred fire of a Divine love, for offering the sacrifice, he hath not. Oh, therefore, chiefly examine the truth and sincerity of your affections towards God, whose name is Love.—*Sibbes*.

### THE PROVINCE OF FAITH.

It is the province of faith to embrace the whole of Divine truth, not merely as a history, for so Satan himself receives it, but to embrace it as a principle to be developed in action.—*Howells*.

### CHARACTERISTICS OF GOD'S CHILDREN.

There are three broad characteristics of the children of God, by which they are all marked and known, and which are exemplified in all situations, and in every part of the world.

The family likeness is genuine spiri-

tuality—separation from the world, vation of the soul to Heaven.

The family distinction is love unseen, yet ever-present Saviour.

The family diet is the "Bread sent down from heaven—"the iterated milk of the Word."

The children of God cannot husks furnished by the world—the special provision made for them is "angels' food."

### HOW LIFE SHOULD BE REGARDED.

Let us, like Christ, consider life a day—religion the work of that day—let us aspire at the glory of saying evening of it—"I have finished the work which thou gavest me to do; and, O Holy Father, I am no more in the world, but I come to Thee."—*Robinson*.

### SINGLENESS OF AIM.

What made Paul the man that it was his fixing his eye on one vision and never looking away. This was to bring the whole world to the knowledge of the Gospel—to the obedience of faith, and to lead them up the life. No smaller object filled his heart, and with such a purpose filling his heart he could trample on earth, and upon the thorns which persecution laid in his path, as if they were roses made David Brainerd? He forgot himself. He threw himself away. His heart was on bringing the wandering of the desert to sing of redeeming love. For this he lived, toiled, wore out, and came to his rest in the morning of the resurrection.—*Todd*.

### THE PREACHING THAT TELLS.

The grand art of preaching with power and effect, is to "preach Christ the Lord," with simplicity, sincerity, fidelity, and fervour, in all His characters, all His holy offices, all His expressions of His dying, His sav-

His attractive graces, all His melting tears of compassion, all the gracious admissions of His mercy, and all the life-giving efficacy of His Spirit.

All preaching, unless Christ be the theme and the great subject, is only as the "tinkling cymbals." The sound may be distinct, correct, so far as it goes, but there is no music, no harmony, no pleasing result produced. It makes no word in the heart to vibrate with it. So it with preaching without Christ—the sin charm is wanting, and there is no stirring, no transforming power.—*Anonymous*.

#### THE CALAMITY OF LOSING GOD'S PRESENCE.

How bitter the pang of separation from God—even the withdrawal of His presence for a short time, can be best told by those who most ardently love Him. His presence is life. It has made apostles die, masses in prison, and martyrs triumph at the stake. What must the Son of God have felt when His Father deserted Him—that Son whose love to Him was perfect, and whose union to Him inexorably close and endearing?—*Daniel Wilson*.

#### DEFECTIVE OBEDIENCE.

God cares not for a slow obedience; he would not, therefore, have an ass offered as a sacrifice, but would have it redeemed with a lamb, or its neck broken.—*Charpentier*.

#### A WORD TO THE OPULENT.

Wealthy men, look beyond yourselves. Consider that God designed to make you not only the subjects of His goodness, but the instruments; not only the recipients, but the diffusers. It is the highest honour that can be conferred upon money, that it is employed in carrying on the concerns of the Gospel.—*Jay*.

#### THE PIETY OF CHALMERS.

Oh, my dearest, let us devote ourselves more than we have ever yet done, to the one thing needful." Pray for light, and enlargement, and decided seriousness. Flee to Christ, and let it be your heart's desire to trust Him and to walk in Him.—*Dr. Chalmers to his wife*.

#### AN OLD DISCIPLE.

He was a veteran Christian, who had long walked in the good old way of justification by the righteousness of Christ, and sanctification which is His giving.—*Chalmers on his father*.

#### SIN AND PUNISHMENT INSEPARABLE.

Breaches of the moral law are followed by punishment, in the way of natural consequence. The liar finds his punishment in perplexity; the miser in the terrors of apprehended poverty; the dissolute in the wreck of his fortunes; the sensualist in the debasement of his intellect; the drunkard in the destruction of his health. Folly and imprudence are also closely connected with vice, and partake of its nature, and men know from their own experience that they are punished with suffering and distress in the present life. Virtue, and her sure allies, wisdom and prudence, are undoubted promoters of sound health, mental tranquillity, and substantial prosperity, and these are no despicable rewards.—*Gurney*.

#### HAPPINESS OF CHRISTIAN CONTENTMENT.

"If God be mine," saith the contented spirit, "it is enough: though I have no lands or tenements. His smile makes heaven; His love is better than wine. 'Better is the gleanings of Ephraim than the vintage of Abiezer.' I have little in hand, but much in hope; my livelihood is short, but this is His promise, 'even eternal life.'" Thus Christian contentment, as a honeycomb, drops sweetness into every condition: it is full of consolation.—*Watson*.

#### AN IMPORTANT ADMONITION.

How can persons pretend to be spiritually minded, the current of whose thoughts runs in direct contrariety to the will and dispensations of God? Here lies the ground of their self-deceit: they are professors of the Gospel, they judge themselves believers, they hope they shall be saved, and have many evidences for it; but one negative evidence will render a hundred that are positive useless: "All things have I done," said the

young man in the Gospel, yet "One thing thou lackest," replied our Saviour; and the want of that one thing rendered his "*all things*" of no avail to him.—*Owen*.

#### THE NOBLEST PURSUIT.

Resolve upon making trial to get into the inmost centre of religion—to pierce and press onward, till you reach the very seat of life—till you have got the secret, and the very heart of religion, and your heart meeting and joining in one. Did you never try experiments for your pleasure? Try this one. Have a serious design to get an acquaintance with God, to have your soul transformed into His image, that you may have present and eternal fellowship with Him.—*Howe*.

#### CHRIST THE TRUE GOD TO THE SINNER.

Christ alone is the true God to us men, that is, to miserable and sinful creatures. He is the centre of all, and the object of all; and whoever knows not Him, knows nothing either in nature or in himself; for, as we know God only by Jesus Christ, so it is by Him alone that we know ourselves.—*Pascal*.

#### SIN MUST BE ABHORRED.

Sin must be truly hated. If sin be

not abhorred, but only covered with penitential ashes, it will quickly flame out again, when it meets with combustible matter, and a strong blast of temptation.—*Shower*.

#### WHAT CHRISTIANS ARE TO EXHIBIT.

Show the world the dignity of the Christian's life, and pray that you may show them how Christians whose hopes are full of immortality, ought to die.—*Robinson*.

#### PEACE IN DEATH.

I fear not the bands of death, for they are loosed; nor its spear, for it is broken; nor its sting, for it is gone.—*Belfrage*.

#### HAVE AN OBJECT IN APPROACHING GOD.

When we come to God we should consider what we have to say to Him; for, if we come without an errand, we are likely to go without an answer.—*Henry*.

#### NOBLE DECLARATION OF A GREAT MAN.

I feel that the righteousness of Christ, unmixed with baser materials, untampered by strange mortar, unvitiated by human pretensions of any sort, is the solid resting-place on which a man is to lay his acceptance before God, and that there is no other.—*Chalmers*.

## Extracts.

#### JOHN CALVIN.

If any one had visited Geneva three centuries ago, in this same month of May, he would have been struck with the aspect of a universal sadness resting on the inhabitants, in strange contrast with the smiling face of the surrounding landscape in the most joyous season of the year. What apprehended calamity threw this shadow of grief over the city? It was not the fear of the pestilence which had ravaged them before; nor was it the dread of an attack from the insidious enemies who, a few years previously, had menaced them with destruction; it was the sickness and approaching death of one man, whom all the worthy members of that brave little republic revered as their common father. Yet this man had no claim upon them

from birth and native ties. He was no descendant of their old and honoured families, renowned for deeds of patriotism, nor allied with any of them. He had come amongst them a poor stranger and exile eight and twenty years before, nor had he always been rewarded with the esteem that was accorded him now. Banishment, insults, calumnies, long continued and harassing opposition, he had known them all. But he never flinched, he never temporized; calmly and firmly he marched on, and he triumphed—with no ostentation of it. Now his humble abode in the Rue des Capucines drew around it the earnest inquiries, the tearful regrets, the fervent prayers of multitudes from day to day. Within lay Calvin—emaciated, worn out, and agonised by disease, yet patient and

his face paler than ever, but lit  
se clear, penetrating eyes which  
none of their brightness. The  
magistrates of the city; its  
councillors, and most honour-  
men; the strength and flower of  
unity, pastors, professors, and  
exiles for the Gospel from  
lands, who owed to him a home;  
and ambassadors to the republic,  
approached or passed his door,  
who sought admission were  
with the request that they  
be satisfied with offering their  
prayers for him whose failing voice could  
no longer address them. Before, how-  
ever, he reached this last stage of weak-  
ness, his views had passed beneath that  
which would never be forgotten. The  
elders and members of the super-  
intendency had assembled in his cham-  
ber, and had received with reverence  
his advice, mingled with faithful  
and solemn admonitions; con-  
cluding with an intreaty to pardon his  
weakness, "which (said he) I acknow-  
ledge and confess before God and the  
world, and also before you, venerable  
brethren, having invoked for them  
the blessing and guidance, and  
placed his right hand to each, he dis-  
missed them, sorrowful and weeping.  
The interview followed with his  
elders, the pastors, who were no less  
touched by his farewell appeals,  
he took them to witness that  
he parted with them, and was now  
in the closest union of sincere  
affection. The aged Farel  
could not be dissuaded from coming to  
him for the last time. Though him-  
self worn with the weight of eighty  
years, he travelled on foot from Neuf-  
châtel for one more brief opportu-  
nity to converse with that beloved fellow-  
labourer whom he had compelled, by his  
summons, to occupy the post  
which had been so nobly maintained.  
His end was rapidly approaching.  
On the evening of May 27th, about  
midnight, Beza, who had only  
just before left his bedside, was  
struck by the news that death seemed  
near. He arrived just after Calvin  
died, and found him lying in the

most tranquil posture, more like one  
asleep than dead. "Thus (he says) on  
that day with the setting sun this splendid  
light was also snatched away from us."  
Forthwith there arose throughout the  
city an immense lamentation—the State  
deploring the loss of her wisest citizen,  
the Church of her ablest pastor, the  
Academy of its great founder and teacher:  
all were plunged into grief, feeling that  
they were bereaved of one who, in Divine  
things, had been to them a common  
parent and guide. Almost the entire  
population followed him to his grave—  
"*non sine uberibus lacrymis*;" but other-  
wise his interment was simple and ordi-  
nary, as he himself had prescribed; and  
his grave remained unmarked by any  
monument. Thus died John Calvin, at  
the age of fifty-four years, during the  
half of which period he had exercised  
the ministry of the Gospel. The "splen-  
did light" which, from the watch-tower  
of Geneva, had diffused the beams of the  
Gospel far and wide over Europe, was  
gone—transferred to a higher sphere;  
but no darkness followed. Wherever the  
news travelled—over Switzerland, down  
the Rhine, through the Palatinate,  
throughout the two thousand Protestant  
churches of France which he had nursed,  
over Holland, amongst the best of Eng-  
land's sons, and, not least, in Scotland—  
bound by closest ties of spiritual affinity  
to the Reformer of Geneva—there was  
grief profound and sincere, but no loss  
of confidence, no sign of wavering. His  
life had been spent in kindling the light  
of truth in all those quarters, and that  
light not only survived him, but spread  
more widely, and shone with clearer  
lustre through the principles he taught,  
the method he exemplified, and the spirit  
he inspired. His influence, enshrined in  
his numerous writings, and embodied in  
his polity, continued to rule the minds  
of successive generations, and at this day  
may claim a wider dominion, in its essen-  
tial bearings, than has been wielded by  
any other mind in the realm of religious  
thought. Many who would refuse to  
call any man master are not ashamed  
to endure the distinctive appellation of  
Calvinists. Nor need they, inasmuch as  
there was no principle more sacred and



imperative with Calvin than that of entire and unqualified subjection to the authority of the Word of God. The principle itself cannot be borrowed from man; the highest power alone can implant it; but in the *skilful and consistent application* of the principle, much may be learnt from such a teacher. It is in that respect that so many minds own their obligations to his influence, and become the channels for conveying it to multitudes who have no direct knowledge of his writings. Thus, when we look at his mode of handling the Scriptures, and at the leading ideas which he deduced from them, and then glance abroad at the doctrines that are commonly held in the majority of circles termed Evangelical, whatever their polity may be (not here only, but throughout the world), we are struck with the fact that it is the spirit of Calvin, more than of any other man, which breathes and works in those circles. I mean not to undervalue the other Reformers, especially Luther. Luther's bold words are the lightning-flashes of genius, rousing the nations from their torpor, and revealing, as by intuition, wonderful glimpses of the Truth; but, like the lightning, they are fitful, and often leave us again in the dark. We yield him, on the whole, more of admiration than acquiescence; while the *thoughts* of Calvin, judicious and complete, win our confidence like the steadfast stars, illumining the whole track of enquiry, and guiding us to conclusions in which we rest. His theology, then, in its distinctive principles and aims, becomes an interesting study, and may fairly claim a candid appreciation, free from the exaggerations with which folly has deformed it, and the offensive colours with which it has been darkened by prejudice.

Here, as elsewhere, prejudice and misconception have derived their strength from partial views. Instead of taking a comprehensive survey of his doctrinal system, in the intimate connection and balancing of the various parts, criticism has fastened on certain portions, thrust them into unnatural prominence, and, having so directed the light upon them that they must appear distorted, has then

branded these as the *opprobrium* of Calvinism. This is notorious, and needs no illustration. But a similar injustice has been done, perhaps more extensively, to the man as well as to his teaching. If ever there was a case in which the personal character of the teacher required to be taken into conjunction with his system, that we might read the one in the light of the other, it is this. In Calvin, life and doctrine, theory and practice, were inseparably combined, and the unity of which he was conscious in himself he sought to enforce upon others; and we must take his life as a whole, if we would understand it, and not fasten our gaze on some isolated acts. Some men appear incapable of discerning his figure save through the murky smoke of the pile of Servetus, the flames of which were kindled, not by Calvin, but by the spirit and maxims of his century. But his life must be viewed, as it stood out before the eyes of all, in the clear atmosphere of daily intercourse and duty, illustrating what he taught; and if the rule he delivered was strict and unyielding, all were compelled to own that on none did he enforce it with such severity as on himself. But unless we go deeper still, we shall not do him justice. We must catch a glimpse of the secret fountains of his inward life, which sent their vital force through all the currents of his being, before we can rightly comprehend either the man or his doctrine. Then we shall not be induced to regard him as a mere incarnation of unbending logic, or as the narrow-minded disciplinarian of a pitiless code, knowing less of human nature and caring less for it than for his iron-bound system and formulæ. Rejecting such ignorant caricatures, we shall recognise with reverence a manly, devout, and fervid soul, penetrated with the liveliest sense of the Divine majesty, habitually conscious of fellowship with Christ in the life and power of His Spirit; a soul earnestly bent on bringing others into the same fellowship, and on realizing, among all who shared it, the exhibition of their essential union.—[From "*John Calvin. A Tercentenary Memorial.*" By Alexander Thompson, M.A.]

## Poetry.

## LESS AND MORE.

Two prayers, dear Lord, in one :  
 Give me both less and more ;  
 Less of the impatient world, and more of Thee ;  
 Less of myself, and all that heretofore  
 Have made me slip where willing feet do run,  
 And kept me back from where I fain would be—  
 Kept me, my Lord, from Thee.

All things which most I need  
 Are Thine. Thou wilt bestow  
 Both strength and shield, and be my willing guest :  
 Yet my weak heart takes up a broken reed ;  
 Thy rod and staff doth readily forego ;  
 And I, who might be rich, am poor, distressed,  
 And seek, but have no rest.

How long, O Lord, how long !  
 So have I cried of late,  
 As though I knew not what I well do know.  
 Come Thou, great Master-builder, and create  
 Anew that which is Thine ; undo my wrong ;  
 Breathe on this waste, and life and health bestow.  
 Come, Lord, let it be so !

Let it be so, and then—  
 What then ? My soul shall wait  
 And ever pray—all prayers, dear Lord, in one—  
 Thy will o'er mine, in all this mortal state,  
 Hold regal sway. To Thy commands, Amen !  
 Break from my waiting lips till work is done,  
 And crown and glory won !

## The Aged Sinner Saved.

At the middle of the 17th century, the venerable John Flavel preached at Dartmouth, with great acceptance and success. On one occasion he preached "If any man love not the Lord let him be Anathema Maranatha, cursed of God with a grievous curse." He was about to pronounce the benediction. Mr. Flavel paused, and said, "How can I bless this whole assembly, when there is a person in it who loves not the Lord? Christ is Anathema Maranatha?" His solemn appeal to conscience so affected a gentleman of rank present, that he fell senseless on the floor. He was about fifteen, a native of Dartmouth, and his name was Luke Short, was one of the congregation on that occasion; and shortly after he entered on a seafaring life, went to America, and settled there. When a few years of age he had bodily strength for farm labour, and considera-

able mental activity also, but he was still careless about his soul. One day as he sat resting in his field, he reflected on his past life, and called to mind the days of his youth, when he used to hear Mr. Flavel preach at Dartmouth; his affectionate earnestness and solemn warnings came to mind with unusual vividness, and particularly the sermon on the "Anathema Maranatha" above alluded to. The blessing of God accompanied the old man's retrospective meditations; he felt that he had never yet loved the Lord Jesus Christ, and that the Anathema rested on him. Conviction was followed by repentance. The aged sinner obtained peace in believing, joined the Congregational church at Middleboro', and to the end of his days, at the age of one hundred and sixteen, gave evidence of true piety. "The bread cast upon the waters" appears after "many days."

## Our Colonies.

SOME months have elapsed since we directed the attention of our readers to this subject, which, in some of its aspects, is one of deep interest to every Christian family. This has not arisen from our having exhausted the theme, and left nothing more to say; nor has it been the result of any abatement of the firm conviction we entertain of its surpassing importance. It has often been said, perhaps in too much of a boastful spirit, that the sun never sets on our British possessions. We confess to a little pride to think that not only our language, but our civilization, our free institutions, our literature, and above all, to a great extent, our religion, are being diffused over so large a portion of the habitable world. Is it true, as some have asserted, that the entire colonial possessions of the British Empire cover a sixth part of the landed surface of the globe? If this be so, then surely it is no dream of an excited imagination to anticipate the period when the blessings of civil freedom and pure Christianity will, by our instrumentality, be communicated to all the nations of the earth. In order to this, two things are of essential importance; first, that the connection of the more than fifty colonies which owe allegiance to England's Sovereign, be preserved intact; and secondly, that the British churches faithfully and perseveringly fulfil their duty to supply these gathering communities with an adequate number of efficient godly ministers of the gospel of salvation. We are aware that a controversy has recently sprung up respecting the connection of our colonies with the mother country. Mr. Goldwin Smith, Professor of Modern History in the University of Oxford, has zealously advocated "the retrenchment of the Empire," by the excision of the colonies from the parent stock. He believes that as England has long promised to be "the mother of free nations," the time has arrived when she is bound "to turn out her children into the world for her own

sake, as well as that of her offspring. His views have been ably combated by a host of writers, who have endeavored to show that it would be a wise policy to pursue such a course of action as he recommends.

It is, moreover, a question on which the colonies themselves should be heard. Some have spoken most emphatically declaring, "We do not want to be separated." It may be confidently asserted that the most devoted loyalty characterises colonial society in every part of the world. This has been unmistakably demonstrated by the effect produced in every colony, when the intelligence of the death of the Prince Consort was received; and more recently, by the sympathy called forth by the sufferings of our manufacturing districts, and the pecuniary contributions which have been made for their relief. It is of the utmost moment, therefore, that whilst the connection between England and her numerous dependencies lasts, everything which philanthropy, patriotism, or Christianity can devise, should be attempted for the benefit of these interesting communities.

### VANCOUVER'S ISLAND.

It is our purpose in this paper to direct the attention of our readers to one of the most recent of the British Colonies. Henry Hudson, who commanded a vessel fitted out by the English Russia Company, for the purpose of exploring the north-west passage round the continent of America, discovered, in the year 1609, the bay which bears his name. He was left by his mutinous crew, with his wife and seven other persons, to perish in this inhospitable region. The same company subsequently fitted out other expeditions for further discoveries in those seas. At length, at the suggestion of Prince Rupert, Charles II. granted the celebrated charter, dated May 2, 1669, which gave birth to the "Hudson's Bay Company," which called, all the trade and commerce with the entrance of Hudson's Straits, together

the countries upon the coast, and of the said coast and straits. The parties to whom this charter was granted, included, with Prince Rupert and his head, the ancestors of the existing families of the English.

Under this grant, the legality of the company's possession of its immense territory up to the present day, except during a short time from 1697 to 1714, when the settlements were occupied by the French.

The whole area of territory included in the charter is 3,700,000 square miles, of which about 1,000,000 square miles is comprised in the rivers, &c. Such a vast extent of territory, and the impossibility of its being encroached upon by the company, led to the establishment of parties of settlements for the purpose of trade. The North-West Fur Company was commenced soon after the conquest of Canada by the British, and was one of the first commercial establishments in British America. Again, in 1811, the Earl of Selkirk obtained from the Hudson's Bay Company a grant of territory, for the purpose of establishing an agricultural community, which is still known as the Red River Settlement, so designated from the banks of which it was established. Settlers are now gathering in it, and one indication of their progress is the publication of a newspaper, entitled the *Nor-Westerner*, which

describes the passing events of the day in a plain and interesting style. The Red River, which is a considerable stream, flows from the S.W. side of Lake Superior. The main branch runs in a northerly direction, towards the mouth of the mighty Mississippi. The Red River discharges its waters, by the mouth of the Woods, into Lake Superior. As it will be seen that the vast waters of Ontario, Erie, Huron and Michigan are supplied by innumerable streams flowing through the N.W. territory to the polar regions. The country between the Red River and Lake Superior is described by Mackenzie as one of the most fertile in the world, abounding with

game of every description, and producing a variety of fruits such as cannot fail to be inviting to an English taste.

The Rocky Mountains are a high ridge which stretches in an unbroken series from the North Sea in 70° latitude to the Columbia river; from thence it quits the coast, but still continuing with less elevation, it divides the waters of the Atlantic from those of the Pacific. The discovery of gold some few years ago in the rivers on the east side of these mountains, produced, as might have been expected, a strong sensation both in this country and the United States. This, together with other circumstances, induced the Imperial Government to resume so much of the territory of the Hudson's Bay Company as extended from the Rocky Mountains eastward to the sea. Vancouver's Island, which constitutes an important part of this region, had been made over to the Company in 1849. But recently a committee of the House of Commons decided "That it would be proper to terminate the connection of the Hudson's Bay Company with Vancouver's Island as soon as it can be conveniently done, as the best means of favouring the development of the great natural resources of that important colony." This was immediately effected, and Mr. Douglas, who was previously the Government Agent in the city of Victoria, was gazetted as Governor of the colony, and invested with the authority usually attached to so dignified and important an office. Capt. Kennedy, formerly Governor of Western Australia, has recently succeeded Mr. Douglas in the government of this colony.

The discovery of gold on the banks of the Fraser River, on the main land, awakened an intense interest, and attracted many thousands of adventurers, especially from the neighbouring American territories of Oregon and California. Considerable disappointment was experienced by multitudes, arising not only from the scarcity of the precious metal, compared with the exaggerated reports which had been circulated, but also from the inclemency of the weather in those high latitudes, and the exorbitantly high

prices of all the necessaries of life. Apart from the produce of gold in Columbia, Vancouver's Island, it was thought, would prove eminently attractive to Britain's hardy sons, who, finding a difficulty to provide for themselves and families in this country, might be prepared to seek a new home in more auspicious regions. The island is about 250 miles in length, and in breadth from 40 to 50 miles. Its climate very much resembles that of England, though in winter it is not so cold, while in summer it is somewhat hotter. It is thickly wooded, chiefly with oak and fir, of magnificent growth. These woods are interspersed with extensive plots of prairie ground of the most fertile character. The soil is excellent, capable of producing all the crops that can be grown in this country. Captain Vancouver, after whom the island is named, and who, by his accurate survey, was well able to judge, states: "The serenity of the climate, and the abundant fertility that unassisted nature puts forth, require only to be enriched by the industry of man to render it the most lovely country that can be imagined; whilst the labour of its inhabitants would be amply rewarded in the bounties which nature seems ready to bestow on cultivation." The mineral wealth of the island is enormous. Besides iron, copper, and gold, there is abundance of excellent coal, very like that of the West Riding of Yorkshire. "There is coal enough," the Right Hon. E. Ellice testified in his evidence before the House of Commons, "to supply the whole British Navy. Vessels of 500 tons burthen may reach within forty yards of the pit's mouth." Besides these internal riches, the surrounding waters teem with fish in such enormous quantities, that "no one who has not seen them can possibly credit the value and extent of the fisheries." Mr. Ellice, in the House of Commons, gave it as his deliberate judgment that "the island of Vancouver possessed every advantage to make it one of the first colonies and best settlements of England." The city of Victoria, the seat of government, is connected with the harbour of Esquimaux, one of the

finest in the world, and which is admirably adapted for, what the Government has already considered the principal station for the British force in the North Pacific.

In addition to all these advantages is calculated to become theemporium for trade and commercial actions for the neighbouring islands, whilst a glance at the map shows how easy of access are the straits to China and Japan.

The great obstacle to the progress of the colony is its distance from the mother country. But this difficulty the indomitable energy and perseverance of the Anglo-Saxons will overcome. There can be no doubt that the time is not far distant when a practicable route will be opened over the Rocky Mountains to the coast and Vancouver's Island. The theories of Captain Palliser and others a few years ago, clearly show that a route can easily be found which, with the aid of engineering skill, may be adapted for a railroad or a good Roman road." When this is accomplished, the distant colonies in question will be reached with far greater facility than can now be effected by the tedious voyage round Cape Horn, or the long route *via* Panama and San Francisco.

With regard to the religious instruction of the community, it is well known by the noble generosity of Mr. Coutts, the efforts of the Episcopal clergy have been called forth in an extraordinary degree. The Rev. Dr. Hills, a clergyman in Norfolk, has been consecrated bishop, and with a number of ministers, schoolmasters, and others, has zealously laboured to introduce and establish the Church of England in the colony. It can be adapted to colonial use, and is unassisted by any State aid, but is liberally supported by funds from the mother land. There are now about fifty clergymen in the colony, whose success has not proved very encouraging. It has been thought by some of the authorities that the accounts sent to the Home Office have been of so glowing a nature as to produce a mistaken impression

mal state of things. But very little progress has hitherto been realised, notwithstanding the efforts made in this country to create an interest in the mission, and to raise funds. The Methodists have five missionaries at work, both on the island and on the main land. They have erected in Victoria an elegant chapel, at the cost of several thousand pounds, three-sevenths of the outlay having been generously contributed in Canada and England. They are labouring with their usual zeal, and are doing great good. The Irish Presbyterians have two ministers in the two colonies. The Church of Scotland has also more recently sent to Victoria a minister who is labouring to gather a congregation, though with very slight success. The Colonial Missionary Society, at an early period after the colony was constituted, established a mission, and sent two ministers to Victoria. It was hoped that whilst one might be labouring in the City, the other might be engaged in visiting the interior of the Island, or making missionary tours in Columbia, wherever the settlers might fix their habitations. After a few months one of these brethren returned to Canada. The other, the Rev. J. Macfie, has until very recently held his course, with exemplary devotedness and self-sacrifice. He is highly esteemed by all denominations, and his ministry has proved even more successful than, considering the many difficulties with which he has to struggle, could be expected. Important results have followed his exertions for the social and moral well-being of the colony; and, notwithstanding his numerous discour-

agements, he has expressed himself "willing to remain at his post for several years to come, in hope, by Divine permission, of seeing the congregation permanently established." Circumstances have, however, occurred which have led him to determine on a visit to Canada and Britain, with the hope of awakening a greater interest on behalf of the colony. He has, therefore, made arrangements for the continuance of Divine service in the chapel during his absence and may be expected in England in the course of a few weeks.

We cannot conclude this paper without referring to the efforts of the Papacy. The zeal of Roman Catholics should excite those who profess a more scriptural faith to greater diligence and untiring perseverance in propagating the essential doctrines of the gospel. As in other colonies, so in Vancouver's Island, the emissaries of Rome are found. There is a bishop and many priests, with sisters of mercy, so called, who are labouring with a zeal worthy of a better cause, not only amongst the colonists, but also in the interior, in the midst of the aborigines, many of whom they profess to have converted to the Roman Catholic faith. If it be thought that the Church of England is less fitted to contend with Popery than other freer Protestant communities, then how should the Congregational, Presbyterian, and Methodist denominations feel incited to redouble their energies to proclaim with all simplicity and all affection the glad tidings of salvation to all the inhabitants of the country, whether white, red, or black.

**A POINTED ARGUMENT.**—The late Dr. Mason once said to an infidel, who was scoffing at Christianity because of the misconduct of its professors, "Did you ever know an uproar to be made because an infidel went astray from the paths of morality?" The infidel admitted that he had not. "Then, don't you see," said Dr. Mason, "that, by *expecting* the professors of Christianity to be holy, you

admit it to be a holy religion, and thus pay it the highest compliment in your power." The infidel was silent.

**DISAPPOINTMENT.**—One of the greatest blessings God can send a man is disappointment rightly met and used. There is no more ennobling discipline, there is no discipline that results in a happier or kindlier temper of mind.



## The Structural Unity of the Bible.\*

THE arguments that have been and that may be constructed for the Divine character and authority of the Bible, are well-nigh endless in their variety and resistless in their force. Its phenomena are in themselves very numerous; and, like all phenomena of truth, are capable of an indefinite permutation, each separate combination being beautiful in itself, and perfect in its harmony with every other. This in itself is a conclusive argument for the Bible: it is capable of a thousand diversified demonstrations, and each demonstration is in wonderful congruity with every other; so that the Christian apologist often trembles with delight as subtle and unsuspected harmonies are brought to light, and branches of truth that at the outset of investigation into them seemed very remote and perfectly independent, are found to run into each other or supplement each other. Like a dissected map, the pieces of which seem at first a mere confused heap, every fragment has its place and perfect fitness; from whatever point in the circumference of Biblical truth a line of argument is drawn, it invariably converges to one Divine centre. One great service that cavillers and sceptics render to truth is, that they occasion so many profound and conclusive demonstrations of it. Just now especially the apologetics of the Bible are receiving new and precious additions almost every week. Perhaps it needed the questionings of men like Bishop Colenso to develop a true and unassailable science of Biblical authorship. At any rate, the effect of such questionings is rapidly producing it—an effect the very reverse of that intended, and an exhibition of various proof that surprises none more than believers in the Bible themselves.

\* The Divine Plan of Revelation: An Argument from Internal Evidence in Support of the Structural Unity of the Bible. Being the Boyle Lecture for 1863. By the Rev. EDWARD GARBETT, M.A. (London: Hamilton, Adams, and Co.)

Mr. Garbett has selected one special and important line of argument for his Boyle Lecture; and with some little qualifications, he pursues it very ably and conclusively. The qualifications are, first, that either from carelessness or defective taste, his style is somewhat loose and rugged, verbose and inaccurate; it often offends even an unfastidious taste: an incongruous use of metaphor, an incontinent use of adverbs, and a clumsy structure of sentences, detract somewhat seriously from the pleasure of reading. And next, some of Mr. Garbett's subordinate reasonings are feeble and inconclusive. But as a whole the argument is a very powerful one: it is well conceived and ably executed, and furnishes a demonstration that is not only unassailable, but that is strong just in proportion to the claims and demonstrations of the forms of infidelity against which it is directed. Great instance is, by modern scepticism, laid upon the fact, that the Bible is not one book, but many; that even the Book of Genesis is made up of various fragments of patriarchal literature. Granted, says Mr. Garbett, that it is so; then my argument is only the stronger: for if I can demonstrate that the whole constitutes an organic unity—that there is a grand and progressive plan to which each separate part contributes—then the more numerous and independent the fragments, the more conclusive the proof of a presiding intelligence and purpose. The different parts of a building may be prepared in distant and independent workshops; but if, when they are brought together, each is found exactly to fit its place, and the whole to constitute a goodly temple, the argument for a presiding architect is resistless.

This is Mr. Garbett's argument for the Divine Authorship of the Bible. It is the argument from design—the argument which Paley applied to the physical world, applied to the Scripture. If in

physical world an argument for a Creator can be constructed from innumerable phenomena of nature, of which gives indications of plan and purpose in structure, and the whole which combine in mutual relations of harmony and service; so in the Bible, an argument for a Divine Author can be constructed from the character and relations of its various parts. Of course the argument is *à posteriori*; it could be constructed without the completed Bible; the plan and purpose of the Scripture can be recognised when the whole is perfected. To the Bible is a completed canon, and Garbett takes the whole as he finds it and estimates each part in its relation to the whole. While scepticism tries to prove that the Bible is a collection of fragments of ancient literature, Garbett meets it with the proof that it is a structural and organic whole. He takes his stand on the doctrine of finality—a design demonstrates a designer and no conceivable accidents of collocation could the Bible have been made as it is; for its literature and human history for twelve or fourteen centuries stand in hand: what the one says, the other illustrates—what the one predicts, the other confirms.

But there is a Divine plan, Mr. Garbett argues, not only from the unmistakable structure of the Bible, which—its constituent books, being chronologically arranged, presents an orderly development of purpose from the call of Abraham to the ascension of Christ, but also from the explicit statements of Scripture itself. Like nature, which merely presents phenomena and leaves their final cause to simple inference, the Bible explicitly declares the final cause of its own revelation; a combination of various statements in it unequivocally declare that its final cause is the manifestation of God in the incarnation and atoning death of Christ. Every part of the Bible, therefore, is to be estimated in relation to its declared end; and this is the process attempted by Mr. Garbett; the result of which, he contends, is to demonstrate in the Bible a structural unity of

its various parts, and a progressive development exactly adapted to meet its purpose. God's purpose being the redemption of man from the consequences of the fall, it demanded, says Mr. Garbett—1, a revelation to declare that purpose, and from the circumstances of the case, a progressive revelation *pari passu* with the practical preparation of men; 2, a moral probation in relation to that revelation according to its various and progressive stages; 3, a gradual practical preparation upon both individual souls and mankind in general; 4, an elected nation, as trustees of God's revealed truth and as witnesses of its reality; 5, an illustration in the history of this elected nation of the relations of God's providential government towards the race.

It further follows that this Divine plan must have also a human side—every dealing of God with His creatures must be ruled by their condition and capacity; *e. g.* God's revelation must be communicated through the vehicle of human language, and used according to its natural laws and inherent imperfections. This constitutes the probation of faith; and opens the door for possible cavil and unbelief, and disobedience, and—Mr. Garbett might have added, it constitutes all the peculiarities of its human authorship; for not only is the revelation given to sinful and imperfect men through the imperfect medium of human language, but it is given through the medium of imperfect beings themselves recording it. God does not put a book, adapted to men and written in human language, into men's hands merely, but he employs men themselves to construct it; this involves the great problems of inspiration—the *how* the revelation was communicated, which Mr. Garbett does not touch.

Mr. Garbett begins his examination of the structure of the Bible by taking his stand at the point of time when Moses wrote. He remarks that the books of Scripture synchronize, or nearly so, with the events which they record, with two natural and yet very striking exceptions—the Book of Genesis, which is a history of the past, and with which the sacred

volume opens; and the Apocalypse, which is a prophecy of the future, and with which it closes. It was necessary that the generation of the Exodus should have the foundations of their faith laid in the religious history of the past—in the knowledge of the true God—the fact of the Divine creation of all things—the origin and common ancestry of the race—the early history of human sin, &c. Hence Mr. Garbett contends that the records of Genesis are strictly religious, not scientific, which for many reasons would have been incongruous and morally impossible; and yet he justly contends also “that on no single ascertained point are the conclusions of the Bible and the conclusions of science at variance with each other.” The wonderful consistency with the Divine plan, of this structure of the Book of Genesis—the fulness and precision of its religious teaching, contrasted with its comparative and carefully adjusted reticence on other subjects—are pointed out and insisted upon. Successive lectures are then devoted to the period of the Law, the period of the kingdom, and the times of the Gospel, and their relations to the Divine plan expounded. The last lecture is devoted to “the written Word,” and is a kind of summary of the whole. It asks of the rationalist only the concession that the Bible is not an imposture of any one date, but a collection of documents written by different men and in different ages; for the more numerous and remote from each other these documents are, the greater is the force of the argument, inasmuch as the books wonderfully contribute to and develop the Divine plan which they declare,—no one book could be omitted without injury to the rest. For instance, stress is laid upon the fragmentary character of the Book of Genesis. “Yet,” replies Mr. Garbett, “it so happens that all these fragments are connected with each other by as close and exact a sequence as the most elaborate history can exhibit. Each fragment fits into its place and fills it. The Elohist and Jehovistic writers, to whom, according to the rationalistic hypothesis, the books of the Pentateuch are to be as-

cribed, are linked on to each other and to the connected plan of the whole, by as close a relationship as can well be conceived; and this is the more extraordinary, because, according to the same hypothesis, the fragments of the two respective writers are mingled together, and interchanged with such inextricable confusion that no two critics succeed in re-distributing and re-arranging them in the same way. . . . But when the result is contrasted with the revealed plan, and its final realization in the Gospel of Christ, the violent dislocation of the inspired history, and the disjointed imperfection of each of the substituted narratives, becomes at once apparent. Thus, for example, the Elohist narrative would contain the creation of man in the Divine image without the fall whereby it has been defaced, and would consequently deprive the account of human wickedness in the sixth chapter of Genesis, of any moral or doctrinal explanation. The Jehovistic narrative, on its part, would record the fall without any other allusion to the Divine image from which man fell; and by omitting all statement of the wickedness of man upon the earth, would render the portentous judgment of the Deluge inexplicable from the absence of its cause. In both narratives the foundation facts, on which some of the primary doctrines of Christianity are based, would be omitted, and the doctrines themselves would consequently become unintelligible. A more singular instance of the ingenious dislocation of a connected story into inconsequent and unintelligible fragments cannot be conceived; so stubbornly does the inspired narrative refuse to lend itself to the imperious demands of capricious and arbitrary criticism. How intelligible and connected the whole inspired record is seen to be when interpreted by the Divine plan of revelation, has been shown in a previous lecture. Hence the attempt to represent the sacred narrative as a collection of fragments refuted itself; for it becomes an argument *ad absurdum*. For call it accident with the sceptic, or call it miracle with the Christian, it is undeniable that these fragments do supply, not separately, but together, a connected

story, and this pervaded by a clear moral purpose and meaning throughout." Mr. Garbett's argument is of course not new, nor is it all that it might have

been had it been more patiently and comprehensively elaborated; but he has rendered very great and noble service to the cause of Divine revelation.

## The Genius of the Gospel.\*

It is somewhat singular that our English Protestant theology—which is as old, as polemical, and as pervading as that of any Reformed country, perhaps more so—should have produced so few great commentaries. Matthew Henry, Dr. Gill, J. Scott, Macknight, Bishop Horsley, J. Henderson, and others have made valuable contributions to biblical exegesis. As a devotional expositor, the best of these is, and perhaps ever will be, without a peer. But English theology has produced no critical works which can for a moment be put in comparison with those of Germany. It has produced valuable theological treatises; it has contributed imperishable works in the apologetics of Christianity; but its defences have not, as in Germany, taken the form of critical exegesis. In the last century, while Butler was publishing his *Analogy*, Bengel was publishing his *Commen*; and in the present generation the Commentaries of Olshausen, Stier, Baumgarten, Tholuck, Delitsch, Hengstenberg, and Lange, have done almost what can be done for the elucidation of the sacred text. We have no commentaries that, in laborious scholarship, profound spiritual insight, and exact exegesis, can be compared with these. Even the admirable works of Trench and Stanley, Ellicott and Jowett, are too largely indebted to their German predecessors to have any claim to be called original, or the works of an English school. This is as much a matter for surprise as it is a regret; perhaps it is partly to be accounted for by national circumstances and habits; but the forms of English

rationalism are older than those of Germany, and have as much demanded, and do still as much demand, the refutation of thorough exegesis. It is hardly to our credit that our theological students and ministers owe the chief part of their exegetical libraries to German theologians; nor do we see much to encourage the hope that the reproach will soon be wiped away.

Germany is especially rich in the Homiletical Commentary, of which Dr. Thomas has here given us, so far as we remember, the first and only English specimen. Messrs. Clark have recently made English students acquainted with the great Commentary of Lange, which is specially homiletical. This is, however, also expository and dogmatic. It subjects the text to a careful analysis and criticism. It deduces from it its leading doctrines, and then it presents them in homiletical forms and with such reflections and applications as befit the pulpit.

Dr. Thomas makes no pretensions to this. His Homilies assume the grammatical exposition of the text, and include only such doctrinal discussions as are suitable for the pulpit; they are, in short, simply outlines of sermons actually preached to his own congregation, and from month to month printed in "The Homilist." So far from attempting any critical exposition of the text, Dr. Thomas has contented himself with the editorial supervision of Mr. Webster, one of the editors of Webster and Wilkinson's admirable Greek Testament. Save for the prestige of his name, it is difficult to conceive why the help of Mr. Webster has been sought. There are in the volume neither scholastic nor theological disquisitions, prolegomena, nor various readings; there is nothing, in short, which

\* The Genius of the Gospel. A Homiletical Commentary on the Gospel of St. Matthew. By DAVID THOMAS, D.D. Edited by the Rev. Wm. WEBSTER, M.A. Jackson, Walford, & Hodder.

ordinary ministers do not ascertain from their Greek Testaments in every sermon they preach. We suppose that Mr. Webster being a contributor to "The Homilist," Dr. Thomas thought that his name and editorial revision would add to the recommendation of his book. It will be seen, therefore, that the scholastic value of the volume is not great. It cannot be regarded as any addition to the critical exposition of the New Testament. It is simply what it professes to be—a homiletical exposition of Matthew's Gospel. How long will it be before more than this is attempted by English scholars? As a Homiletical Commentary, however, it has great merits. If it do not exhibit the scholar, it does exhibit the man of robust, acute, and somewhat original thought. The Homilies are topical, and based upon an intelligent apprehension of the text. They do not always bring out its primitive idea—sometimes, we think, they mistake it; but, as a rule,

they do not sin against the laws of fair inference and analogy. They are, as we have said, characterised by both strength and originality, and also by a strongly marked individuality, which gives a character of sameness, sometimes of artificiality, to a series of one hundred and twenty outlines. As a whole, however, it is a vigorous and noble volume, very suggestive to preachers, who can use without abusing it, and very instructive to general readers. We hope that Dr. Thomas will be encouraged to deal in a similar manner with other books of the New Testament; for while this is not the highest mode of exposition, nor that which we would fain see English scholarship produce, for popular and practical purposes it is very useful. Whether we agree with him or not, no one can come into contact with a sturdy independent practical mind, like that of Dr. Thomas, without being greatly stimulated and helped.

### Brief Notices of Books.

*Thoughts on Preaching.* Being contributions to Homiletics, by JAMES W. ALEXANDER, D.D., late Pastor of the Presbyterian Church, New York. (Edinburgh: Ogle and Murray.)

This volume is made up of gleanings from the late Dr. Alexander's note-book, of articles contributed to the *Princeton Review*, and of a series of letters to young ministers which appeared from time to time in a Presbyterian magazine; it includes, indeed, all that Dr. Alexander wrote on Homiletics, and is published in lieu of a volume on the subject which he purposed, but was not permitted to prepare, for the use of young ministers and students. It is a book of singular wisdom and goodness, full of unction and the kind of inspiration which should fill the soul of a preacher of the Cross. We should rejoice to know that it was read and prayerfully pondered by every minister in the land. It would touch noble impulses in every true heart, and would greatly help to fill our pulpits with consecrated men. The paragraphs from the note-book are, of course, fragmentary and desultory, but they are

very wise and suggestive, the germs of important trains of thought. We extract one or two:—

"*Themes for Preaching.* They should be great themes—the great themes. There are many. Evil of dwelling on the smaller themes. They are such to move the feelings. The great questions which have agitated the world—which agitate our own bosoms—which we should like to have settled before we die—which we should ask an Apostle about if he were here. These are to general Scripture truth, what great mountains are to geography. Some, anxious to avoid hackneyed topics, omit the greatest; just as if we should describe Switzerland and omit the Alps."

"Dr. Thornwell appears to me to show some greatness in devoting his preaching powers to the making of great theological sermons. Those who do this successfully leave their mark on their generation. It is not the turn of the age, however. The young ministers who are coming out seem to me to preach sentimental rather than argumentative sermons."

"Eloquence, as a ministerial accomplishment, may be overrated. Only one man in a million can be eloquent. Now



is evident, Christ could not have intended that a work so universal should be dependent on a means so rare."

"Let every preacher despair of delivering that discourse with true, natural, active warmth, which he has prepared with leisurely coldness."

"No rhetorical appliance can make a cold passage truly warm."

"I find it hard to mingle doctrine and notice in due proportions in preaching. Utterly I fear there has been too much exclusion of doctrinal discussion. The following hints will not be out of place : 1. To open some point of doctrine, or some portion of Scripture needing explanation, at least in one discourse of the week. 2. To select for this purpose, very frequently, those doctrines which are most vital; those which concern the salvation of the soul; those at which an inquirer or believer would seek information. 3. To treat the doctrinal points warmly, with a continual reference to Christian experience."

"The communications of a pastor to a parishioner are not to be made by means of ceremony. Pastoral visits are to be regulated by the hours whereby the ladies govern their morning calls. The spiritual message is what Christ's minister carries to a house, and has in it something too solemn to be treated as a visiting card."

We heartily commend this volume as one of the best manuals for preachers that we have met with.

*Atherstone Priory.* By L. N. COMYN. 2 Vols. (Longman, Green, & Co.)

Miss Comyn is one of the many lady-writers of English fiction; and, happily, the tone of her writing is so healthy, and its tendency so good, that her works may be safely commended to our families. There are those who think all fiction wrong; we respect their feeling, but we cannot help thinking their judgment mistaken. Teaching in parables is a most instructive and impressive mode of teaching, and we can scarcely conceive of any one rising from the perusal of such works as Miss Muloch's, Miss Manning's, and Miss Yonge's, without a sense of good impression and purpose. They are moreover so constituted that the mind needs recreation, and we are thankful when recreation that is pure is provided in our literature, especially for the young.

Miss Comyn is a disciple of Miss Yonge; her books are written after the manner of the "*Heir of Redclyffe*," and

with almost equal power. "*Atherstone Priory*" is a story of domestic life, without startling incidents, delineating with great skill and truthfulness everyday scenes and everyday characters. The heroine is Lisa, the child-wife of Percy Tennent; the chief characters beside her are Percy's sisters, especially the loving, unselfish Mary, and the good-hearted but mistaken and contemptuous Isabel; and one of the lessons of the book is the evil which superciliousness and the misconceptions to which it leads may do. Percy Tennent is a noble character—high-minded, generous, and manly; but the chief art of the writer has been lavished upon Lisa—a wayward, frolicsome child, with strong and noble impulses, checked, and yet aggravated by her cross-grained aunt, Mrs. Tennent—married, when little more than sixteen, to Percy Tennent, nearly double her age, and yet, under the sunshine of his love, opening the folded blossoms of her heart, and developing into a charming woman; and then, a ten months' bride, laid in her grave. Her death is described with great skill and pathos—Miss Comyn possessing the kind of skill which makes the "*Heir of Redclyffe*" so interesting to young people.

The one grand fault of the story is that it is too long: two volumes making 1100 pages are too much for the most voracious story reader. The tale might have ended very naturally with Lisa's marriage in the first volume, or it might have ended with her death about the middle of the second; but it starts again and again until we get tired. Miss Comyn might with great advantage shorten her dialogues and her descriptions: one-half would be twice as effective, especially in the pathetic scenes. Nevertheless she writes with great beauty, pathos, and power; and when practice shall have perfected her art of construction, she will prove another of the admirable female writers for the young in whom we are so rich.

*A Cyclopædia of Biblical Literature.* Originally edited by DR. KITTO. Third Edition, greatly enlarged and improved. Edited by W. L. ALEXANDER, D.D. Two volumes. (Edinburgh: Black.)

The second edition of Kitto we much valued, and consulted often and ever with profit and pleasure. It was for some time after its publication decidedly the best in the English language. But subsequent investigations in Biblical literature rendered a revision and en-



The information given on all topics is trustworthy, and the learning displayed is most considerable; while the interests of Christian truth are keenly watched and jealously guarded. Sometimes inconsistency appears and embarrassment is created by an appendix to an old article for the purpose of correction. An article on Jephthah is a remarkable instance. Kitto's account is first given, in which he shows the difficulty of the now commonly received opinion that the Hebrew hero did not immolate his child, and then Dr. Alexander gives an addendum on the other side. We think more is to be said for Kitto's view than for that of the learned editor. But that is not the point. It appears to us better in such cases to reconstruct an article on a new basis than to give first one composition, and then another. The woodcut illustrations throughout the volumes are admirable, and so is the typography. We shall notice the work again; but for the present must satisfy ourselves with giving it our heartiest recommendation. We hope, when complete, that it will become very largely a gift book to Christian ministers. To them it will be of invaluable use.

*Colportage: Its History and Relation to Home and Foreign Evangelization. With some Remarks on the Wants and Prospects of our Country.* By Mrs. WILLIAM FISON. (London: Wertheim, Macintosh, and Co.)

the Continent, and wherever had liberty, colportage has sively practised, and in th adequate Evangelical preact a great blessing. It was a hu to write the history of th various lands, and to bring facts and statistics of it. Cooke, one of the secret American Tract Society, e realized the idea, publishi under the title of "Hom tion."

Mrs. Fison has republi vised his work, making vi tions to it, especially of cha to the history of colportage tinent and England, includ form of "Bible Women; account of which, howeve ferred to Mrs. Ranyard's "M The relations of colportage foreign evangelization are 1 tous, and should engage attention of all ministers of of all evangelizing agencies. very earnestly commend th and interesting little work.

*Sermons on Biblical and Subjects.* By the R ALLIN. (London: Jack and Hodder.)

It is difficult to say anyt distinctive about a volume and, as reviewers, so man our hands that we generall

on. Be this as it may, he is a very able and a very thoughtful man; and his sermons furnish a refreshing contrast to the washy sentimental productions which constitute so large a portion of such publications. In the first place, they lay a vigorous hold upon what fundamental truths. Mr. Allin does not go into corners of the Bible for at-of-the-way expressions upon which ingenious discourses may be constructed: he goes directly to the heart of the greatest matters:—the Divine glory, the Trinity, redemption, man's immortal nature, inspiration, miracles, the Deity of Christ, &c., are his themes, as they must be the staple themes of all faithful preaching. Next Mr. Allin brings to the discussion of these themes great natural powers,—a manly, muscular understanding, resolutely grappling with every difficulty and seeking to solve it; also considerable theological and philosophical reading. Aged as he is, he is fully abreast with the thinking of his day, and deals in a very masterly manner with even the latest speculations; and lastly, he is thoroughly evangelical in doctrine and devout in feeling.

We commend to our readers this very vigorous and thoughtful volume.

*The Novelties of Romanism.* In Three Parts. Development of Doctrines; Chronological Arrangement; Old and New Creeds Contrasted. By C. H. COLLETTE. (London: Religious Tract Society.)

This is a new, revised, and enlarged edition of a carefully compiled work on the errors of Romanism. The chronological arrangement of the development and progress of the characteristic doctrines of Popery seems to be the most valuable part of the book. It shows how very early the seeds of those doctrines were sown; and it is only by carefully tracing their gradual growth that we can ever understand the wonderful history of Christianity through the mediæval ages, and the condition of it in many parts of Europe at the present time. Some of the sharply defined dogmas of Trent may be called, in a certain sense, "novelties," but they never could have been crystallised into the shapes then assumed if the elements of which they are composed had not long been in a state of solution. Contrary as to the exact age of a particular Popish error may involve a number of difficult points, and may also raise a number of false issues, while

the fact of the error remains, and is proveable by a comparison of it with the truths of the Bible. The rise and progress of error is a very interesting and instructive study, and useful to us in many ways; but for *controversial purposes*, in reference to the Church of Rome, there is nothing like adhering to the grand argument of the sufficiency and authority of Scripture, and the worthlessness of traditions and opinions opposed to that, no matter whether they be novel or ancient.

*The Cross of Christ: or, Incidents, Scenes, and Lessons of the Crucifixion.* By WILLIAM LANDELS. (London: James Nisbet and Co.)

The history of the Cross is exhaustless in its lessons—in the variety of characters which make up the awful tragedy, in the great principles which are involved in it, and in the intense and varied interest which it excites within us. It is a story of love and salvation, of mysterious suffering and sympathy, "Ever telling, yet untold."

Mr. Landels approaches it reverently, intelligently, and holily. In a series of fourteen sermons he sets forth its chief principles and incidents, beginning with the causes of the Redeemer's sufferings, in which their expiatory character as an atonement for human sin is fully set forth; he meditates upon the agony in the garden, the Crucifixion, the words from the Cross, and the chief incidents that occurred while the Saviour hung upon it; and concludes by setting forth the saving effect of looking to the crucified Saviour, and the moral effect of being conformed to His death. While he avoids the mawkish sentimentalism that so often passes for devout sympathy, but which is as often flippant irreverence, Mr. Landels is thoroughly evangelical and full of tender, reverent feeling. Preachers of the Gospel should mainly proclaim the great essence of the Gospel, and the great facts upon which it rests. We are glad to see so many doing this. Amongst recent volumes on the subject Mr. Landels' is worthy to hold a foremost place.

*Heaven Opened.* A Selection from the Correspondence of Mrs. Mary Winslow. Edited by her Son, OCTAVIUS WINSLOW, D.D. (London: John F. Shaw and Co.)

Mrs. Winslow was a very saintly woman, and those who have read her Memoir will anticipate these letters with great pleasure. We wish that some other tale

had been given to the selection. To us it has no meaning in relation to the subjects of the letters, and it seems to savour of a kind of religious sensationalism, which they do not need. There is a kind of fervour in them which often breaks into exclamations, and which produces a great sense of sameness, but they are full of devout feeling and of a ripe Christian experience, and indicate a very close and constant communion with God.

*Ashley Down; or, Living Faith in a Living God.* Memorials of the New Orphan Houses on Ashley Down, Bristol, under the Direction of George Müller. By W. ELFE TAYLER. Second Edition, revised. (London: John F. Shaw and Co.)

We directed the attention of our readers to the first edition of this work, and to the remarkable institution of which it is the history. From any point of view few histories are more extraordinary; and few institutions have done more good.

The present edition continues the history of the Asylum to the present time. Three Orphan-houses have been erected, and it is contemplated to erect two more, capable of containing 850 additional orphans, making nearly 2000 in all. A work so noble deserves universal sympathy and help.

*Life, Times, and Character of James Montgomery.* By SAMUEL ELLIS. (London: Jackson, Walford, and Hodder.)

Any one who can tell us something not known before of James Montgomery is certain to command thankful readers. This unpretending little volume is very pleasantly written, and contains some things not found in the larger biography published shortly after the decease of the poet. It is a tribute of affection, and will be welcomed by many who remember the venerable man, and are familiar with the outlines of his life and character, whilst it will be a treasure to others who cannot command the larger work.

*Pastoral Recollections.* By the Rev. J. A. WALLACE, Hawick. Third Series. (Edinburgh: Johnstone & Co.)

The volume contains pastoral letters, courses of sermons, general summaries, &c., indicative of the history of a faithful ministry of thirty years. Some of the papers in the volume are of general

interest, particularly certain letters scribing visits abroad, very well written but as a whole it will be valued more by the members of the worthy author's and the circle of his friends.

*Wholesome Words; or, One Hundred Choice Passages from Old Authors.* Selected and edited by J. E. RYLAND, M.A. (London: Jackson, Walford, and Hodder.)

The title speaks for itself, and the selection of the editor is a guarantee of the judiciousness of the selection of extracts. The old authors from whose fields ears of corn are gleaned, are not all Puritans, but the munificent : Taylor supplies a share.

*A Memorial Sketch of the late George Bannerman Blake,* With a Selection from his Sermons. (London: Nisbet.)

Mr. Blake was a promising minister of the Presbyterian Church, and the volume bears testimony to his piety, gifts, and usefulness.

"The volume is sent forth with tension whatever to literary excellence, but as the simple memorial of a faithful labourer in the Lord's vineyard, it will be read with interest while the sun went down while it was yet day."

*How Young Men may become Men.* By ALPHA BETA. (London: John Snow.)

We welcome the third thousand of this admirable little book, where our young men are taught to be prepared to meet counter difficulties; to study the best models of noble men; to devote themselves to a noble enterprise definite in their aims; to adopt honourable means in attaining their purposes; to continue in their efforts undismayed at first failures, and to abound in earnest and believing prayer. We think our young people cannot read this unpretending volume without being improved in mind and in heart.

*A Manual of Biblical Truth.* By SAMUEL GREEN. (London: Stock.)

A carefully compiled little book of questions for catechetical instruction, covering the leading doctrines and duties of Christianity. We can commend it for its simplicity, clearness, and orthodoxy.

## Obituary.

MR. J. W. PYE-SMITH, ESQ. OF  
SHEFFIELD.

John Wm. Pye-Smith, who is now at the age of 55, was the younger son of an eminent scholar and divine, Dr. John Pye-Smith, of Homerton. He is the subject of our present notice. He was born in 1809. Mr. J. W. Pye-Smith commenced practice as a solicitor in 1831, and established for himself by his legal knowledge and skill, his gentlemanly demeanour, his high moral principles, and the kindness and sympathy of his heart, a place among the esteemed members of the profession. In the spring of 1835, he married Miss Phoebe, third daughter of Edward Baines, Esq., M.P., of whom he has had a very numerous family, all of whom survive to lament his loss. In religion, Mr. J. W. Pye-Smith adhered steadfastly, but without any display of a sectarian spirit, to the principles of the Unitarian body, of which his late father was one of the chief ornaments. He succeeded the late James Montgomery, Secretary of Rotherham College, in the office till 1863, when

the failure of his health compelling him to retire, the constituency gratefully recorded their sense of his services, and requested his son, Mr. John Wm. Pye-Smith, jun., to accept the vacant office. In November, 1847, he was elected a member of the Town Council for Upper Hallam. He was re-elected in 1850, and the next year was chosen one of the aldermen of the borough. In 1856, Mr. Pye-Smith was elected mayor. In all his public affairs, the gentlemanly manners, the tact, and the good taste with which Mr. J. W. Pye-Smith discharged the duties of his prominent position rendered the town proud of his services. At the close of his year of office he retired, receiving marked demonstrations of respect from all parties. In the extraordinarily severe winter of 1860-1, he suffered from a fall. Apparently it was of no unusual character, but it inflicted such injury that his life has since been a prolonged struggle against its fatal effects. For nearly two years, Mr. J. W. Pye-Smith has been withdrawn from active life, a patient sufferer, cheered by the consolations of religion and the unwearied devotedness of his wife and family.

## Diary of the Churches.

1. — Manchester. Mr. David Croft, late of Cheshunt College, resigned in Knot Mill Chapel as a missionary to India. The Revs. J. Beal, Wardlaw, M.A., P. Thomson, Gwyther, J. Rawlinson, and others took part in the engagement.

3. — Wirksworth. A farewell service was held at North-street Chapel, in purpose of presenting a purse of £45 to the pastor, the Rev. F. J. Hoyte, on his removal to Atherstone.

4. — Ayton, North Yorks. The Rev. C. Brierly was recognised pastor of the church at a public meeting; J. Esq., in the chair. Addresses were given by the Revs. D. Jones, S. D. W. Prudon, G. Greenwood, and W. Hinmens, Esq.

5. — King's Cliffe, Northampton. Services were held in connection with the recognition of the Rev. S. The Rev. E. T. Prust preached in the afternoon, and a meeting was held in the evening, when the Revs. R. Wear, A. Murray, and others, gave addresses. *Foxhole, Swansea.* The chapel

here having been altered and renovated, was opened with special services on this and the following days. The Revs. E. Watkin, R. Lewis, T. Davies, W. Humphreys, D. Rees, P. Griffiths, D. Evans, J. Roberts, and others, took part.

July 25. — Newcastle-on-Tyne. A handsome tea service and a purse of £45 were presented to the Rev. H. T. Robjohns, B.A., by the members of West Clayton-street Church and congregation.

July 26. — Llanelly, Carmarthenshire. The foundation-stone of a new chapel here was laid by John Crossley, Esq.; the Revs. L. Bevan, D. Rees, J. James, and Mr. Evans taking part in the proceedings. Many other ministers and friends were present. The cost will be about £2,000.

July 27. — Tollesbury, Essex. The stone of a new chapel was laid here by Isaac Perry, Esq. The Revs. G. Wilkinson, R. Burls, J. Raven, W. Anstey, and T. W. Davids conducted the services. The building is expected to cost £1,165.

— English Chapel Building Society for South Wales. The annual Conference of this Society was held at Swansea;

H. O. Wills, Esq., in the chair. A very large number of ministers and friends were present to transact the business of the session.

July 28.—Shipton, Yorks. The chapel here was re-opened, after having been painted and improved. The Revs. G. W. Conder and Professor Newth preached the sermons.

July 31.—Ewell, Surrey. The memorial stone of a new chapel was laid here by J. G. Sharpe, Esq. The Rev. A. Mackennal gave an address. The estimated cost is £1,500.

— Bolton. The corner-stone of the new Sunday-schools, Lever-street, Rosehill, was laid by Mr. Councillor Wilkinson. The Mayor and the Rev. Dr. Vaughan addressed the assembly.

— Frodingham. Two sermons were preached by the Rev. G. Dunn in connection with the opening of the new Congregational school-room. On the following evening a public meeting was held in the chapel, when the Rev. J. Hutchin took the chair. Addresses were delivered by the Rev. W. Mitchell, G. Dunn, J. Sibree, and Mr. Stimson.

Aug. 1.—West Bromwich. The members of Mayer's Green church and congregation presented their pastor, the Rev. J. G. Jukes, with a handsome rosewood piano, as a mark of their esteem.

Aug. 3.—Henham, Essex. A new chapel and schools were opened at a cost of £1,390. The Revs. T. B. Sainsbury, B.A., D. Davis, W. Cuthbertson, B.A., J. S. James, J. C. Rook, H. Allon, T. Hook, D. Davies, and many other friends took part in the morning and evening services.

— Monmouthshire Association. The meetings of this Union were held on this and the following day. The Rev. W. Griffiths was elected chairman, and a large number of ministers and friends were present on the occasion.

— Beeston Hill, Leeds. The foundation-stone of a new chapel was laid by Mr. Jowett. Mr. E. Baines, M.P., addressed the assembly, and the Rev. E. R. Conder offered prayer.

Aug. 6.—Burley-in-Wharfedale. The Rev. John Wilde, of Airedale College, was recognised pastor of the church worshipping in Salem Independent Chapel. In the evening a meeting was held in the chapel; J. P. Clapham, Esq., presiding. The Rev. H. M. Stallybrass, Mr. Alderman Brown, W. E. Glyde, Esq., and Messrs. J. Crabtree and Hirst, took part in the proceedings.

Aug. 8.—Stokesley, York. The Rev. S. Jackson was ordained pastor of the church in this town. The Revs. J.

Brierley, G. H. Jackson, T. Yeo, and J. C. Potter conducted the service.

— Bristol. A meeting was held in Anvil-street Chapel in commemoration of the 29th anniversary of the settlement of the Rev. James Tayler in this place. On the occasion a purse containing fifty sovereigns was presented to Mr. Tayler, the pastor of the church.

Aug. 9.—Monkwearmouth. A parting testimonial of a purse of gold was presented to the Rev. W. Parkes, pastor of Dundas-street church. A. Common, Esq., took the chair.

Aug. 16.—Birmingham. On the evening of this day, Mr. A. W. Johnson was ordained in the Lozell's Chapel, as a missionary to Berbice. The Revs. E. Ann, W. Fairbrother, R. D. Wilson, J. W. Fisher, and R. C. Pritchett took part in the proceedings.

Aug. 18.—Helensburgh, Dumbartonshire. A testimonial consisting of a copy of the "Encyclopædia Britannica," a gold watch and chain, and a purse of sovereigns, was presented to the Rev. J. Troup, M.A., on the occasion of his resigning the co-pastorate with the Rev. J. Arthur of the Independent Church in this place.

## PASTORAL NOTICES.

### CALLS ACCEPTED.

THE Rev. Talisman Davies, of Wooburn, Bucks, has accepted the call of the church, Plumstead, Kent.

The Rev. Joseph Bliss, of Tolington, Lancashire, that of the church, Brampton, Cumberland.

The Rev. D. Evans, of Carmarthen College, that of the church, Blaenavon, Monmouthshire.

The Rev. T. Robinson, B.A., of Lancashire College, that of the church, Union-street, Hyde.

The Rev. J. B. Hart, of Dover, that of the Congregational Church, Paris.

The Rev. W. J. Burman, of Chesham College, that of the Congregational Church, Long Ashton, near Bristol.

The Rev. William Crosbie, LL.B., of Romsey, that of the Congregational Church, Victoria-street, Derby.

The Rev. Professor Griffith, of Liverpool, that of the Congregational Chapel, Bowdon.

The Rev. John Earnshaw, of Pickering, that of the church at Harpurhey, Manchester.

### RESIGNATIONS.

The Rev. T. Jenkins has resigned the pastoral charge of Salem, Merthyr.

The Rev. John Ewing, that of the church at Rother-street Chapel, Stratford-on-Avon.

THE  
Missionary Magazine

AND  
CHRONICLE.

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MADAGASCAR.

Our latest intelligence from Madagascar, dated June 3rd, though deficient in details, affords us renewed assurances of the general progress of the Mission, both in the capital and the surrounding country.

The seven congregations in Antananarivo continue numerous and regular, and no month passes in which additions are not made to the several Churches. The number of children under instruction, especially in the Sunday Schools, is considerable; and the Directors are employing their best endeavours to obtain a well-qualified superintendent of education, to succeed their lamented friend Mr. Stagg. In a letter from Mr. SIBREE he gives a gratifying assurance of the anxiety, both of adults and children, for instruction.

"Owing to the constant demand upon my time and energies," writes Mr. S. and my limited knowledge of the language, I have not been able as yet to do much to aid in the general Mission work. I have, however, got together a few children, as the commencement of a Sunday School, at Ambatonakanga, and, although it is but little I can do in teaching them, I hope, at no very distant day, to form as efficient a School as those at the other places of worship. *The thirst for information on Scripture subjects, on the part both of children and adults, is a most gratifying feature in the character of the people; and I feel most glad to be able to take a small share in helping to supply their want of knowledge.*"

The MEMORIAL CHURCH at AMBATONAKANGA is advancing, although we fear that its progress may, for a time, be hindered by the removal of Mr. AITKEN, who has been compelled by serious illness to return to Cape Town. The erection of the HOSPITAL, under the superintendence of Dr. DAVIDSON, by this time must be nearly completed, and the importance of the medical branch of the Mission is becoming every day more apparent.



We are thankful that our devoted young brother the Rev. JOSEPH PEARSE, though deeply afflicted by the death of his excellent wife at Tamatave, has returned to the capital to prosecute the work of the Lord, and to strengthen the hands of his fellow-labourers amidst the increasing claims of the Mission. It is with pleasure also that we learn that the Rev. R. G. HARTLEY and Mrs. H., and the Rev. B. BRIGGS and Mrs. B., with Mrs. KESSLER, who had been detained through the unfavourable season at Mauritius, obtained a passage to Madagascar, and proceeded to the capital towards the close of May last. We have ground to hope that ere this they have been joined by the Rev. GEORGE COUSINS and his wife, who left England in June.

The labours of our missionaries have hitherto been confined mainly to the capital and the adjacent districts; but in the latest communication of the Rev. W. ELLIS, dated June 2nd, he gives us reason to expect that at an early period one of our brethren will proceed to the BETSILEO country with a view of opening a new centre of operation in that district. The following passage conveys this gratifying intelligence:—

“A letter addressed to myself and the other pastors of the Church at Ambatonakanga from Fianarantsoa, asking, among other things, for a European Missionary, was read at our Church-meeting last evening. We have long felt that the BETSILEO country, next to IMERINA, offered the most promising field for a second centre of operation in Madagascar, though we think a place about three days' journey further south the most eligible site; but we want to go and see both places before we decide, and hope that some of us will get there during the present good season.”

Should this object be accomplished, which we confidently expect, we trust that it will prove “a field which the Lord hath blessed,” and that abundant fruits may be found as the result of labour and prayer in that distant region, during the dark days of persecution.

Reports have been circulated, through the medium of the French papers, of attempts made to dethrone the Queen and overthrow the present Government; but the letters of our missionaries are altogether silent on the subject, and we hope and believe that these will be found, like other statements of the same character, and coming through the same channel, to be unfounded.

Although we cannot but regard the state of the Mission as an occasion for gratitude and hope, as well as advancing exertion, we are deeply sensible that the continuance of peace and prosperity in the island depends especially upon the control and protection of the Great Ruler; and we earnestly commend the state both of the country and the Mission to the continued prayers and intercessions of the Church of Christ.



## CHINA.

## PEKING.

We are gratified with intelligence from Dr. DUDGEON, announcing his arrival at PEKING on the 28th of March last. Our friend Dr. LOCKHART was thus enabled to receive his successor before his departure, and to introduce him to his new and important sphere of labour. Dr. DUDGEON has entered thoroughly upon the duties of the Hospital and the exercise of his medical skill, while the Rev. JOSEPH EDKINS is extending his direct missionary operations in different parts of the city with evident tokens of the Divine blessing.

“Peking, April 15th, 1864.

“MY DEAR DR. TIDMAN—I wrote to you from Chefoo on the 16th January, and we left that place on the 20th March.

“I passed through Tientsin, only stopping there a few hours, and, travelling by water night and day, reached Peking late in the evening of the 28th March, much to Dr. Lockhart’s delight.

“I opened a dispensary in Chefoo, which was productive of considerable good. The Baptist missionaries co-operated with me and lent me every assistance. Their chapel was the dispensary. Persons of considerable position and several Chinese medical men came to the hospital—the latter daily. Patients came chiefly from the interior, often great distances. The practice was of a mixed kind; *here* it is almost entirely of the eye, owing, I suppose, to the frequent and hurtful dust storms.

“I shall have occasion, in my Peking report, to say a little about my work at Chefoo—the first foreign dispensary in the province of Confucius. I was very urgently requested to stay there and carry on the work, but now that a beginning has been made, I hope the Baptist Society may be induced to accede to the wishes of their missionaries at that place.

“I have now entered upon my work in Peking. My attendance last winter at the London Ophthalmic, and my practice at Chefoo, have prepared me for the onerous work here. I see the patients daily from about 11 A.M. till 2 P.M.; attendance is about 100, and many of these are new cases.

“Dr. Lockhart remained with me a few days after my arrival, showing me the working of the hospital, and introducing me to the British, French, Russian, and American Legations.

“Excuse this short and uninteresting letter: my principal object was to make you aware of our safe arrival at our station, and of our comfort and vigour in our work and in our fellow-labourers. I could not desire a better, more amiable, or more faithful co-labourer than Mr. Edkins; he works, I think, very hard. I purpose opening a dispensary at one of the preaching places at a considerable distance from the hospital. Peking is too large to have patients coming from all parts of the city; at all events, patients with less important cases may think it useless to come so far, and as the dispensary is a means to a greater end, anything we can do in this way must be productive of good results. Dr. Lockhart will be able to give you all particulars *visâ voce*.

“With kind love to Mr. Prout, I am, my dear Dr. Tidman,

“Your’s very truly,

(Signed) “JOHN DUDGEON.

“REV. DR. TIDMAN.”

the 14th ult. His presence will afford sincere gratification to them, and they doubt not that the information he will be able to give both to the claims and the prospects of China, will be truly encouraging to the friends of the Society.

"Shanghai, June

"MY DEAR FRIEND,—I have but little time for a letter, but in a few lines to report myself. I have just returned from YEDDO (JAP) last I told you of my journey to Hankow; on that Mission Station much to state when I see you, but must urgently press on the necessity of sending there a medical missionary. It is truly a work of mercy.

"On my return from Hankow I thought I could not leave without Japan, and went over. I took over with me a sick friend, a merchant, who died on the way from an unexpected cause. I stayed at the British Consulate with my old friends Sir R. and Lady Alcock, and much enjoyed our intercourse. By Sir R. A.'s kindness I was enabled to go to the French minister for a day. Access to the capital is very dangerous. Sir R. A. had been up for a day on business just on my arrival; and, as the French minister had to go up, he was asked for my favour, to take me, and he kindly did so. We went up in a gunboat in the afternoon, and landed at daylight. About 500 Japanese infantry were the guard, lest we should be attacked; but all went off peacefully. The minister went to the castle of the President of the Council, and I waited in an ante-room with some officers while he had his audience, and then he came through the city, attended, of course, by the guard of soldiers. I was in the city, and, having been at Peking, I was very glad to see Yeddo.

"I saw at Yokohama some very old missionary friends, former Rev. S. R. and Mrs. Brown, and Dr. and Mrs. Hepburn. There are many American missionaries at Yokohama, but they can do little work.

However, for the present each side is arming, and God only knows what the result will be. May He, out of all this evil, cause that the truth may prevail.

Christianity is wholly antagonistic to the genius of the Japanese Government. Christianity and the power of the Daimios cannot exist on the same soil. The Daimios see and know that full well, and, in their feudal castles lay their plans to keep out the pestilential doctrines of Christ.

I returned from Japan on the 1st, and hope to leave on the 6th for Hongkong and Singapore, and then home, by God's good providence.

"Yours very truly,

REV. DR. TIDMAN."

(Signed) "W. LOCKHART.

## INDIA.

### VIZAGAPATAM.

We are thankful in being able to give, from recent communications of the Rev. J. W. GORDON, some encouraging indications of the Divine blessing on the labours of our brethren in connection with this Mission, one of the earliest in India occupied by the Society.

The report given of the converts recently admitted to the Church is very instructive, showing the difficulties which the Christian inquirer has to encounter, and the trials he has to bear in the very first stage of his faith—difficulties which nothing but the grace of God and the constraining love of Christ could enable him to overcome. But it is delightful to learn that the Gospel, attended by the grace of the Holy Spirit, is still all-commanding in its influence; and that the ignorant and degraded Hindoo becomes "willing, in the day of God's power," to leave father and mother, wife and children, friends and home, for Christ's sake and the Gospel's. It will be noticed that these instances of boldness are mainly the result of the labours of the evangelist *Purushotum*; and we can only renew the earnest hope that this class of labourers may be multiplied in connection with every Mission Station throughout India.

"Vizagapatam, 5th February, 1864.

MY DEAR SIR,—You will recollect that in some of my letters I mentioned that our senior catechist, Purushotum, had been located at Chittivalsah, where there is a sugar factory belonging to Messrs. Arbuthnot and Co., and that he had commenced his labours there with pleasing prospects of success.

We have had already one convert from among the factory servants, who remains firm; the catechist referred to has been located there since last January, and he has preached the Gospel not only to the factory people, but to the villages all around. Besides these labours he has taken two tours in the country at some distance, and preached the Gospel, and both sold and distributed portions of Scripture and tracts in many parts.

#### CONVERSION OF A HEATHEN FAMILY.

I have the pleasure to inform you that a whole family living in the immediate neighbourhood of the factory have lately come out from heathenism,

and have cast in their lot with the few native Christians of the place. Some time past this family, of the weaver caste, more especially the man, had been convinced of the errors of Hindooism, and the truth of Christianity. He was formerly a resident in this town (Vizagapatam), and was for a while connected with the Native English and Vernacular Mission School; he subsequently returned to Chittivalsah, and has been employed as a writer in the factory. For the last two or three years his mind seems to have been in a wandering yet leaning strongly in favour of Christianity. Ever since the catechist was stationed there, he has regularly attended the public service on Wednesday evening at the chapel, and has often conversed with the catechist on the subject. This state of things went on till a few days ago, when I received an urgent request from the catechist to go over to Chittivalsah, as the man had resolved no longer to delay his profession of Christ; and I had spoken to his wife also, who seemed quite prepared to follow him. I was rejoiced to hear this, and lost no time in acceding to the catechist's request. Brammaji, for that is the man's name, came and had an interview with me, during which he showed much earnestness, and a strong determination to follow the Saviour. I examined him on various points, and was glad to find that he was well acquainted with the doctrines as well as the main facts recorded in the Bible. I found that he had conversed with some of his relatives about the Christian religion, but how to make the last effort, the coming out from a heathen home, the forsaking of father and mother and other relations—was the chief difficulty. He said, however, that it must be done, the religion of Christ required it; he had counted the cost; he could find no comfort or salvation in Hindooism, and that he had resolved to come out at all hazards; and the plan fixed upon after some thought and prayer for Divine guidance, was *that very* to break away from the family while they were asleep.

#### LEAVING HOME AND KINDRED FOR THE LORD'S SAKE.

Accordingly, Brammaji, his wife, and their two children, at midnight, 27th of January, quietly left their heathen home with all their earthly possessions, save the clothes they had on, and took refuge in the house of the catechist, thanking God for their merciful deliverance. This deed, once accomplished, could not, of course, be concealed; as usual on such occasions, some disturbance was anticipated, and with this prospect I was requested by the catechist to go over as speedily as possible to Chittivalsah on the following morning. It appeared that the refuge of the fugitives was soon made known, and Brammaji's old father was the first to come and weep over his son, who had now forsaken him. The old man pleaded hard with his son, and at one time attempted to carry him off bodily; but this not succeeding he went away. This occurred before I reached the place; shortly after, the old mother, the wife's sister also, and other relatives, came and tried their utmost to get Brammaji away; but they remained firm, and kindly invited them to follow their example. Throughout the day crowds of people came about the house, and the opportunity was embraced to direct them to Jesus.

## PUBLIC PROFESSION OF FAITH.

That very day having been fixed on for Brammaji's baptism, notice was sent round to all the people in the factory, with a request to attend it; and at five o'clock in the evening the little chapel was crowded. After a short introductory discourse I put some questions to the convert, who answered all in a most satisfactory manner. I then administered the rite of baptism to him in the name of 'the Father, the Son, and the Holy Ghost.' The people were very attentive during the whole service. I trust and pray that many may follow this man's example, and be led to embrace Christianity. As Brammaji's wife is still very ignorant, and needs instruction, it was deemed advisable to postpone her baptism for the present; but I trust it will not be long before she also may be publicly received among the few adherents of the Christian religion in that dark place.

I have been informed that there are others there who are quite convinced that idolatry is wrong, but only lack courage to come out and publicly profess their attachment to a better and holier faith.

May God grant a larger outpouring of His Holy Spirit in that part of the country.

"I am, my dear Sir,

"Yours sincerely,

'REV. DR. TIDMAN.'

"J. W. GORDON.

In a second communication, dated May 20th, Mr. Gordon supplies additional particulars respecting the trials and the firmness of the new convert, and he records also the baptism and reception of another.

'Since I wrote last,' he observes, "our new convert, Brammaji, has had a good deal of trouble about his wife and children. Shortly after his baptism the friends and relations of his wife, instigated by several people of their village, came to the house of our catechist, where the new convert was staying, and almost forcibly carried off his wife and children. They kept them about five or six weeks, and offered to take back Brammaji into caste privileges again; but he stood steadfast, and occasionally sent messages to his friends not to ill-treat his wife or children, which they seemed inclined to do, and also sent money for their maintenance, &c.; this went on for a short period, but one day they unexpectedly returned to his house, and their friends were discontinued troubling them.

## A SECOND CONVERT.

'I have now to inform you of another convert, who has been recently baptized. This is a man from Kimmedy, and a nephew of our senior catechist, Parushotum. He had, in the course of many years, heard the Gospel, and received portions of scripture and tracts, which gradually convinced him of the truth of Christianity and the falsehood of Hindooism.

In the course of time he communicated his new views to a friend, who soon began to sympathize with him, and they used to retire to the woods and other secret places to read the Word of God and pray. This state of things continued till about three or four months ago, when this man, whose name is Onimloo, resolved to leave his family and friends and follow Christ. So he



came to the catechist and made known his wishes to him. Before leaving he told his wife and the friend above alluded to what he was going to do, and added, he would soon return, when he hoped they would follow. I went over to Chittivalsah as soon as I could to see the man, and as I found that he had a clear idea of the profession he was about to make, I made arrangements to baptize him. After a short discourse, in the presence of a very large crowd of people, he gave most satisfactory replies to the questions I addressed to him, and put into my hands his 'poita,' or sacred thread. I then had the pleasure to receive him into the little band of Christians at that place.

"After a few days, it was deemed advisable that he should go to Kimmedy, to obtain his wife and child, and that Mr. Thompson and the old catechist, his uncle, should accompany him. An account of this tour, the interviews they had with the people of his village, the Rajah and others, and the rough treatment they received in endeavouring to get possession of his wife, &c., are all noted down in his journal, which I send. This man's wife is now with him, but they would not give up the child.

"The case of this convert is a most interesting one, and forcibly illustrates the power of prayer. This is the only relation of the catechist (excepting his wife) who has ever come out from heathenism, though he has waited and prayed for more than thirty years for it; the joy of the old man was great, when his nephew quite unexpectedly made his appearance one morning, and expressed his determination to become a Christian.

"Let us hope that this is only the beginning of better things, the dawn of a brighter day for the Kimmedy country and the neighbourhood."



### ALMORAH.

IN the absence of the Rev. J. H. BUDDEN, who has been compelled by serious and protracted illness to revisit England, this station is occupied by the Rev. JOHN HEWLETT. Mr. H. has continued to conduct the various departments of the Mission with much assiduity, and has gained the confidence and esteem of the European community, by whom the Mission is generously supported.

The following intelligence which our brother communicates is as novel as it is instructive and affecting. A HOUSE OF MERCY for the reception of Lepers has been established for several years, and the labours of Mr. Budden and his late excellent wife have been unceasing, both for the temporal and spiritual welfare of these poor outcasts. Many indications have been given from time to time of the interest and gratitude with which these labours of love have been received; but recently, Mr. Hewlett has been delighted with more direct and numerous proofs that the Gospel has reached the hearts and transformed the lives of several individuals of this suffering community; and we have seldom had to lay before our readers intelligence more affecting and yet more encouraging than that contained in the following report.

“ Almorah, May 30th, 1864.

“MY DEAR BROTHER,—I have been most happy to comply with the wish of the Directors expressed in your cordial letter of January 26th, that I should remain in charge of the Almorah Mission, at least for the present.

#### ENLARGED AGENCY AND MORE EXTENDED LABOURS.

“For the past two months Debi Prasad (whom we call by the christian name John), the head teacher of the upper school, has been taking part with me in preaching in the bazar, where we have generally large and interesting congregations, not only of the lower classes, but we often see natives of all ranks and castes stand and listen to the glad tidings of the Gospel, many of whom do not yet feel a sufficiently deep interest in Christianity to overcome their prejudices against the more formal act of entering a building where Christian service is being held. As we have been able to find time to embrace comparatively few of the favourable opportunities presented to us of preaching in the open air, visiting and holding friendly conversation with the people in their own homes on the subject of their souls' eternal interests, and making missionary tours in the district, we have decided upon endeavouring to obtain a native catechist or evangelist from one of the plains' stations. I earnestly trust the Lord may direct us in finding a man of faith and prayer, who will come to us in the power of the Holy Ghost, and prove a blessing to many.

#### REDEMPTION AND BAPTISM OF A HINDOO CHILD.

“On Lord's day morning, March 20th, I baptized Jasuli, the little girl referred to by me in my last letter, whom we rescued from being sold to the vilest characters, who would have brought her up to lead a life of the grossest immorality. We now call her Sarah Field Fisher, in accordance with the request of the Sunday School children of Blandford, who send an annual collection to Mrs. Hewlett for the support of a Christian orphan girl to be called by that name. She is a nice bright little girl, and is as happy as possible with us; and from her general behaviour, and the way in which she strives to learn the Word of God and other useful lessons, I believe she bids fair to become all that we can desire.

#### LEPERS' ASYLUM.

“One of the most interesting branches of the Mission is the Lepers' Asylum. As leprosy is a prevalent disease in the hills, and immediately a native is seized by it he is rejected by his friends and considered an outcast. Mr. Budden, in concert with the supporters of the Mission, imbued with the mind of our blessed Lord, who had compassion on the lepers and healed them, established an asylum a few years ago, to be supported by voluntary subscriptions, for all lepers who will resort for shelter and support there. The number at present is ninety. From the first they have been under Christian instruction. Mr. Budden and the head-master of the Upper School have been very diligent in teaching them the Scriptures. Now, there is a Native Christian employed solely to teach and preach to them, which he does daily.

#### CONVERSION OF LEPERS.

“The conversion of the lepers, whom I had the pleasing duty of baptizing in February last, proved the commencement of a great awakening amongst

most of the inmates of the Asylum, akin to the religious revivals in Great Britain, and has continued to show every satisfactory sign of being the work of God. Shortly after their baptism five more—two elderly men, one young man of about eighteen years of age, two women, and a little girl of about fifteen years of age—told me that they were fully convinced that the Gospel revealed the only way of life, and that it was their hearts' desire to trust in Jesus for salvation, and to be baptized in His name. At length, satisfied with the knowledge of the Bible they possessed, the purity of their motives, and their earnest desire to trust in Christ alone for salvation, I welcomed them to the visible fold of Christ by baptism in the Mission Chapel, after an appropriate Hindustāni sermon, on Matthew xxviii. 18—20, had been preached by Mr. Foy, a Wesleyan Brother who was passing through Almora. In addition to the usual congregation, our valued friends General and Mr. Parsons, and Colonel Ramsay were present, whose efforts and liberality have been among the principal means of founding and sustaining the Leprosy Asylum. All earnest Christians will, I am sure, sympathize with us in the great joy we felt on seeing these our sadly afflicted fellow-creatures come from among the heathen and profess the name of Christ, with hearts gladdened by a knowledge of His grace, and filled with the hope of eternal life, instead of that black despair which must be the necessary effect of believing the doom pronounced by Hindooism upon all affected by leprosy. The conduct of all the eight, since their baptism, has been such as to encourage us in cherishing the highest hopes of the future, clearly indicating that they were actuated by no other motive than the constraining influence of the love of Christ. On the one hand, they manifest no trace of having set their hearts upon obtaining any additional worldly advantage through embracing Christianity; nor do they, on the other hand, seem in the slightest degree to indulge the delusion that the goal has been reached, and that now they have nothing to do but to rest in indifference with the satisfied feeling that their salvation will be secured by virtue of their baptism. They arduously labor to spend their time in the most profitable manner—some by reading, others by learning to read; sometimes by one reading aloud to the others, and then by talking over the wondrous truths of the Gospel together—as though new springs of life and energy had been opened within them, which fill their souls with streams of delight in God, and earnest longings to behold more of the excellency of the knowledge of Christ Jesus the Lord, and to realize the blessed fruits and joyous experience such glorious and transforming knowledge imparts. I know of nothing that ever afforded me more real pleasure than the greetings of their joy-lit countenances, with which they welcome me when I go amongst them to speak to them of the unsearchable riches of Christ. Undoubtedly, this is only their 'first love;' and it is possible some of them will prove like those who, receiving the seed in stony places, anon reject over it, yet, having no root in themselves, when persecutions and tribulations arise, become offended. May the Lord grant them to be rooted and grounded in love, that they may become strong in His grace and armed with His Divine power, so as to be prepared to meet the trials and conflicts that certainly will overtake them, if they have been baptized by the Holy Ghost as well as by water.

## OTHER HOPEFUL INQUIRERS.

“But this blessed influence of the Gospel is not confined to producing such wondrous effects upon those already baptized: they do not form the boundaries of its operations; it diffuses itself abroad through the hearts of others, awakening their consciences to a sense of their danger, and opening their eyes to behold the sufficiency of the grace of Christ to meet their wants. Thirteen more hopeful inquirers have made known to me that they have been deeply impressed by the invitations of the Gospel, and that they desire to testify their hearty acceptance of them by baptism. They are waiting a few weeks; for I consider it best they should do so, in order that time may be afforded them to acquire a deeper knowledge of the Scriptures, and to weigh well the importance of the step they are about to take; and that we also may be able to judge more satisfactorily of the depth and abiding character of their impressions. Apart from the influence which the conduct of those who have decided for Christ exerts upon the other lepers, I think the interest in the Gospel they all manifest affords sufficient indications to justify the glowing hope of seeing them all eventually cast in their lot with the people of God.

## SPECIAL GRACE OF GOD MANIFESTED IN THE CONVERSION OF THESE SUFFERING OUTCASTS.

“I know that the above view of these encouraging events may be considered over sanguine by many. And as this awakening did not commence amongst the higher classes of Hindoos, it will probably occur to most who know something of the native character, that these lepers were merely driven by their despised and outcast condition to seek kinder treatment from Christians. To which I answer, that if they have no worldly sacrifice to make, neither have they prospect of any worldly gain; for, much as they are scorned and loathed by their fellow-countrymen, certainly the profession of Christianity will not raise them in their estimation. And, even granting they were driven by their leprosy to seek sympathy from the followers of Him who in the days of His humanity cleansed the lepers, we are certain that the first Great Ruler, who holds all second causes under His control, often employs affliction, distress, poverty, and even disgrace for the purpose of making sinners feel miserable under a sense of their ruined state, so that they may be constrained to flee for help and comfort to the cross of Christ. This is the way in which, I believe, our Heavenly Father, in whose sight the soul of a leper is as precious as the soul of the greatest earthly monarch, has chosen to bring these suffering outcasts to Himself. The work has been His from beginning to end; and to Him shall be all the glory. I do not claim for them such enlarged views of the doctrines of the Gospel as Christians in England enjoy—far from it. But this I do believe, that they are able to appreciate that blessed doctrine in which the Gospel of Christ differs from all other religions, that they may be saved just as they are by the free pardoning grace of Christ, through and by faith in His atoning death, without any merit or good works of their own.

“One of them, Bachohuá, before coming to the Asylum had travelled in company with his father to the four great places of pilgrimage, Jagganáth, Badrináth, Pashpatináth, and Hingláj, and had given large sums of money

to the Brahmins to remove his stain of leprosy, which, according to the Hindoo doctrine of transmigration of souls, he believed to be the fruit of some sin he had committed in a former state of existence. But all to no purpose. Now, together with the others, he rejoices in having found the only way by which he can be redeemed, both soul and body, from the power of spiritual and physical leprosy, and be raised to glory to dwell for ever before the throne of God.

#### INFLUENCE PRODUCED UPON THE HINDOOS AND MUSSULMANS BY THE RECEPTION OF THE LEPERS.

“The impression produced upon the Hindoos and Mussulmans of Almorah by this awakening, is the same as the two different effects produced by the Gospel in all other places. To some, I fear, it is ‘a savour of death unto death;’ while to others, I trust, it will prove ‘a savour of life unto life.’ Those whose minds are blindly prejudiced by their own religion, condemn Christianity more than ever for condescending to favour such loathed characters. They wonder what good they can expect from lepers. They cannot understand the disinterested love of God. In preaching to them, or conversing with them, after one has dwelt extensively upon the infinite mercy of Christ in becoming our Mediator and Sacrifice, and in going about upon earth to relieve the distressed and needy and to heal the sick, they will immediately mention some of the absurd miracles of their gods as conferring equally great benefits upon mankind. Even an otherwise intelligent Mussulman the other day in extolling Mahomet told me, as though he considered it his crowning miracle, how the prophet cut the moon into two parts! And, on asking him what good Mussulmans or any one else obtained thereby, his reply was, ‘What good did Jesus do by cleansing lepers?’ But there are more pleasing effects than these produced upon the minds of those who have some belief that the Bible is the Word of God. One gratifying instance is to be seen in the case of a Rájput, who made known to me a short time ago his desire of professing Christianity. He said that he was first attracted to read and ponder the Gospel while listening to the head-master of our Upper School and myself preaching in the bazar about a year ago; and that he decided to seek admittance amongst us when he saw the lepers baptized. I hear that several Brahmins have been labouring to dissuade him from joining us, and trying to poison his mind against Christianity by grossly misrepresenting it. But he remains unwavering in his purpose. He is a lame man; but, besides the fact of his being of a high caste affording some proof of his sincerity, we have other satisfactory reasons for believing he is an earnest inquirer after the truth. I hope to baptize him soon. Thus, after many years of earnest faithful labour having been spent amongst the more educated and enlightened of the inhabitants of Almorah, the voice of God seems to be commanding us to go into the highways and hedges, and compel the lame, the maimed, the afflicted, and the destitute, to come in to the marriage supper of the Lamb.

“I am thankful to be able to tell you that Mrs. Hewlett is much better—no doubt better than she has been at all in India; but I fear she has not yet

gained sufficient strength to justify the hope of being able to bear the heat of the plain long without breaking down.

“With Christian love from Mrs. Hewlett and myself,

“Believe me, yours very faithfully in the Lord,

“REV. DR. TIDMAN,

“JOHN HEWLETT.

## P O L Y N E S I A .

### SAVAGE ISLAND.

INTELLIGENCE from this important field of missionary labour, both from the remoteness and isolation of the island, can only be forwarded at distant and uncertain periods, as will be seen from the date of the following letter from the Rev. W. G. LAWES, written nearly twelve months since.

The conversion of the people of SAVAGE ISLAND has been one of the most striking events in the history of Polynesian Missions; and the present letter of the missionary conveys most satisfactory evidence that the work of God among all classes of the people, so wonderful in its commencement, has been, during the two years of his laborious ministry, happily consolidated and widely extended.

Mr. Lawes and his devoted wife are the only Europeans on the island. They are assisted by several well-qualified *Native Evangelists*, whose labours cannot be too highly appreciated; but they require, like all agents of this class, the constant oversight of a wise and practical superintendent. The inhabitants of the island exceed 5000, and it is not therefore without strong reason that our brother Mr. Lawes pleads earnestly for another English missionary, whom we trust the Society will be able to send to his help on the next outward voyage of the “John Williams.”

“Savage Island, October 20th, 1863.

### A GRATEFUL RETROSPECT.

“MY DEAR SIR,—Since I last addressed you we have completed our second year of missionary life on Savage Island. We have experienced much of the goodness of God, and can truly say, ‘Hitherto hath the Lord helped us.’ Few have entered upon missionary work under more auspicious circumstances than we have. Not many labourers in the Mission-field have had so many encouragements, and so few discouragements, as we have had during our two years’ labour on Savage Island. ‘The Lord hath done great things for us, whereof we are glad.’

“We have now a pretty good knowledge of the language, and are able freely to converse and preach, and thus scatter abroad the seeds of Divine truth.

“We have also great encouragement in the progress which our people have made in spiritual things. In contrasting their present condition with what they were two years ago, we feel assured that the Holy Spirit has been working in our midst. While there is still much to mourn over, there is more over which to rejoice.

“Of course much of the enthusiasm manifested on our arrival has proved



evanescent; but the real love of the people for their missionary has not abated. It is not so much love to us as individuals, as love to us as ambassadors for Christ; and in this we rejoice. There is great cause for gratitude, also, in the *steadfastness* and *consistency* of the professed followers of Christ, both in the churches and in the congregations. They have not, indeed, been without their trials. The repeated visits of the slavers (of which I gave you the particulars in former letters) tried their faith in white men, and they came out of the trial strengthened, and with a firmer faith in the true and only God.

#### SICKNESS AND MORTALITY.

“During the last four months dysentery has been for the first time epidemic on the island. Many deaths have occurred; but how different has been the feeling manifested to that displayed on some of the western islands under similar circumstances! The hand of God has been universally recognised. The prejudice and opposition which for so many years was shown towards foreigners, sprang entirely from a superstitious fear of the introduction of disease; yet in *no one case* have we heard a remark attributing the introduction of this new disease to us. Several Church-members have died, and their deaths have been in accordance with their profession. Their end was calm and peaceful, giving unmistakable evidence of the genuineness of their faith in Christ. One woman (wife of the young man who was shot by the slavers in March last) said, just before she died, ‘Kua maama’ (‘It is light’). Thanks be unto God, there is ‘light at eventide’ even for long-lost, dark, degraded Savage Islanders. We doubt not, many of them are now in the world of which Christ himself is the light; and there is no night there.

#### ADVANCE IN CIVILIZATION.

“In *temporal*, as well as in spiritual things, the people have also made progress. Their houses are far better now than when we came two years since. Many wretched hovels still remain; yet, on every hand respectable whitewashed cottages are springing up. We give them all the stimulus we can to build good houses; for we are convinced that the houses in which they live exert a great influence on their lives and characters.

“The natives are better clothed, too, than when we came. They have had more vessels that have visited their island, and with these they have traded honestly and honourably. Cloth, shirts, trowsers, &c., have been the articles continually in demand.

“I cannot let this opportunity pass of expressing our obligation to many captains of American whalers who have visited us, and shown us great kindness. They have invariably traded honourably with the people, and treated us with great kindness and respect. We are under still greater obligation to C. A. Unshelm, Esq., of *Apia*, whose schooner has visited us three times this year for the purpose of trading with the natives. He most kindly gave a free passage to a teacher and his family from Samoa, besides bringing books, &c., without charging freight.

#### MISSIONARY ITINERANCY.

“We have recently made a tour round the island, visiting all the out-stations. At every place the *one* question was, ‘When shall we get another missionary?’ Would that we could answer the question for them!

'In making a circuit of the island we have not to sleep on the ground in etched native huts: our teachers vie with each other in making articles European furniture for our accommodation. Every teacher's house has its beds, tables, washhandstand, chairs, book-shelves, rocking-chairs, &c. Many of these would not disgrace an English mechanic's home. The Samoan teachers work well, and, with the exception of the schools, are thoroughly up to the mark.

"The inquirers at each of the districts have increased much, both in numbers and in knowledge. The attendance at the several services continues good, though some of the more distant villages are crying out for a teacher for themselves. The schools have suffered much for want of proper materials, books, &c. We are hoping to get some from Sydney, per 'John Williams,' next month.

"We were much pleased to find that in some districts the Church-members had established amongst themselves a Saturday evening prayer meeting. They meet in each others' houses for prayer and praise. We need not fear the future of *Niue* so long as this spirit prevails.

'Each village has a few wild young men, who would rejoice in the subversion of all order and religion: and we fear these will increase if we do not have another missionary. The whole island would give him such a welcome as other islands in the Pacific would. The whole population of 5000 souls is thirsting for the water of life; and who knows whether that desire may not die out if it be not speedily satisfied? The more I know of my work, the more I am convinced that if Savage Island is ever to have the Scriptures, must have *at least* two missionaries.

#### ARRIVAL OF GOSPELS IN THE NATIVE LANGUAGE.

'We have received an instalment of 500 copies of our Gospels, &c., from Suva. It is the finest volume *Niue* has ever had. It comprises the four Gospels, Acts, Philippians, and the three Epistles of John. It is beautifully printed—much clearer type than any books we have had before. The typographical errors are but few. Great is the joy which these books have caused on our island. The natives are anxiously waiting for the 'John Williams' to bring the whole edition, and will gladly pay the cost in any produce which they can raise.

'Since my last letter to you in July, I have been able to do but little in the work of translation. Very much of my time has been occupied in preparing and dispensing medicines.

"The natives have just erected a fine school-house at our own settlement here (Alofi), measuring 72 feet by 24. It will, we hope, be of great use to us in holding schools, meetings, &c., in. We are sadly in want of school materials of all kinds, for both boys' and girls' schools. I am happy to say that all continue well. In the midst of much sickness God has mercifully preserved us and ours in health and strength. Mrs. Lawes unites with me in kind regards.

"I remain, dear Sir, yours very truly,

"REV. A. TIDMAN, D.D."

(Signed) "W. G. LAWES.

## AUSTRAL ISLANDS.

VISIT OF THE REV. J. L. GREEN.

THE Gospel was introduced into this group by our missionaries from the Society Islands several years since. The early history of their labours was highly encouraging; the people generally received the Word of God with all gladness, having heard of its blessed influence upon the inhabitants of the neighbouring groups. The islands, however, are too limited in extent and population, and too far separated from each other, to admit of the permanent labours of an English missionary; but they have from time to time been visited by one of our brethren from the Georgian or Society group; and in the early part of this year the REV. J. L. GREEN, of Tahaa, performed this service in the "John Williams," of which he gives the following report.

Although it will be seen that the state of the AUSTRAL ISLANDS, with solitary exception, is encouraging, there is, in connection with *Rapa*, a mournful sequel to the intelligence formerly given of the wicked and atrocious proceedings of the Peruvian slavers. We had before learnt that the Peruvian Government, aroused to a sense of the cruel conduct of its subjects towards the inhabitants of several islands in the South Pacific, had provided a vessel for the reception of such of the enslaved people as were anxious to return to their several homes. The number of those rescued from slavery amounted to 360, but, from the crowded state of the ship, and the cruel treatment they suffered on board, no less than 344 died at sea and were buried in the deep. The *sixteen* survivors were forced by the captain on *Rapa*, where they spread the fatal disease under which they laboured, throughout the island and one third of the population fell victims. At the time of Mr. Green's visit, *seven* only of the sufferers who had sailed from Peru remained. Such has been the horrible result of the recent attempt to enslave the peaceful and Christian inhabitants of Eastern Polynesia. More than 2000 were torn from their homes and kindred, and of those rescued from bondage probably *not one* will return to report the sufferings and the death of his countrymen.

"Tahaa, April 1st, 1864.

"MY DEAR SIR,—It is with great pleasure that I now report to you the result of my visit to the AUSTRAL ISLANDS.

"The general state of the Mission is, with one exception, very encouraging and gives us good occasion to praise God, and lift our hearts in gratitude to Him who disposeth the hearts of the children of men.

"The 'John Williams' arrived at Raiatea from the westward on the 1st of February, and left again in a few days, taking myself, Mrs. Green, and a little girl on board, *en route* for the Austral Group, and after three days pleasant sail we reached the first island:

## RURUTU.

"I found the people all anxiously waiting our arrival; indeed, they were disappointed at not getting a visit from us last year. They were in

ate, and religiously prosperous. The senior pastor, together with the *Taputu*, late of our Institution, work harmoniously together, and trying to me to find the inhabitants of this lovely little isle so prosperous. In the afternoon we held a public service in their church, in which the greater portion of the population were assembled. The afternoon was spent in conversing on religious topics, and in the morning we held another public service, at which Malakai, the native pastor of Borabora, was present. The people show their appreciation of the Gospel and its privileges by their offering of their substance for its support and extension. It was found that they were treasuring up their subscriptions to the funds of our Institution, for the past two years, to 213 dollars. They also made presents of food, consisting of pigs, turkeys, yams, taro, bananas, together with an immense quantity of native cloth.

The morning after our landing, Mrs. Green and Mrs. Williams came to the island. The people were soon crowding in at the native pastor's house, an excellent building, almost to the suffocation of our female friends. Loading off three boat-loads to the ship, and giving necessary counsel and assistance to the pastors, we took our farewell of the people, as they stood on the beach, and at four P.M. we were under sail, bound for

#### RIMATARA.

We arrived at this island on the following morning. It is inclosed by a reef with but two small openings; one of them admits of a boat passing without difficulty, with certain winds, but with a south-east gale almost a gale we dared not venture. We made for the north-west island, where there is another but very intricate opening; we bore round, finding a number of natives on the beach, we lowered the anchor and made for the land. After some little danger and greater difficulty we safely landed at one of the minor settlements. The people were very anxious to remain the night; but I was desirous of assembling all the people in one place, and therefore I at once proceeded to the King's settlement. The people from the other two were, in the course of a few hours,

After the public service I met the deacons of the Church for the first time and found that difficulties which were complained of last year had disappeared, and that, since the departure of the late teacher, there had been none of those serious disturbances which were formerly so injurious to the cause of religion and civilization.

The present native pastor, seems to understand the character of the people much better than his predecessor, and thus, without compromising his principles, is able to maintain the purity and unity of the church independently of state interference. The resources of the island are much more limited than those of Rurutu. The people had collected produce to the amount of about 80 dollars, and arrowroot for the manufacture of hymn books sold on the island.

The native Pastor was on his way to Raiatea to attend the meetings of the pastors to be held on the return of the 'John Williams,' so that I had the opportunity of seeing the state of the people as they really are. Their progress, as referred to by Mr. Morris, on his visit to the island, are a great improvement in point of industry and architectural skill; they are now

finishing them off, as fast as resources will admit, with glass windows. We left the island with emotions of delight and gratitude to God, and were led to exclaim, as we remembered their former state, 'This is the Lord's doing, and it is marvellous in our eyes.' On Friday, the 11th February, we left Rimatara, and on the 17th, having had light, baffling winds, we sighted

#### TUBUAI.

"The religious state of this island is deplorably lethargic. We spent a few hours and did what we could for their benefit. One pleasing feature, however, was their desire to arise from their lethargy; but they felt that they could not advance without a leader, and expressed a strong desire to send one of their number to our Institution to be educated, so that he may return to them in due time laden with the truths of the Gospel. Mormonism has done its work of destruction there, and has left the people in a truly pitiable condition.

"We brought away a promising young man, his wife, and one child, as a candidate for the ministry, and he has since been admitted into the Institution on probation. Leaving Tubuai, we set sail for

#### RAIVAEVAE.

"We arrived here on Sunday the 21st. Canoes came off to the vessel, and I sent one of them back again to say that after the morning service on board we should land; and that, at the close of their morning service, I should like all the people to assemble in one settlement, which I named. Accordingly, they did assemble, and on our arrival we were greeted by about 400 people, through whom we had to make our way to the Teacher's house, shaking hands and arms as well as circumstances would allow. After resting a little while, we proceeded to the chapel, which was packed with people, to whom I preached. Afterwards we retired to the house, where other duties awaited me: viz, to clear up Scripture difficulties, answer queries on the nature and subject of prayer, and like matters of inquiry, until long past midnight, when, worn out with fatigue, I intimated to the people my desire and intention of retiring to rest. On the following morning the same work recommenced as vigorously as ever. To the Society they contributed about 58 dollars, and for hymn books, in money and produce they paid about 30 dollars.

"I gave the Native Pastor, Hauti, encouragement to press on in his work, and endeavoured to impress upon the minds of the people their great obligation to the minister for his work of faith and labour of love amongst them. The captain having arrived from the vessel to carry me on board, I was reluctantly compelled to take farewell of these warm-hearted, benevolent people, regretting that they will have to wait at least two or three years before again being visited by our Missionary ship. And so we pulled off to sea, and in about two hours were on board the vessel, and soon afterwards battling with a strong head-wind, doing our best to get to

#### RAPA.

"We arrived at this island after six days' very unpleasant sailing. On our arrival our worst fears were more than realized. We soon found that disease had been doing its work, and more than one-third of the population had been removed by death. The people complained of devastations which

ase had made amongst them; but not one of them reflected on themselves their act of benevolence, which, alas! brought destruction on their land. You are familiar with many details respecting the Peruvian vessels which have been infesting the islands of the Pacific—how they have devastated some islands, have murdered many of the inhabitants of others, taken off perforce scores of the people from others. One of these vessels however, taken by the Natives of *Rapa*, and the captain and crew killed, and, with the assistance of foreigners resident on the island, the vessel and its captain were taken to Tahiti, and safely deposited in the hands of the French Government. They were there regarded as a lawful prize, and dollars were awarded to the Rappans for their courage and skill.

A short time afterward a reverse was experienced by the poor natives. The Peruvian Government took a stand against this system of piracy; and as an earnest of their sincerity they chartered a vessel, and embarked 360 natives of various islands, extending from Easter Island, on the east, to the Tokelau group, on the west. Soon after leaving the coast, cholera and dysentery broke out on board, and, before they reached home, 344 of the poor creatures had been committed to the deep, after almost no medical treatment and inhuman neglect. On sighting the island of *Rapa*, the captain bore down, and, as they approached the shore, they lowered a boat, the natives from the shore looking on with mingled feelings. Soon, however, they were enlightened as to the nature of the visit of this ship, as the captain and crew conveyed sixteen poor emaciated human beings to the shore, with a peremptory order to the people to receive them. At first they hesitated, seeing disease was still abiding on them. The captain persisted, saying, he would not take them any farther, and, if they would not receive them, he would take them back to the vessel, and then throw them overboard, and they might swim for their lives. The Rappans then received them into their houses, and the result is stated above; over one-third of the population have been taken off by the disease. The Natives of *Rapa* contributed in their distress about 26 dollars to the Society. These poor people are willing to do something for the Society, but they have no means. I had thought my sympathies towards them were formerly strong, but never did I feel so deeply as I felt when leaving the shores of *Rapa* on the 27th of February. I longed to remain in order to minister to their wants; and the desponding entreaties of *Esau* the teacher, to be removed to Easter Island, of which island they have traditionary accounts, were ringing in my ears, and his words are still fresh to me as he said, 'The people are gone—some are dead, others are dispersed through fear, and I am alone.' I pointed him to God, and entreated him still to look to Him. He would revive them.

On leaving *Rapa* we sailed for *Tahiti*, where we arrived on the 9th of March.

"I remain, yours very truly,

REV. DR. TIDMAN."

(Signed) "JAMES L. GREEN.





## MISSIONARY CONTRIBUTIONS.

From April 18th to July 18th, 1864, inclusive.

(Continued from last Month.)

LANCASHIRE.		LINCOLNSHIRE.		Missionary Boxes.		Mrs. Jones	
Preston Auxiliary Society.		Bourne.		Miss C. Allwright		Mrs. Lee	
J. Hamer, Esq., Treasurer.		Rev. D. Horcraft.		-P. Aldry		Mrs. Lord, am.	
Grimshaw Street		Mrs. Horcraft		Mr J Cockerell		Mrs. Leighton	
Chapel		Sunday school		Mr. C. Cook		Mrs. Macey	
Cannon St. Chapel.		Disto. for Native		Mr. Turner		Mrs. Marchant	
Lancaster Road		Children's Patience		Exa. 7s. 6d., 10s. 6d.		Mrs. M. 7s.	
Chapel		Try and Daniel				Mr. Mullis	
Missy Communion		Horcraft				Mr. Murray	
Public Meeting		Ed. 15s.				Mr. J. d. Rotherham	
Missionary Break-						Mrs. S. Oates	
fast						Mrs. Oliver	
Juvenile Meeting						Mra. Parke	
M. Inman, Esq. (D.)						Mrs. Poup	
Mrs. Jas. Robinson,						Mr J Porter	
for the Native						Mr Redman	
Bay, Hanzalore,						Mrs. Rix	
Joseph Robinson.						Mrs. A. Rix	
3 0 0						Mrs. A. W. Sargent	
						Mrs. Sawell	
						Mev B. B. Thomas	
						Mrs. Suman	
						Mr. & Mrs. B. Smith	
						Mrs. John Smith	
						Mr & Mrs. Spence	
						Mr Sprague	
						Mr Surman	
						Mr. Thomas	
						Mr Thorogood	
						Mr. Tricker	
						Mr. Tripp	
						Mr. Underwood	
						Mr. & Mrs. Wang	
						Mrs. W. W. Wainwright	
						Mr. Wills	
						Exa. under 10s.	
						The above Collec	
						Miss Thomson	
						Miss Graham	
						Mrs. Cuckridge	
						Mrs. Smith	
						Mrs. Fleming	
						Miss C. Lough	
						Mrs. Gude	
						Mrs. Macey	
						Mrs. Hassell	
						Master John J. Co	
						Mra	
						Missionary 1	
						Little Arthur	
						Mrs. Clark	
						Mrs. Corwell	
						Miss Selma Davis	
						Miss Amy Fieid	
						Miss Hodgland	
						Mr. Hindley's Co	
						dren	
						Mrs. Phillips	
						Mrs. Macey	
						Harry Smith	
						Mrs. Spence	
						The Boys at M	
						Oaten School	
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						phus Boy at M	
						Saporo	
						Collected by M	
						for Saito On	
						Ginsaway's S	
						Taccore.	
						Mrs. Hassell, for	
						cile Davence.	
						Mrs. Elgood and	
						four children.	
						Beattie Brown	
						Twelve Annual	
						scribers of the	
						for the little	
						Myntons	
						Miss Young	
						Friends, Up	
						Crompton, for	
						Louisa	
						Mrs. Halliday	
						Mrs. Gilbert	
						Mrs. Wills	
						Dobson	
						Mrs. Richard	
						Mad. Sitt	
						Bridget Smith	
						Soo	

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<b>Stewart.</b>		Miss Hetherington 0 10 4		Donations under 1s.		<b>Missionary Box</b>	
Collection 7 14 8		Miss Dyer 0 11 8		by M. A. Pinner		Nicholas 1s 6d	
Exs. 10s. 4d. 11s. 4d.		Miss C. Hyatt 0 12 1		Collectors after Ser-		School 1s 6d	
<b>Broadway.</b>		Miss M. Gamlin 0 12 8		mon 1 16 0		Rural 1s 6d	
Rev. S. Ross.		Sums under 10s 2 3 8		Sunday School 0 4 8		Catholics 1s 6d	
Mrs. Petty 0 8 0		Public Meeting 2 12 7		For Widows' Fund 1 12 7		School 1s 6d	
Sunday School Box 0 10 0		Exs. 10s. 11s. 2s. 7d.		12s. 10s. 1d.		Mr. Thomas, m.	
<b>Castle Carey.</b>		A. J. Newton, Esq. 1 2 0		<b>Southwold.</b>		Mrs. W. M. H.	
Rev. H. P. Walker.		A. Lister, Esq., per		Subscriptions, 1884 2 7 8		Mr. Lyons	
Rev. H. P. Walker		Mr. Newton 10 0 0		Intro 1884 2 0 0		Young W. M. A. A.	
<b>Boriss.</b>		<b>STAFFORDSHIRE.</b>		Collection 1 7 0		Young Men's As-	
Mrs. Ellis 0 4 0		<b>Handsworth.</b>		Missionary Boxes, 0 14 1		sociation	
Mr. Grosvenor 0 1 0		Rev. E. Ann.		Exs. 10s. 4d. 10s. 8d.		For Widows' Fund	
Master H. Cluse 0 2 0		Annual Collections 15 8 0		<b>Auxiliary Society, per L.</b>		Exs. 11s. 11d. 11d.	
<b>Chard.</b>		Mr. Richards and		Webb, Esq.		<b>Leamington.</b>	
Rev. E. P. Erlbach.		Pupils 3 0 0		<b>Contributions.</b>		Contributions, per	
Collections & Sub-		Miss Lewis 3 0 0		Rev. D. Gifford,		Mr. Chatter	
scriptions, 1883 17 14 0		Miss Boyle 0 10 0		Contributions 4 0 0		<b>W. York.</b>	
Subscriptions, 1884.		Mrs. Skelly 0 10 0		<b>Ipwich.</b>		Rev. H. J. St.	
Mrs. Brown 1 0 0		Mrs. E. Jones 1 1 0		Tacket Street.		Contributions	
Mrs. Eyre 1 0 0		Mrs. Brown 0 8 0		Rev. E. Jones.		Mary St. Eds	
Rev. H. P. Erlbach		Mr. Thomas 0 10 0		J. T. Shewell, Esq. 1 1 0		Legacy of late J. W.	
Mr. Hughes 1 0 0		Mrs. Anderson 0 4 0		Rev. T. Atkinson,		Esq.	
Broader sums 1 4 0		Mrs. Clifton 0 4 0		South African 1 0 0		at percent Consol	
<b>Boriss.</b>		Mrs. Aston 0 4 0		Mr. Ablett 1 0 0		10s. 6d. 7d. 8d.	
Miss Erlbach 1 8 8		For Widows' Fund 3 5 0		Mrs. Burton 1 1 0		Dividend	
Master Erlbach 1 8 0		<b>Madeley.</b>		Mr. G. Back 4 0 0		<b>Law Costs</b>	
Mr. Hughes 1 8 10		J. C. Billington, Esq.,		Mr. T. Conder 1 0 0		<b>Stratford.</b>	
Collection 4 19 7		Birth-day Present 3 0 0		Mr. Jos. Paxon 5 0 0		Rev. D. W. P.	
For Widows' Fund 2 0 2		<b>Rugby.</b>		Mr. E. Grimwade 2 3 0		Sacramental Colle-	
Sabbath School 2 0 0		Rev. J. Baker.		Mr. E. Goddard 2 3 0		tion	
<b>Winstan.</b>		Public Meeting 2 8 4		Mr. T. Harwood 3 0 0		Rev. D. W. Evans	
Rev. W. Gough.		Missionary Boxes.		Mr. H. Litchcock 1 0 0		for ditto	
Collection 1 14 4		Mrs. Woodroffe's Chil-		Rev. E. Jones 0 10 0		Missionary Borne	
Exs. 10s. 4d. 10s. 8d.		dren 0 10 0		Mr. H. Thomsall 1 0 0		For Native Teach-	
<b>Ilminster.</b>		Mrs. Salisbury 0 13 0		Mr. J. May jun. 0 10 0		at Parochial	
Rev. E. J. Willis.		Mrs. Britton 0 10 0		Mr. Page 1 0 0		Sabbath School	
Contributions 4 0 4		Mrs. Butler 0 8 0		Mr. G. Page, jun. 0 10 0		Mrs. T. Pugh	
<b>Lambrook.</b>		Mrs. Baker 0 8 0		Mr. K. Paul 1 0 0		Box	
Rev. G. Taylor.		Mrs. Kowley 0 7 1		Miss May 1 0 0		Master Chas	
Contributions 1 8 0		Late Mrs. Bate 0 8 0		Mrs. E. os 0 10 0		Webb's ditto	
<b>Milverton.</b>		Ours Winter 0 8 7		Children of Mr. Moss 0 6 0		16s. 1s.	
Rev. N. M. Palmer.		Sunday School 1 4 0		Mr. J. Kist 1 1 0		<b>Earl Kent.</b>	
Boxes & Collection 4 19 0		Children 1 4 0		Mr. D. Kist 1 0 0		Sunday School	
<b>Norton Fitzwarren.</b>		Free-will Offering, 0 3 0		Mr. M. Turner 1 0 0		<b>STRAW.</b>	
Rev. W. Gammon.		S. A. S. 0 3 0		Mr. G. Turner 1 0 0		<b>Amberley.</b>	
Contributions 5 18 7		<b>Smethwick.</b>		Mrs. Unwin 1 0 0		Rev. W. Nichol	
Ditto, Bradford 4 13 11		Rev. R. A. Davies.		Ladies' Association 0 7 8		Additional Bu	
<b>Tunstun.</b>		Collected by—		Missionary Borne 11 0 0		Misses P.	
Proprietary School.		Mrs. Davies 3 18 0		Mrs. Buck and Miss		Mrs. Charlton	
Rev. W. H. Griffith, M.A.,		Miss Wright 1 10 4		Miss Hannah (Crisp		Mr. G. G. G.	
Principal.		Miss Gosling 1 7 1		Mr. Joseph Kersey 1 1 0		Mr. Harbridge	
Subscriptions of		Miss Turley 2 3 4		Girls' Sunday School 0 17 10		Mrs. Harbridge	
Pupils 4 1 2		Week-night Collec-		Miss Gurney's In-		Mr. A. H. Harding	
Collected by ditto 10 16 8		tion 2 4 0		fant Class 0 1 2		Mrs. Lambert	
Missionary Meeting 2 3 0		For Widows' Fund 1 7 8		<b>Alderton.</b>		Miss Lambert	
Rev. W. H. Griffith 2 0 0		14s. 10s. 3d.		Collection 1 8 10		Miss M. L. G.	
Mr. Storrer 1 8 0		<b>Stoke.</b>		Rev. G. Lock 0 13 0		Mrs. Frost, jun.	
<b>Wallington.</b>		For Widows' Fund 1 1 0		<b>Burlington.</b>		Sunday School	
Rev. J. Le Goutier.		<b>Tipton.</b>		Contributions, per		Previously Ackn	
On account 14 2 0		Leam Chapel.		Mr. Cox 2 14 7		ledged	
For Rev. P. Wilkin-		Per Mr. D. Addenbrook.		<b>St. Nicholas Chapel.</b>		<b>Croydon.</b>	
son, Santhapuram,		Collection 2 8 2		Rev. J. Raven.		J. W. Bucking, I	
in aid of the		<b>Wolverhampton.</b>		Monthly Collection 17 14 6		secret.	
Building Fund for		W. B. 2 0 0		Congregational do. 10 4 6		For Widows' Fd	
New Chapels, 21s. 6s.		<b>Yarnall.</b>		Juvenile do. 4 4 1		Missionary Borne	
<b>Wickham.</b>		Mr. W. Hild 1 0 0		Public Meeting 0 12 0		Annual Meeting.	
Rev. J. W. Lucas.		<b>SUFFOLK.</b>		<b>Subscriptions.</b>		<b>Schering.</b>	
For Widows' Fund 1 0 0		Auxiliary Society, per W.		Rev. J. Raven 1 1 0		Mr. William Ark	
Mr. Lansdown 1 1 0		Prentice, Esq.		Mrs. Raven 0 10 0		Mrs. Ark	
Collected by—		Hampshire.		A Friend, by Rev. J.		Miss Ark	
Mrs. Newton, son 0 17 8		Miss Hammond 1 10 0		Raven 0 8 0		Mr. & Mrs. Barry	
Mrs. Rogers 0 13 0		Mr. Robt. Hammond 0 10 0		Messrs. Ludkin and		Mrs. Barry	
		Mr. Hy. Hammond 1 10 0		Ludkin 2 0 0		Mr. George and	
		Mr. Kerry 2 0 0		Mr. O. Prentice 2 0 0		Bishop	
		Mr. Wm. Prentice 2 0 0		Mr. W. Moffat 1 1 0		Mrs. Bishop	
		Mr. John Syrett 4 7 0		Mr. J. Collins 1 0 0		Mrs. Bishop	
				Mr. H. Clark 1 0 0			
				Mr. E. Billson 1 0 0			
				Mr. H. H. H. 0 10 0			
				Mr. Boyd 0 10 0			
				Mrs. Garling 0 10 0			
				Mr. G. H. H. 0 5 0			
				Mr. Hammond 0 5 0			
				Mr. E. Allan 0 5 0			

<p><b>WIL-</b></p> <p>Master Summers ... 0 8 8</p> <p>Ann Stratton ... 0 0 0</p> <p>Sarah Waller ... 0 0 0</p> <p>Girls' Sun. School ... 1 14 11</p> <p>Boys' Sun. School ... 0 10 1</p> <p>Infants' Sun. School ... 0 5 0</p> <p>For Widows' Fund ... 0 7 0</p> <p>Value of Box of Clothing sent to Nageroull ... 5 18 5</p> <p>Annual Collection ... 12 2 0</p> <p>Exs. 11s.; 5d., 4s. 1d.</p> <p><b>Dorset.</b></p> <p>Rev. J. W. Richardson.</p> <p>Collection ... 11 2 7</p> <p>Sunday School ... 1 0 10</p> <p>12d. 10s. 4d.</p> <p><b>Exeter.</b></p> <p>Collection ... 10 10 5</p> <p>Legacy of the late Mr. Mather, per Mr. E. H. Wheatley ... 100 0 0</p> <p><b>Hantsmere.</b></p> <p>Rev. C. J. Morgan.</p> <p>Missionary Prayer Meetings ... 1 1 0</p> <p><b>Mitcham.</b></p> <p>Zion Chapel.</p> <p>Rev. T. Orr.</p> <p>Missionary Sermons ... 11 12 6</p> <p>For Widows' Fund ... 2 10 0</p> <p>Sunday School ... 0 10 0</p> <p>Sunday School Exs. ... 1 1 11</p> <p>Miss East (A.) ... 1 1 4</p> <p>Collected by Miss Dalporto ... 1 0 0</p> <p>Exs. 12s. 6d., 17s. 12s. 6d.</p> <p>The Trustees of the late D. Pratt, Esq. ... 10 0 0</p> <p><b>Norwood.</b></p> <p>Rev. P. Kent.</p> <p>Collection ... 12 12 0</p> <p><b>Red Hill.</b></p> <p>Rev. W. P. Doherty, M.A.</p> <p>Contributions ... 7 6 2</p> <p><b>Reigate.</b></p> <p>Rev. G. J. Adeney.</p> <p>Collection ... 7 0 0</p> <p><b>Sarbiton.</b></p> <p>Rev. A. Mackinnal, B.A.</p> <p>Collection ... 12 12 2</p> <p>Girls' Sunday School ... 1 7 10</p> <p>12d.</p> <p><b>Sutton.</b></p> <p>Rev. I. Jacob.</p> <p>Missionary Sermons ... 10 10 0</p> <p><b>Missionary Boxes</b></p> <p>Miss Silverlock ... 0 10 0</p> <p>Miss Edmonds ... 0 10 0</p> <p>Mr. Morgan ... 1 12 5</p> <p>Emma Maner ... 1 11 4</p> <p><b>Sunday School Classes.</b></p> <p>Miss C. Ebbes ... 5 16 2</p> <p>Miss M. Ebbes ... 0 3 0</p> <p>Miss Edmonds ... 0 3 0</p> <p>Miss Jacobs ... 0 4 8</p> <p><b>Sunday School Boxes.</b></p> <p>Boys' Bible Class ... 1 11 7</p> <p>School-room ... 0 2 5</p> <p>F. H. Curtis ... 0 5 15</p>	<p><b>Boxley.</b></p> <p>J. Curtis ... 0 4 11</p> <p>H. Curtis ... 0 4 0</p> <p>F. Wood ... 0 5 0</p> <p>F. Hill ... 0 4 0</p> <p>H. Keel ... 0 1 0</p> <p>J. Purvey ... 0 0 11</p> <p>Emma Proome ... 0 3 7</p> <p>Jane Harris ... 0 5 0</p> <p>Louisa Gooch ... 0 2 0</p> <p>Practitioners ... 0 0 0</p> <p>Exs. 7s. 6d.; 10s. 2s. 2d.</p> <p>Collected by Miss Hill ... 0 10 0</p> <p><b>SUSSEX.</b></p> <p><b>East Orland.</b></p> <p>Zion Chapel.</p> <p>Rev. D. Davies.</p> <p>Contributions ... 2 7 0</p> <p><b>Horsham.</b></p> <p>Rev. E. James.</p> <p>Sunday School ... 0 3 1</p> <p>Mrs. Williams's Box ... 2 0 0</p> <p>Collections ... 2 7 11</p> <p>For Widows' Fund ... 1 5 0</p> <p>Exs. 4s.; 10s. 1s. 6d.</p> <p><b>Littlehampton.</b></p> <p>Rev. W. Knight.</p> <p>Collections ... 4 18 7</p> <p><b>Seaford.</b></p> <p>Rev. J. M. Cooper.</p> <p>Collections ... 2 0 0</p> <p>Rev. J. R. Cooper ... 0 10 0</p> <p>T. Crook, Esq. ... 1 0 0</p> <p>12d.</p> <p><b>WARWICKSHIRE.</b></p> <p><b>Birmingham Auxiliary Society.</b></p> <p>J. Williams, Esq., Treasurer.</p> <p>On account ... 150 0 0</p> <p><b>Stratford-on-Avon.</b></p> <p>Annually of the late M. Fisher, Esq. ... 12 2 5</p> <p><b>WILTSHIRE.</b></p> <p><b>Atworth.</b></p> <p>Contributions, per Mr. J. Barton ... 1 0 0</p> <p><b>Arbury.</b></p> <p>Mr. J. F. Punsiger (A.) ... 1 0 0</p> <p>For Widows' Fund ... 0 10 0</p> <p>12d. 12s. 6d.</p> <p><b>Devizes.</b></p> <p>For Juvenile Memorial Church ... 0 14 9</p> <p><b>Haylesbury.</b></p> <p>Per Mr. W. Sims.</p> <p>Collection ... 0 11 10</p> <p>Sunday School Girls ... 0 10 0</p> <p>Orto Boys ... 0 15 10</p> <p><b>Boxes.</b></p> <p>Mrs. Evans ... 0 0 0</p> <p>Mrs. Bourne ... 0 17 2</p> <p>Mrs. Rogers ... 0 15 4</p> <p>Miss Thomas ... 0 0 0</p> <p>Mr. J. Barlett ... 0 4 8</p> <p>Mrs. Cowdy ... 0 2 0</p> <p>Exs. 6d.; 12d.</p> <p><b>WORCESTERSHIRE.</b></p> <p><b>Great Malvern.</b></p> <p>Rev. R. Perkins.</p> <p>For Widows' Fund ... 1 10 0</p>	<p><b>Oxford.</b></p> <p>Rev. C. Y. Potts.</p> <p>For Widows' Fund ... 0 5 0</p> <p><b>YORKSHIRE.</b></p> <p><b>Beaverley.</b></p> <p>Per J. Hind, Esq.</p> <p>Collection ... 1 0 0</p> <p>For Widows' Fund ... 0 2 0</p> <p>Sunday School ... 0 2 0</p> <p>12d. 12s. 6d.</p> <p><b>Grimsborough.</b></p> <p>Rev. D. W. Pardon.</p> <p>For Widows' Fund ... 0 10 0</p> <p><b>Ham/ton.</b></p> <p>Per H. J. Philbrick, Esq.</p> <p>Square Church.</p> <p>Mr. J. Wadsworth ... 1 0 0</p> <p><b>Range Bank.</b></p> <p>Sabbath School ... 0 0 7</p> <p><b>Harrison Road.</b></p> <p>Rev. J. O. Gray.</p> <p>Collected by Miss H. Birtwhistle.</p> <p>Mr. Baxendale ... 0 5 0</p> <p>Mr. Burns ... 0 5 0</p> <p>Mr. W. Birtwhistle ... 0 10 0</p> <p>Mr. Dearson ... 0 10 0</p> <p>Miss Holson ... 0 5 0</p> <p>Mr. Mingatroyd ... 0 5 0</p> <p>Mr. Midgley ... 0 2 0</p> <p>Mr. Pichman ... 0 2 0</p> <p>Mr. Smedley ... 0 2 0</p> <p>Mr. Smith ... 0 5 0</p> <p>Mr. James Thackray ... 0 2 0</p> <p>Mr. Tuley ... 0 2 0</p> <p>Mr. Wainhouse ... 0 2 0</p> <p>Mr. Widdison ... 0 2 0</p> <p>Collected by Mrs. Swallow.</p> <p>Mr. J. Crossley, sen. ... 1 0 0</p> <p>Mr. Thackrah Mills ... 0 10 0</p> <p>Mrs. Aked ... 0 5 0</p> <p>Mrs. Brown ... 0 5 0</p> <p>Miss Lilngworth ... 0 0 0</p> <p>Mrs. Skirrow ... 0 4 0</p> <p>Misses Hobden ... 0 2 0</p> <p>Collected by Miss Swallow.</p> <p>Rev. J. C. Gray ... 0 5 0</p> <p>Mr. James Farr ... 0 5 0</p> <p>Mr. J. R. Oates ... 0 5 0</p> <p>Mr. J. Crossley, jun. ... 0 2 0</p> <p>Mrs. George Crossley ... 0 2 0</p> <p>Mrs. Crook ... 0 2 0</p> <p>Mr. James Hirst ... 0 2 0</p> <p>Mrs. Vickers ... 0 2 0</p> <p>Mrs. Kenworthy ... 0 2 0</p> <p>Smaller sums ... 0 1 0</p> <p>7d. 8s. 1d.</p> <p><b>Warley.</b></p> <p>Rev. W. Hewgill, M.A.</p> <p>Subscriptions ... 5 11 2</p> <p>Collections ... 4 12 8</p> <p>12d. 12s. 1d.</p> <p>32 2 0</p> <p><b>Sheffield.</b></p> <p>Mr. G. Bradshaw ... 0 0 0</p> <p><b>Wakefield District.</b></p> <p>E. Walker, jun., Esq., Treasurer.</p> <p><b>Horbury.</b></p> <p>Rev. J. Dixon.</p> <p>Collections ... 1 10 7</p> <p>Public Meeting ... 1 10 0</p> <p>Missionary Boxes ... 0 10 11</p> <p>4d. 6s.</p>
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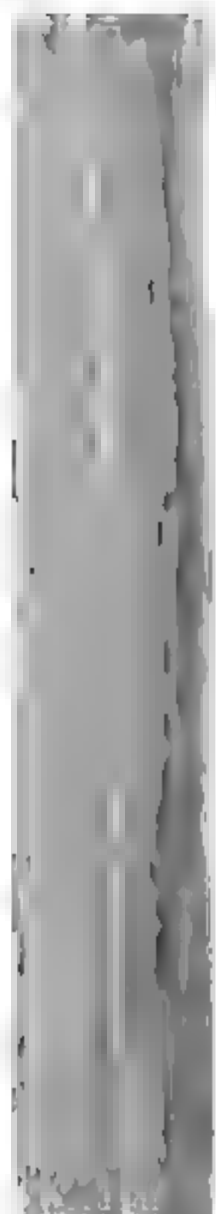
WALEB.		CARMARTHENSHIRE.		Castle Street Chapel.		Carmar.	
CARDIGANSHIRE.		Carmarthen District.		Rev W Jones.		Rev. D. B.	
Pencader.		Per J. R. Rogers, Esq.		Rev. W. Jones		Mrs. Hughes	
Rev. J. Owen	6 1 0	Dr. Lewis, Carmarthen		Miss I. Evans's Ward	1 0 0	Miss Hughes	1 1 0
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		Llanymor, Old		Sunday School	2 2 0	Suma under 10s.	2 2 0
		Llanymor, Rev. B. Jones		Collection	5 1 7	Sunday School	5 1 7
		Carmarthen, D. Gravel		Less Expenses	1 0 1	Church	1 0 1
		Pencader, Rev. D.					
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		Jones					
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		Llanymor, Rev. D.					
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**Further Contributions unavoidably postponed.**

WILLIAM STEVENS, PAINTER, 21, WELL TOWN, TEMPLE BAR.







# THE EVANGELICAL MAGAZINE

AND  
MISSIONARY CHRONICLE.

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OCTOBER, 1864.

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## Beginnings of English Puritanism.

MARY AND ELIZABETH.

### II.

At the close of our last paper we mentioned facts which showed that the Reformers in Edward's reign were not entirely agreed among themselves. Some, either as a matter of private taste, or from a desire to conciliate that large body of priests and people who still had Romish predilections, advocated a more conservative policy; others, who looked upon the Papacy as Antichrist, and thought that they ought to go back to the Bible as the sole rule in ecclesiastical matters, desired a still more radical change. The reign of Mary, whilst it served to re-awaken the somewhat declining love of many for the Reformation, and to inspire the public mind very widely with a horror of Popery, did much to widen the difference between these two sections of the Protestant party.

The Queen, as soon as she had triumphed over the Duke of Northumberland and his supporters, who would have raised Lady Jane Grey to the throne, laid aside the tolerant professions which she made when claimed for the crown, and, using the arbitrary power which even the Reformers had admitted to be vested in the Sovereign, set herself to undo all that had been accomplished under her brother. Bradford, Rogers, Hooper, Coverdale, Cox, Cranmer, Ridley, Latimer, and men of this stamp, were committed to prison. A parliament was summoned, in the election of which the Court used all its influence to secure men who would obsequiously obey the commands of the Queen. After a six days' discussion, the Commons carried a Bill, by which the statutes respecting religion passed in the former reign were repealed. Romanism was once more established by law. Gardiner and Bonner were released from prison, and eagerly co-operated with the Queen in the work of persecution. The fires of Smithfield were kindled, and martyrs perished at the stake. Men who had shown but too little charity towards

each other in days of prosperity, now acknowledged their errors, and joined hands on the scaffold or in the flames. The people beheld the atrocities which were perpetrated with sorrow and indignation. They listened to the dying words, they saw the triumphant faith, of the sufferers, and began to respect their principles. The nation was gradually being trained for Protestantism. The cruelties of the Romanists did more than the most conclusive arguments of their opponents to reveal the hatefulness of their system, and to prepare an immoveable basis for the Reformation in the ensuing reign.

Meanwhile the terrors of the torture and the stake were all insufficient to extinguish the convictions or the resolution of the Protestants. They still met for worship in different parts of the country, and, having firm confidence in the final ascendancy of the truth, "in patience possessed their souls." But whilst the great majority thus braved the danger at home, those who had the opportunity escaped to the Continent, and sought safety in a foreign land. Some proceeded to the Low Countries, others to Geneva, others to Basle, others to Zurich, others to Strasburg, and others to Frankfort. These last obtained the use of the French church, on condition that they should subscribe the French creed. They at once consulted together as to what form of worship they should adopt, and at length agreed upon one in which the English Litany and surplice were laid aside. They then wrote, inviting some of their brethren in Zurich and Strasburg to come and join them. These, however, refused to accept the invitation, unless King Edward's Service-book were adopted, instead of the form which had been decided on. The Frankfort brethren declined to use the Service-book without alteration, but were ready to take parts of it which were unobjectionable as the basis of their worship. They were confirmed in their decision by the advice of Calvin, who, having examined the English Liturgy, remarked "that there were many tolerable weaknesses in it, which, because at first they could not be amended, were to be suffered; but that it behoved the learned, grave, and godly ministers of Christ to enterprise further, and to set up something more filed from rust, and purer. If religion," he continues, "had flourished till this day in England, many of these things should have been corrected. But since the Reformation is overthrown, and a church is to be set up in another place, where you are at liberty to establish what order is most to edification, I cannot tell what they mean, who are so fond of the leavings of Popish dregs." So the Frankfort congregation agreed among themselves to persist in the course they had at first determined on, at any rate for some months; and if any new contention sprang up, to refer the matter to Calvin, Masenlas, Martyr, Bullinger, and Vyret. "But on the 13th March, 1555," says Neal, "Dr. Cox, who had been tutor to King Edward VI., a man of high spirit, but of great credit with his countrymen, coming to Frankfort with some of his

broke through the agreement, and interrupted the public service crying aloud after the minister ; and the Sunday following, one company, without the consent of the congregation, ascended the pulpit and read the whole Litany. Upon this, Mr. Knox (the celebrated Scottish Reformer), their minister, taxed the authors of this in his sermon with a breach of their agreement ; and further, that some things in the Service-book were superstitious and idolatrous.

The zealous Dr. Cox reproved him for his censoriousness ; and admitted with his company to vote in the congregation, got the majority to forbid Mr. Knox to preach any more. But Knox's friends went to the magistrate, who commanded them to unite with the Church both in discipline and ceremonies, according to their first agreement. Dr. Cox and his friends, finding Knox's interest among the people too strong, had recourse to an unchristian method to get rid of him.

This divine (Knox), some years before, when he was in England, published an English book, called 'An Admonition to Christians,' in which he had said that the Emperor was no less an enemy to Christ than the Pope ; for which, and some other expressions in the book, these men accused him of high treason against the Emperor. The senate, in order of the Emperor's honour, and not willing to embroil themselves in a controversy of this nature, desired Mr. Knox, in a respectful manner, to depart the city, which he did accordingly, March 25, 1555."

Impossible to condemn in terms too strong the conduct of the English party. The weapons they used were such as only the most cruel men generally are willing to employ. But they gained their end. The Service-book of Edward was restored, and the friends of the old religion left the city, some—among whom was Foxe, the Martyrologist—went to Geneva, where Knox and Goodman became pastors. After such a breach as this between the two parties, it was hardly likely that they should discuss their differences with perfect candour. When one side must have been conscious that, to say the least, they had acted a part not quite generous, and the other side felt that they had sustained a cruel wrong, party spirit would be necessarily excited, and an element of bitterness introduced which would render reconciliations wider and more difficult to heal. It is easy to understand how those who sympathised with such a man as Cox—who had lived in France, had been tutor to the late King, had perhaps taken part in the revision of the Service-book, and had a certain national, insular spirit which led him, even in things religious, to prefer what was decidedly English—should have zealously pleaded for the use of King Edward's Service-book.

It is also easy to understand how men like Knox and his friends should feel that anything which was peculiarly national must, in the course of the case, be not entirely scriptural or catholic, and should not fall back on the teachings of the Word of God alone. But it

## MISSIONARY CONTRIBUTIONS.

From April 18th to July 18th, 1864, inclusive.

(Continued from last Month.)

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Lancaster Road 14 11 3		Children's Passes		Mrs. 7s. 6d., 10s. 6d.		Mrs. Myle	
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Missy, Communion 4 14 1		Horscroft 0 6 0		<b>Rev. T. Flann, B.A.</b>		Mr. Murray	
Public Meeting 11 1 3		42. 10s.		<b>T. Spalding, Esq., Treasurer.</b>		Mr. J. N. Noddert	
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fast 7 0 0		<b>Mr. W. Cook, Treasurer.</b>		Rev. T. Flann 1 8 0		Mrs. Oliver	
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K. Inman, Esq. (D.) 3 0 0		Children's Boxes 0 14 11		Mrs. Dumbarton 0 12 3		Mrs. Philp	
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for the Native		W. L. Sharp, Esq. 1 1 0		Sunday School 0 0 11		Mr. Redman	
Bay, Rangers,		Mr. W. Cook 1 1 0		Infant Class 0 2 0		Mrs. Ma	
Joseph Robinson. 3 0 0		Miss Sykes, 0 10 0		Mrs. Foster's Bible		Mrs. A. Rix	
<b>Elswick Branch.</b>		Walkerith 0 10 0		Class, for Mrs. E.		Mr. A. W. Sargent	
<b>Rev. Joshua Armitage.</b>		1st. 10s. 6d.		Porter's School 5 0 0		Mrs. Sawall	
Public Meeting. 4 15 0		<b>Denton near Grantham.</b>		Collections in May 14 0 10		Rev. S. B. Norman	
Missionary Sermon 3 2 0		<b>Mr. J. Carborn 1 0 0</b>		211. 10s.		Mrs. Sloman	
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Miss M. Parkinson 1 2 0		<b>Mr. H. Hobson 1 1 0</b>		A Friend, per Rev.		Mrs. John Smith	
Miss S. Jackson 0 10 0		<b>MIDDLESEX.</b>		J. Vinay 25 0 0		Mr. & Mrs. Spencer	
Miss Jennet Parkin-		<b>Finchley Common.</b>		<b>Hornsey.</b>		Mr. Spurgeon	
son 0 12 2		<b>Cottager's Chapel</b>		<b>Park Chapel.</b>		Mr. Surman	
Miss A. Blackburn 1 8 4		<b>Sunday School 0 17 0</b>		<b>Rev. J. Corbin.</b>		Mr. Thomas	
Miss B. Kerby 1 0 0		<b>Hammermith.</b>		<b>Mr. John Smith, Treasurer.</b>		Mr. Thorogood	
Miss N. Gradwell 0 12 0		<b>Broadway Chapel.</b>		<b>Rev. K. Fletcher, Secretary.</b>		Mr. Triche	
Miss E. Thompson 5 19 10		<b>Rev. B. Macbeth.</b>		Mr. and Mrs. Adeney 0 10 0		Mr. Lipp	
Mr. G. Tustell 2 10 7		<b>Mrs. Starkey, Treasurer.</b>		Mr. Andrews 1 1 0		Mr. Underwood	
<b>Missionary Boxes.</b>		<b>Mrs. Macbeth, Secretary</b>		Mrs. Asher 0 4 4		Mrs. Underwood	
Bible Class 0 19 7		<b>Collection 7 0 0</b>		Mr. Baker (years) 2 2 0		Mr. & Mrs. Wagh	
Miss B. Thompson 1 9 10		<b>For Widows' Fund 3 0 0</b>		Mrs. Bailey 0 8 0		Mrs. Westmoreland	
Miss Margt. Hall 0 2 0		<b>Sunday School 4 0 0</b>		Mr. Barker 0 4 4		Mr. Wille	
Miss S. Walmsley 0 11 8		<b>Collected by Miss Notes.</b>		Miss Bangor 0 5 0		Same under 4s. 6d.	
Miss E. Parkinson 0 5 7		<b>Mrs. and Misses</b>		Mrs. Batoclor 1 1 0		<b>The above Collected by—</b>	
A Friend 0 10 0		<b>Scott 0 15 10</b>		Mr. Bedells 0 10 0		Miss Thomson 11 11	
Mrs. 8s. 6d., 10s. 6d.		<b>Sums under 10s. 1 2 10</b>		Mrs. Bedells 0 10 0		Miss Graham 11 11	
<b>Kirkham Branch.</b>		<b>Collected by Miss Talfourd.</b>		Miss Bethay 0 5 0		Mrs. Cockedge and	
<b>J. Bryning, Esq., Treasurer.</b>		<b>Miss Talfourd 1 0 0</b>		Mrs. Bolding 0 4 4		Mrs. Smith	
<b>Public Collection 5 4 0</b>		<b>Sums under 10s. 2 4 2</b>		Mrs. Burby 0 10 0		Mrs. Fleming and	
<b>Collected by—</b>		<b>Collected by Mrs. F. Thomas.</b>		Mrs. Butt 1 0 0		Miss C. Langham	
<b>Messrs. J. and R.</b>		<b>Mrs. and Misses</b>		Mr. Childen 0 8 0		Mrs. Cole	
<b>Richards 7 14 11</b>		<b>Starkey 1 10 0</b>		Mr. Clayton 0 4 0		Mrs. Macey	
<b>Mr. E. Bryning 3 1 4</b>		<b>Sums under 10s. 1 0 0</b>		Mr. Clark 0 10 0		Mrs. Havel	
<b>Mr. J. W. Knox 1 0 0</b>		<b>Collected by Mrs. Macbeth.</b>		Mr. Lockedge 0 10 0		Master John J. Cor-	
<b>Miss M. Howder 1 12 0</b>		<b>Miss Watchman's</b>		Mrs. Cooper 0 8 0		ma	
<b>Miss E. Bryning's</b>		<b>Box 0 12 1</b>		Rev. John Corbin 0 5 0		<b>Missionary Boxes.</b>	
<b>Missionary Box 0 15 0</b>		<b>Miss Cumming 0 9 10</b>		Mr. T. W. Corbin 0 5 0		Little Arthur 1 2 2	
<b>The late Miss Janet</b>		<b>Mrs. Smith 0 0 4</b>		Mrs. Cole 0 16 0		Mrs. Clark 1 11	
<b>Boughton, for Eggs</b>		<b>Rev. 8s., 10s.</b>		Mr. Cornell 0 8 0		Mrs. Cornwall 1 11	
<b>and Pease 0 5 0</b>		<b>Albion Chapel.</b>		Mr. Clutterbuck 0 4 4		Miss Selma Darnes 1 10	
<b>Rev. 12s., 15s. 6d.</b>		<b>Rev. J. E. Richards.</b>		Mr. Craswell 0 10 0		Miss Amy Fleming 1 10	
<b>Garsington Branch.</b>		<b>Mr. C. Cook 0 10 0</b>		Mr. Craswell 1 1 0		Miss Hodgland 1 10	
<b>W. Ball, Esq., M.D., Treas.</b>		<b>Mr. &amp; Mrs. Groom 0 10 0</b>		Mr. Dean 0 10 0		Mr. Hindley & Chil-	
<b>Public Meeting 4 0 0</b>		<b>Rev. J. E. Richards.</b>		Mr. Drew (one		dren 1 10	
<b>Legland Branch.</b>		<b>Albion Road.</b>		quarter) 0 14 0		Mrs. Phillips 1 10	
<b>Rev. C. P. Reynolds.</b>		<b>Mr. C. Cook 0 10 0</b>		Mrs. Dyet 0 2 0		Mrs. Macey 0 10	
<b>Collection 1 15 0</b>		<b>Mr. &amp; Mrs. Groom 0 10 0</b>		Miss Farmer 0 4 0		Harry Smith 0 10	
<b>Loss Expenses 122 17 8</b>		<b>Mr. J. E. Richards 0 10 0</b>		Mrs. Farrow 0 10 0		Mrs. Spencer 0 10	
<b>10 4 7</b>		<b>Mr. Tonge 0 10 1</b>		Mrs. Fleming 0 10 0		The Boys at Mrs.	
<b>112 15 1</b>		<b>Collection 2 0 2</b>		Miss Fleming 0 10 0		Oates' School 1 0 0	
<b>LEICESTERSHIRE.</b>		<b>Sunday School 4 12 10</b>		Rev. R. Fletcher 1 1 0		<b>Boys of Mrs. Oates'</b>	
<b>Auxiliary Society.</b>		<b>Mr. &amp; Mrs. Hind-</b>		Miss Fletcher 0 10 1		<b>School, for an Or-</b>	
<b>G. Balnes, Esq., Treasurer.</b>		<b>ley 0 0 0</b>		Mr. Frank 0 10 0		<b>phan Bay at Su-</b>	
<b>On Account 300 0 0</b>		<b>Mr. Huxley 0 10 0</b>		Friend 0 10 0		<b>napure 4 0 0</b>	
<b>Theddingworth.</b>		<b>Mr. Hunt 0 4 0</b>		Friend 0 10 0		<b>Collected by Mrs. Oates</b>	
<b>Per Mr. W. G.</b>		<b>Mr. Jennings 1 1 0</b>		Mr. Geard 1 1 0		<b>for Native Girls in</b>	
<b>Smetham 9 10 7</b>		<b>Mr. &amp; Mrs. Hind-</b>		Mrs. Geard 0 10 0		<b>Guineaway &amp; School,</b>	

<p><b>Donors.</b></p> <p>For Widows' Fund 0 15 0</p> <p><b>Uxbridge.</b></p> <p>For S.H. Collins, Esq. 34 16 4</p> <p><b>MONMOUTHSHIRE.</b></p> <p><b>Abergavenny.</b></p> <p>Rev. H. J. Evans.</p> <p>Subscriptions and Collections 21 10 0</p> <p>Sacramental Collections for Widows and Orphans 2 14 0</p> <p><b>Missionary Boxes.</b></p> <p>Mary Price 1 15 0</p> <p>Mrs. Lewis 0 10 7</p> <p>Eliza Bowen 0 7 3</p> <p>Maria Morgan 0 10 3</p> <p>H and E. Powell 0 1 1</p> <p>A T and W Lodge 1 0 1</p> <p>H E &amp; M. A. Lodge 1 0 1</p> <p>Milly Jones 0 13 0</p> <p>Harry Harley 0 8 0</p> <p>F and L. Weaver 0 14 3</p> <p>Emma Lipscomb 1 0 1</p> <p>Henrich Macmaster 0 13 4</p> <p>Harold Tomkins 0 14 0</p> <p>Exa. 10s. 6d., 34s. 16s. 4d.</p> <p><b>Abercrombie.</b></p> <p>For Rev. W. Williams.</p> <p>Hoach, Trell 0 3 0</p> <p>Edith, Cambren 1 3 1</p> <p>Bethel Cambren 3 4 0</p> <p>Pencraig 1 3 0</p> <p>Stanton, Rev. T. Griffiths 1 1 0</p> <p>Berea, Blarney, Rev. D. Williams 1 12 4</p> <p>Edith, Tredegar 0 14 10</p> <p>Jarvis, Blackwood 2 0 0</p> <p>Garn Chapel Abercrombie, Rev. W. Williams 1 10 7</p> <p>Goshen, Rhymery, Rev. W. Griffiths 0 10 0</p> <p>Servia, Varley, Rev. D. M. Davies 0 11 0</p> <p>Stich, Abercrombie 1 3 0</p> <p>Machen, Rev. J. L. Jones 1 0 0</p> <p>Merfa, Rev. D. Williams 1 7 1</p> <p>Bosley, Rev. J. Ridge 0 11 0</p> <p>Musgum, Rev. J. M. Davies 1 13 0</p> <p>Behania, Brynmawr, Rev. J. Jones 1 0 0</p> <p>Zoar, Tredegar, Rev. J. Thomas 0 0 7</p> <p>Cedar Chapel, New Tredegar 0 10 0</p> <p>Gears, Rhymery, Rev. H. Roberts 1 1 0</p> <p>Cefa Crib 1 0 1</p> <p>Pennant, Rev. E. Hughes 4 0 0</p> <p>Temperance Hall, Newport, Rev. J. M. Thomas 1 11 10</p> <p>Postypool, Abercrombie 1 7 0</p> <p>Adrian, Tredegar 0 10 0</p> <p>Morfa, Blon, Newport 1 7 0</p> <p>Exa. 10s. 6d., 34s. 16s. 4d.</p> <p><b>Donfort, Carmel Chapel.</b></p> <p>35 3 0</p> <p><b>Brynmawr, Eboch, Rev. W. 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Hawkins 0 4 10</p> <p>Annual Meeting 1 10 0</p> <p>Exa. 7s. 6d., 15s. 10d.</p> <p><b>BUTLANDSHIRE.</b></p> <p><b>Uppingham.</b></p> <p>Rev. F. S. Attenborough.</p> <p>Rev. F. S. Attenborough 1 1 1</p>	<p>For John Green 1 1 0</p> <p>Miss Godfrey 1 0 0</p> <p>Misson (Cambridge) 0 10 0</p> <p>Mr. Halford 0 10 0</p> <p>Mr. Hart 1 1 0</p> <p>Mr. Hope 1 1 0</p> <p>Mr. B. Hopkins 1 1 0</p> <p>Mr. Hubbard 1 1 0</p> <p>Mr. Irving 1 1 0</p> <p>Mr. Langley 1 1 0</p> <p>Mr. Munley 0 10 0</p> <p>Mr. Pateman 0 10 0</p> <p>Mr. Perkins 0 10 0</p> <p>Mr. Jno. Southorpe 1 1 0</p> <p>Mr. Jas. Southorpe 1 1 0</p> <p>J. T. Springthorpe, Esq. 1 1 0</p> <p>Mrs. Springthorpe 1 1 0</p> <p>Master Springthorpe 0 0 0</p> <p>Master U. 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Contributions 5 12 7 Ditto, Bradford 3 12 11 12s. 6d. <b>Tusilton.</b> Proprietary School. Rev. W. H. Griffith, M.A., Principal. Subscriptions of Pupils 4 1 3 Collected by ditto 10 10 0 Missionary Meeting 2 5 0 Rev. W. H. Griffith 3 0 0 Mr. Storrer 1 0 0 <b>Wokington.</b> Rev. J. Le Courter. On account 14 2 0 For Rev. P. Wilkin- son, Santhapouram, in aid of the Building Fund for New Chapels 11 5 0 54s. 6d. <b>Witchacombe.</b> Rev. J. W. Lucas. For Widows' Fund 1 4 0 Mr. Lansdown 1 1 0 Collected by— Mrs. Newton, sen. 0 17 1 Mrs. Rogers 0 10 4	Miss Hetherington 0 10 2 Miss Dyer 0 11 8 Miss C. Hyatt 0 13 1 Miss M. Gamlin 0 13 0 Sum under 10s. 3 3 5 Public Meeting 2 19 7 Exp. 10s.; 12s. 8s. 7d. A. J. Newton, Esq. 3 2 0 A. Lutter, Esq., per Mr. Newton 10 0 0 <b>STAFFORDSHIRE.</b> <b>Handsworth.</b> Rev. K. Ann. Annual Collection 10 8 0 Mr. Richards and Pupils 3 0 0 Miss Lewis 2 0 0 Miss Boyle 0 10 0 Mrs. Kirby 0 10 0 Mrs. E. Jones 1 1 0 Mrs. Brown 0 6 0 Mr. Thomas 0 10 0 Mrs. Anderson 0 4 0 Mrs. Chilton 0 4 0 Mrs. Aston 5 0 0 For Widows' Fund 2 5 0 Exp. 12s.; 79s. 7s. 6d. <b>Hudley.</b> J. C. Hylington, Esq., Birth-day Present 5 0 0 <b>Rugeley.</b> Rev. J. Baker. Public Meeting 2 8 4 <b>Missionary Boxes.</b> Mrs. Woodroffe's Chil- dren 0 10 0 Mrs. Salisbury 0 13 0 Mrs. Britton 0 20 0 Mrs. Butler 0 5 0 Mrs. Bower 0 5 0 Mrs. Rowley 0 7 1 Late Mrs. Bates 0 8 0 Clara Slater 0 8 2 Sunday School Children 1 4 0 Free-will Offering, S. A. S. 0 3 0 Exp. 11s.; 8s. <b>Smethwick.</b> Rev. R. A. Davies. Collected by— Mrs. Davies 3 15 0 Miss Wright 1 10 4 Miss G. Gilling 3 7 2 Miss Turley 5 2 4 Week-night Collec- tion 3 4 0 For Widows' Fund 1 7 5 14s. 12s. 3d. <b>Stoke.</b> For Widows' Fund 1 1 0 <b>Tipton.</b> Boar Chapel. Per Mr. D. Addenbrook. Collection 2 8 0 <b>Wolverhampton.</b> H. B. 2 0 0 <b>Fosell.</b> Mr. W. Ellis 1 0 0 <b>SUFFOLK.</b> Auxiliary Society, per W. Prentice, Esq. <b>Bungley.</b> Miss Hammond 1 10 0 Mr. Robt. Hammond 0 10 0 Mr. Hy. Hammond 1 10 0 Mr. Kerry 2 0 0 Mr. Wm. Prentice 1 0 0 Mr. John Syrett 0 7 0	Donations under 10s., by M. A. Plummer 1 11 0 Collection after 30s. mon 1 14 0 Sunday School 0 4 4 Children 1 13 1 For Widows' Fund 12s. 10s. 1d. <b>Southwold.</b> Subscriptions, 1883 2 7 8 Ditto 1884 2 0 0 Collection 1 7 0 Missionary Boxes 0 16 2 Exp. 4s. 6d.; 6s. 10s. 6d. <b>Auxiliary Society, per L.  Webb, Esq.</b> <b>Cothinge.</b> Rev. D. Gifford. Contributions 4 0 0 <b>Ipswich.</b> Tacket Street. Rev. E. Jones. J. T. Shewell, Esq. 1 1 0 Rev. T. Atkinson, South Africa 1 0 0 Mr. Abbott 1 0 0 Mrs. Sutton 1 1 0 Mr. G. Back 4 0 0 Mr. T. Conder 1 0 0 Mr. Jos. Pison 5 0 0 Mr. E. Grimwade 3 2 0 Mr. E. Goddard 1 2 0 Mr. T. Harwood 3 0 0 Mr. M. Meecham 1 0 0 Rev. E. Jones 0 10 0 Mr. H. Thornhill 1 0 0 Mr. J. May jun. 0 10 0 Mr. Page 1 0 0 Mr. G. Page, jun. 0 10 0 Mr. R. Paul 1 0 0 Miss Kay 1 0 0 Mr. Egan 0 10 0 Children of Mr. Egan 0 6 0 Mr. J. Kist 1 1 0 Mr. D. Kist 1 0 0 Mr. H. Turner 1 0 0 Mr. G. Turner 1 0 0 Mrs. Unwin 1 0 0 Ladies' Association 5 7 8 Missionary Sermon 11 0 0 Mrs. Buck and Miss Crisp 5 0 0 Miss Hannah Crisp 1 0 0 Mr. Joseph Kersey 1 1 0 Girls' Sunday School 4 17 10 Miss Gurney's In- fant Class 0 1 2 <b>Alderton.</b> Collection 3 0 10 Rev. G. Look 0 15 0 <b>Burlington.</b> Contributions, per Mr. Cox 2 14 7 63s. 11s. 6d. <b>St. Nicholas Chapel.</b> Rev. J. Raven. Monthly Collection 17 15 4 Congregational do. 10 4 8 Juvenile do 6 5 1 California do. 1 14 2 Public Meeting 3 18 2 <b>Subscriptions.</b> Rev. J. Raven 1 1 0 Mr. Raven 0 10 0 A. Prisco, by Rev. J. Raven 2 0 0 Messrs. Ludkin and Cooper 2 0 0 Mr. D. Prentice 3 0 0 Mr. W. Moffat 1 1 0 Mr. J. Collins 1 0 0 Mr. H. Clark 1 0 0 Mr. E. Ellison 1 0 0 Mr. Hutton, sen. 0 15 0 Mr. Boyd 0 10 0 Mrs. Garling 0 10 0 Mr. G. Hutton 0 5 0 Mr. Hammond 0 5 0 Mr. B. Allan 0 5 0	<b>Missionary Bx</b> Nicholas Sunday School 1 11 0 Barnstall Sunday School 1 14 0 California Sunday School 0 4 4 Mr. Thurston, sen. Mrs. W. Moffat Mrs. Lyons Young Women's A- ssociation Young Men's Ass- ociation For Widows' Fund Exp. 21s.; 9s. 2s. 11 <b>Lowestoft.</b> Contributions, per Mr. Chater <b>Walspole.</b> Rev. H. J. Ha Contributions <b>Smy St. Edm</b> Looney of late Jones Esq. 25 percent. Dues & 8s. 6d. 7d. 6s. For Dividend <b>Law Costs</b> <b>Stansfeld.</b> Rev. D. W. Pe Sacramental Collec- tion Rev. D. W. Pease for ditto Missionary Sermon For Native Teachers at Faversham Stansfeld Sabbath School Mrs. T. Fisher Box Master Charles Webb's ditto 16s. 2s. 2 <b>Karl Stacks</b> Sunday School <b>STURRY.</b> <b>Larby.</b> Rev. W. Rickman Additional Sum Misses Fox Mrs. Charlton Mr. Petersen Mr. Harbridge Mrs. Harbridge Mr. A. H. Harding Mrs. Lambert Miss Lambert Miss K. Callum Mrs. Peat, jun. Sunday School Previously Acknow- ledged <b>Oxendon.</b> J. W. Buckley, Es- quire. For Widows' Fund Missionary Sermon Annual Meeting <b>Subscriptions</b> Mr. William Aris Mrs. Aris Miss Aris Mr. & Mrs. Barry Mrs. Bishop Mr. George and Mr. Bishop Mr. Buckley Mrs. Buckley
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Boxed.	0 10 6	Girls' Sun. School	1 14 11	P. Hall	0 4 4	YORKSHIRE.
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Boxed.	0 10 6	Infants' Sun. School	0 8 0	J. Purvey	0 0 11	Per J. Hind, Esq.
Boxed.	0 10 6	For Widows' Fund	0 7 0	Emma Froome	0 2 7	Collection
Boxed.	0 10 6	Value of Box of	0 7 0	Jane Harris	0 3 3	For Widows' Fund
Boxed.	0 10 6	Clothing sent to	0 7 0	Louisa Gooch	0 3 0	Sunday School
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Boxed.	0 10 6	Rev. J. W. Richardson.	1 8 14	SUSSEX.	0 19 0	Sunday School
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Boxed.	0 10 6	Red Hill.	7 0 2	Alcester.	0 19 0	Collected by Mrs. Swallow.
Boxed.	0 10 6	Rev. W. F. Dethle, M.A.	7 0 2	Contributions, per	0 19 0	Mr. J. Crossley, son.
Boxed.	0 10 6	Contributions	7 0 2	Mr. J. Harrison	0 19 0	Mr. Thackrah Mills
Boxed.	0 10 6	Retpote.	7 0 2	Arbury.	0 19 0	Mrs. Aked
Boxed.	0 10 6	Rev. G. J. Adeney.	7 0 2	Mr. J. F. Pinniger.	0 19 0	Mrs. Brown
Boxed.	0 10 6	Collection	7 0 2	For Widows' Fund	0 19 0	Miss Ingworth
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Boxed.	0 10 6	Mr. Moran	1 13 0	Mrs. Bourne	0 19 0	Mrs. Ken





after all, if he should say, "I can preach better with my MS.," let him do as he likes : he is the best judge of his own powers.

Help your minister by praying for him. How earnestly the apostle Paul implored the prayers of even the lowliest of his brethren ! Surely not less does your pastor need your prayers, but even more. Pray for him, then, not only in the prayer-meeting, but in your closet ; and let him be frequently remembered in the prayers of the household. It will prepare your own heart to receive his word ; it will bring down upon him God's blessing ; and just in proportion to the degree in which he himself is blessed, will he become a blessing to all who hear him. "Our minister's hands seem to droop," you may sometimes have occasion to say : "his word lacks its accustomed power ; conversions are few : what can be the reason ?" The cause may be in himself ; but it may be for want of your prayers. Plead for him more earnestly, and "without ceasing ;" and ere long you may have to rejoice in more than the old power, and in a larger success than his ministry has ever known.

"I wonder why God prolongs my life," said an old lady to her pastor : "I am of no use now." "Don't say that," the pastor replied : "I find you every Sabbath in your pew, when it is possible for you to be there ; and that helps me : you listen attentively, and sometimes I see a tear in your eye ; and that helps me : and I know you pray for me ; and that helps me greatly. Do not say you are of no use."

Help your minister by speaking well of him and his work. We do not wish you to utter one word of undue praise, or to commend him for gifts and excellences which he does not possess. Let all you say of him be strictly true. But let there be no carping, fault-finding criticism. Be especially careful what you say in the presence of your children. Many a faithful minister's influence over young people has been marred by the cynical discussion, in their presence, of his personal failings or the deficiencies of his sermons. A single depreciatory remark has too often dissipated the impression of a powerful discourse, which had sent the youthful hearer home thoughtful and in tears.

Help your minister by inviting others to attend his ministry. Don't try to increase his congregation by inducing any to join it who are already hearers of a faithful pastor. Let there be no sheep-stealing. But how many are there who are wandering "as sheep without a shepherd," whom you might greatly bless by inducing them to go with you to the house of God ? Mr. Sherman once stated that one person belonging to his church had made it his business to go out into the streets before the hour of service and invite stragglers to go with him to Surrey Chapel ; and that there were not less than fifty persons whom he had thus invited who had become regular hearers in that place of worship, and, if we remember rightly, members of the church as well. It was through the invitation of a lady who found him loitering in the

reet, that John Williams was induced to go to the Tabernacle, and God's Word that very night found its way with power to his heart. Organized plans have been devised for this purpose, and you may be able to assist in carrying them out; but, if not, how many opportunities may you find of inviting others to the house of prayer. The complaint sometimes made—not always, we fear, without reason—that when strangers do appear in our places of worship, their reception is so chilling as to give them but little encouragement to return. Welcome them heartily; open the door of your pew; show them all courteous attention, though they be ever so poor, and tell them how glad you will be to see them again. Thus encourage them to say, “I will go there again, for it is like being at home.”

Your minister needs further help. There is work to be done for which you are fitted, and which you ought not to decline. A Christian Church may be compared to a nursery, in which the plants of grace are training for the Paradise above; to a home in which loving brethren meet; to a school for the education of Christ's disciples: but is it not also a camp from which the soldiers of the Cross should look out on an evil world which they are to win back for Christ? Are you, think you, to sit comfortably on Sundays in your cushioned pew, and to seek for spiritual edification and comfort by reading good books in your pleasant parlour at home, and to think that nothing more is needed? Do you expect your pastor to do everything? Is not that like a regiment of soldiers, who, piling their arms, should throw themselves on the grass and say to their officers, “Now we will see how well you will fight?” No, no: you must find a place in the battle, and acquit yourself like a good soldier. Surely there is work for you in the Sunday School, in tract distribution, in district visitation, or in the efficient maintenance of one or more of other agencies which exist in connection with your church. For the sake of your minister, but still more for the love of Jesus and for the love of souls, find for yourself a place of earnest prayerful work, and labour in it with all your might.

If you thus uphold the hands and encourage the heart of your pastor—doing at the same time your utmost to induce all who are associated with you to help him in like manner—there is no telling the good which you and he may accomplish together. The prayerful resolve of a united people to do all this would be of itself the earnest of true prosperity.

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## Tyndale and the Bible.\*

A REVISED edition of the New Testament was issued by Tyndale in 1534, in which he corrected the faults found in the version first published. Its title is:—

The Newe Testament,  
dyligently corrected and compared with the Greke,  
by Willpam Tindale;  
and fynessed in the pere of oure Lorde God,  
A. M. D. & xxxiiiij.  
in the moneth of Nouember.

After the title we read:—"W. T. vnto the Reader. Here thou hast (moost dear reader) the New Testament or covenant made wyth us of God in Christes bloude. Which I have looked over agayne (now at the last) with all dyligence, and compared it vnto the Greke, and have weded oute of it many fautes, which lacke of helpe at the begynninge and oversyght dyd sowe therin." The principal part of this prologue is occupied with a statement of the right use of Scripture, and a description of the obedience which accompanies true faith in Christ; and as the Romanists perverted everything which was said about justification by faith, as though faith meant merely an assent to the narrative of the four gospels, Tyndale shows, on the contrary, that the faith which truly justifies is accompanied by the fulfilment of the will of God. A few lines are now occupied with an explanation of the term "Elders," which in this edition was used as more correct than "Seniours," first employed by Tyndale, and objected to by Sir Thomas More. Then follows, "A prologe into the iiii. Euangelystes;" and this is succeeded by a correction, "Clense first the *outside* of the cup and platter:" for this, he says, "yomeside" should be substituted.

His anxiety to be accurate, and the great object he had in view, appear in the following part of the prologue:—"As concerning all I have translated or other wise written, I beseache all men to reade it, for that purpose I wrote it: even to bring them to the knowledge of the Scripture. And as farre as the scripture approveth it, so farre to alowe it, and if in anye place the worde of God dysalow it, there to refuse it, as I do before oure savour Christ and his congregacion. And where they fynd fautes, let them shew it me, if they be nye, or wryte to me if they be farre of: or wryte openly agaynst it and improve it, and I promyse them, if I perceave that their reasons conclude I will confesse myne ignorance openly."

\* Continued from p. 270.

The difference between the English of Wiclif and of Tyndale will be vident if we compare the two versions as to Matthew vii. 27 :

#### WICLIF'S VERSION.

“And rayn came doun, and floodis camen, and wyndis blewen, and hei hurliden in to that hous; and it felle doun, and the fallyng doun hereof was grete.”

#### TYNDALE'S VERSION.

“And abundance of rayne descended, and the fluddes came, and the wyndes blewe and beet vpon that housse, and it fell, and great was the fall of it.”

“Tyndale's translation of the New Testament,” says one well qualified for such an opinion, Mr. G. P. Marsh, “is the most important philological monument of the first half of the sixteenth century, perhaps I should say of the whole period between Chaucer and Shakespeare, both as an historical relic, and as having more than anything else contributed to shape and fix the sacred dialect, and establish the form which the Bible must permanently assume in an English dress.”

“The sacred dialect,” says this writer, “and special stress must be laid on the phrase, for neither the diction of Wiclif nor Tyndale was that of the secular literature of their times. The language of Wiclif's Testament differs nearly as much from even the religious prose-writings of his contemporary and follower, Chaucer, as does that of our own Bible from the best models of literary composition in the present day; and it is a still more remarkable and important fact, that the style which Wiclif himself employs in his controversial and other original works, is a very different one from that in which he clothed his translation.”

The difference between the version of Wiclif and that of Tyndale was occasioned partly by the change of the language in the course of two centuries; and from these causes the discrepancies between the two versions are much greater than between Tyndale's and the standard version which appeared only eighty-five years later. If we reduce the orthography of both to the same standard, conform the inflexions of the 14th to those of the 16th century, and make the other changes which would suggest themselves to an Englishman translating from the *Greek* instead of from the *Vulgate*, we shall find a much greater resemblance between the two versions than a similar process would produce between secular authors of the periods to which they separately belong. “Tyndale,” says Mr. Marsh, “is merely a full-grown Wiclif, and his recension of the New Testament is just what his great predecessor would have made it, had he awaked again to see the dawn of that glorious day of which his own life and labours kindled the morning twilight. Not only does Tyndale retain the general grammatical structure of the older

version, but most of its felicitous verbal combinations ; and what is more remarkable, he preserves even the rhythmic flow of its periods, which is again repeated in the recension of 1611. Wiclif, then, must be considered as having originated the diction and phraseology which for five centuries have constituted the consecrated dialect of the English speech ; and Tyndale as having given to it that finish and perfection which have so admirably adapted it to the expression of religious doctrine and sentiment, and to the narration of the remarkable series of historical facts which are recorded in the Christian Scriptures."

In the year 1529 Sir Thomas More, Bishops Tunstall and Hackett, had taken their place among the diplomatists assembled at Cambray, where the Princess Regent of the Netherlands and the mother of Francis I. had met to arrange the terms of a peace between the French monarch and the Emperor Charles V. Nor were our king's envoys forgetful of Tyndale. The treaty between the contending potentates was signed on the 5th of August, and then the Englishmen induced the princess regent to consent to a treaty with Henry VIII., by which the two contracting parties bound themselves, among other things, to *prohibit* the printing or selling any "Lutheran books," as they styled every anti-papal publication, within their respective territories.

On their way home from Cambray, the English ministers found in Antwerp, a London merchant, named Augustine Packington, a favourer of Tyndale, but one who took care to conceal that inclination from the ruling powers. According to the current tale, adopted not only by Foxe, but by the contemporary chronicler Hall, Bishop Tunstall talked with this merchant about the New Testaments, and said how gladly he would buy up all the copies. To this Packington replied, that if his lordship would be indeed responsible for the price, he would himself lay down the required sum, and would assure him of his ability to obtain every unsold copy.

The bishop gladly assenting, Packington went forthwith to Tyndale, then also in Antwerp, and said to him:—"William, I know thou art a poor man, and hast a heap of New Testaments and books by thee, for which thou hast both endangered thy friends and beggared thyself; and I have now gotten thee a merchant, which, with ready money, shall dispatch thee of all that thou hast, if thou think it profitable. The merchant is the Bishop of London." Tyndale replied that he was glad of this, as the burning of his Testaments would only bring odium on the person who could cast them into the fire ; whilst the price would relieve his wants, and enable him to bring out a more correct edition ; "and so," says Foxe, "the Bishop of London had the books, Packington had the thanks, and Tyndale had the money." He presently adds, that at a subsequent examination of George Constantine, who was charged with promoting the sale of heretical books, More learnt from him that the

shop of London's money had been a "succour and comfort" to more than one of Tyndale's abettors; and that More then remarked, "By my faith, I think even the same; for so much I told the bishop before he went about it." Hall, in his Chronicle of the following year, relates how the Bishop of London caused all Tyndale's New Testaments that he had bought, with many other books, to be burnt openly in St. Paul's churchyard in the month of May." At that date Tunstall had been translated to the see of Durham, but was still acting as Bishop of London for his successor Stokesley, who was then abroad on the King's service.

On Tyndale's completion of a translation of the Book of Deuteronomy, he determined to print it at Hamburg, and entered on his voyage; but on the coast of Holland he suffered shipwreck, lost all his books, writings, and copies. But, undaunted as he had been by former losses and trials, he began all anew with indomitable energy on reaching Hamburg by another ship, though a great sweating sickness prevailed in the town; he turned afterwards to Antwerp, and then proceeded to Marburg, where on the 17th of January, 1530, Hans Luft completed for him the printing of his translation of the Book of Genesis. "The Practice of Prelates," a polemical treatise, soon followed from the same press.

Meanwhile, the risk of sending packages of proscribed books down the Rhine, for exportation to England, had been greatly increased by the severity of the Emperor's edict against the favourers of heresy in any part of his hereditary dominions. It might be expected that this would not prevent Tyndale from endeavouring to send off copies of his Genesis without delay; accordingly we find his enemies soon declaring that the book had reached England, and one copy of Genesis, as originally published alone, is still in the Bodleian Library, at Oxford. After a convocation which closed December 24th, 1529, the Bishops procured from Henry VIII. a proclamation enjoining the chief officers of state and magistrates to do their part towards bringing to punishment the *writers, printers, importers, distributors, and possessors* of any book written or made, or which should thereafter be made against the Catholic faith. Tyndale's translation of the Pentateuch does not seem to be mentioned in any hostile document before 1531. A striking peculiarity appears in the typography of the volume. Genesis is in the black letter, Exodus and Leviticus are in the Roman character, but the Book of Numbers is again in the same black letter type as Genesis; and, finally, Deuteronomy is in the same Roman character as Exodus. The only known complete copy of this volume forms part of Mr. Grenville's bequest to the British Museum.

Mr. Stephen Vaughan, a new envoy to the Princess Regent of the Netherlands, selected by Cromwell, now a rising statesman, was instructed by the king not to attempt procuring the seizure of Tyndale,

but to persuade him to throw himself on the king's mercy. Three letters were therefore addressed to Tyndale by the envoy, as he states to the king, with at first very good hope of success, but afterwards with fear, from certain things rumoured abroad, that Tyndale would have his suspicions aroused. These things were, doubtless, the arrest of John Tyndale, and the heavy fine imposed on him for sending five marks to his brother William beyond the sea, and for receiving and keeping certain letters of his said brother. It appears from this letter of Vaughan's that he had previously informed Henry of Tyndale's having prepared for the press an answer to Sir Thomas More's work. Vaughan at the same time sent Cromwell a copy of Tyndale's reply to his letter, and says to his patron confidentially, "The man is of greater knowledge than the king's highness doth take him for ; which well appeareth by his works. Would God he were in England!"

Three months had not passed away, however, before a messenger went to Vaughan stating that a certain friend of his wished for an interview ; and the envoy assenting, was conducted to a field just without the gates of Antwerp. The stranger proved to be Tyndale, who expressed his surprise at the king's displeasure with him for issuing his "Practice of Prelates," declaring that he "did but warn his grace of the subtle demeanour of the clergy of his realm towards his person, and of the shameful abusions by them practised, not a little threatening the displeasure of his grace and the weal of his realm." He adds : "In which doing I showed and declared the heart of a true subject, which sought the safeguard of his royal person and weal of his commons, to the intent that his grace, thereof warned, might in due time prepare his remedy against their subtle dreams."

After much had thus been said by Tyndale, in explanation and defence, Vaughan tried to persuade him to go to England ; "but," says the envoy, "to this he answered, that he neither would nor durst come into England, albeit your grace would promise him ever so much surety : fearing lest as he has before written, your promise made should shortly be broken, by the persuasion of the clergy, which would affirm that promises made with heretics ought not to be kept." Vaughan's letter to the king is concluded by the statement that he hoped soon to see Tyndale or to hear of him again, and his supposition of his return to the city by another way. "Hasty to pursue him," says the envoy, "I was not, because I was in some likelihood to speak shortly again with him ; and in pursuing him I might perchance have failed of my purpose, and put myself in danger."

Vaughan was then about to state his "poor judgment" of Tyndale, but this part of the letter appears to have been hastily torn away by the violent monarch, who, whilst he seems to have thought it desirable to preserve the rest for his minister's reply, could not brook an honest opinion in favour of the man whose works he had publicly declared to

detestable. Cromwell's reply is still extant, and is a very remarkable document. The king, indeed, appears to have been so dissatisfied with that portion of it which was to seem to express the writer's opinion of Tyndale, that Cromwell found it necessary either to proffer or admit interlineated substitutes for what he had written, which makes his letter decisive proof of the perils to which Tyndale exposed himself by his faithfulness, and also of his wisdom in avoiding the snare of noble and royal promises. Cromwell then proceeds to the mention of Frith, and says that the king, "hearing tell of his towardness in good letters and learning, doth much lament that he should apply his learning to the maintaining, bolstering, and advancing the venomous and pestiferous works, erroneous and seditious opinions of Tyndale;" and that Vaughan was to counsel Frith, by the king's desire, to withdraw from Tyndale's society, and to return to his native country. And, lastly, he exhorts Vaughan himself, "for his love of God, utterly to forsake, leave, and withdraw his affections from the said Tyndale and all his sect."

It appears, however, that after using all these words to suit the monarch's humour, his secretary ventured to add a clause, directly contradicting Henry's declared wish, that Vaughan should desist from urging Tyndale to return to England. This clause Vaughan took care to introduce into his next letter to the king; that, if his acting in accordance with it should irritate his majesty, he might see by whose direction the writer's conduct had been governed.

The endeavours made under Cromwell's influence to persuade Tyndale to come home on certain conditions, were now brought altogether to close; and the king resumed his previous purpose of procuring the reformer's arrest. Tyndale had again shrunk into concealment; and again he was supplying his countrymen with valuable instruction, in the shape of a Prologue to the prophet Jonah, and "An Exposition of the First Epistle of St. John."

C. W.

*(To be concluded in our next.)*

## Preaching in a Carriage.

A MISSIONARY SERMON BY THE LATE REV. JAMES SHERMAN.

Then Philip opened his mouth, and began to speak of the same scripture, and preached unto him as follows.—Acts viii. 35.

This chapter records a dreadful persecution against the church which raged at Jerusalem, in which Saul of Tarsus was indefatigable in zeal and cruelty. It directed the disciples to those governments which had not yet commenced the same unjust policy. Philip the evangelist fled to Samaria, and there preached the Gospel to its idolatrous and wicked citizens. The effects of his

preaching and miracles were speedily seen, and there was great joy through all ranks of the people in that city. To perpetuate the Gospel and these beneficial effects, when the apostles at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John, who, after preaching for some time among them, returned to Jerusalem with Philip, but were again sent back to their old charge, and commenced a course of aggressive operations on the villages of the Samaritans. In

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one of these itinerant incursions, an angel was despatched to Philip with this message: "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." (V. 26.) Philip, like Abraham, obeyed, not knowing exactly wherefore or whither he went. But in his journey thither, he saw at some little distance a man of distinction riding in his chariot, and most unfashionably employed,—reading his Bible. It was no other than "a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship." (V. 27.) Candace was the titular name of the queens of Ethiopia, as Pharaoh was of the kings of Egypt. It is reasonably supposed that she was a descendant of the Queen of Sheba, whom our Saviour expressly calls the Queen of the South. Amid all the glories and wisdom of Solomon, she had beheld and joined in the worship of the true God, the knowledge of whom she had conveyed and circulated among all ranks of the community. From her day it had not been wholly lost; for this man had come from the court of her descendants to worship at the feast at Jerusalem; and as he was returning home from the service of the sanctuary, very profitably employed himself with reading the Prophet Isaiah.

Philip was commanded to go near and join himself to his chariot, and he distinctly heard him read aloud part of the 53rd chapter of Isaiah. Philip immediately entered into conversation with him, and, with great respect and courtesy, said, "Understandest thou what thou readest?"—a question which conveyed to the Ethiopian much affectionate interest in Philip's heart for his welfare. "How can I," said the humble treasurer, "except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judg-

ment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus."

And I am come, brethren, to remind you of that precious topic which, announced to the Ethiopians by men of God who passionately longed for their conversion, has converted, and can still convert them to Christ, and to exhort you, with greater determination, to send the glad tidings to them. Oh may the testifier and glorifier of Christ be present this night, and exalt Him in every heart!

I. The subject of Philip's ministry. He "*preached Jesus.*"

1. As the substance of the written Word. It was his object to show that the prophecy he was reading had a distinct reference to Christ, and had been accomplished in Him; and, indeed, that He was the great subject of the sacred writings from Genesis to Revelation. And so He is. Take away Christ from the Old and New Testaments, and their excellency is gone. The prophets, according to the light they possessed, exhibited Him in the glories of His person and work; they spoke beforehand of "the sufferings of Christ, and the glory that should follow." The apostles place Him in the introduction, the middle, and the conclusion of every sermon and letter. He is the centre around which they make all the types, shadows, promises, prophecies, and precepts of the Old and New Testament revolve. You may see Him, like a *spark* in the garden of Eden, fanned to *brilliancy* in the types and prophecies, blown into a *flame* in His incarnation, and *shine* in His lustre on Calvary. He is first announced as the seed of the woman; Moses reveals Him as a Prophet; Abraham saw His day; Jacob recognised Him as Shiloh; Hannah viewed Him as the Anointed; Job delights in Him as his living Redeemer; David rejoices in Him as his Shepherd!

as the altogether lovely; Isaiah, Prince of peace; Jeremiah, as our righteousness; Ezekiel, as a tower of renown; Daniel, as the Messiah; Nahum, as his Saviour; Micah, as a Stronghold; Nahum, as a Stronghold; Nahum, as his Strength; Zephaniah, the mighty God in the midst of His people; Haggai, as the Desire of all nations; Zechariah, as the Branch; Malachi, as the Sun of righteousness; Matthew, as Jesus; Mark, as the Holy God; Luke, as the Friend of sinners and sinners; John, as the Alpha and Omega; Peter, as the living rock and precious; Paul, as God blessed for evermore.

His preaching of Christ from the cross is the preaching which the Spirit will own, while unsanctified hearts will fail. One arrow taken from the quiver will do more execution than all the arts of the King's enemies than all the polished shafts which oratory can furnish.

You will send forth the men to take the Pearl of great price out of the cabinet, and exhibit it to the people; they shall, by the blessing of the Spirit, sell all that they have to

the foundation of a sinner's hope. The Gospel is a sublime discovery of our fallen and miserable condition, and our recovery by Jesus Christ. Preaching it, the apostles boldly and fully avowed the depravity and wickedness of man. And in this Jesus is the model for all His servants. Sermons abound with expositions of our fallen heart,—of man's total alienation from God, of his utter inability to save himself, and of the perdition to which he is doomed if he rejected God's revelation. "Out of the heart come evil thoughts, murders, adulteries, thefts, false witness, covetousness: these are the things which defile a man." "No man can come to the Father which hath sent him: and I will raise him up at the last day." "Except a man be born again, he cannot see the kingdom of God."

The apostles follow the ex-

ample of their Divine Master, charging guilt upon the consciences of men, declaring that "by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin," and cutting off every human being from salvation by his own works.

But here, thanks to the God of love, they do not leave him: they have balm for his wounded conscience and a rock for his fainting hopes. The eunuch was inquiring from the Scriptures what he must do to be saved; and "Philip began at the same scripture, and preached unto him Jesus." And what was the subject of that scripture? The substitution of Jesus; the punishment He underwent for sinners; the atonement He made for sinners; and the way of access He had opened for sinners. The substance of it was, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

Brethren, this is the Gospel: "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." "We have redemption through His blood, the forgiveness of sins, according to the riches of His grace." "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." "The promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Whoever does not preach these truths does not preach the Gospel. He may enlighten the understanding and alarm the conscience; he may roll the thunders and flash the lightnings of Sinai; he may bring the sinner trembling to the brink of the pit, and show him his doom: but if he forget to tell him that "God hath made Him to be sin for us, who knew no sin," he does not preach the Gospel.

We want you to send men who, having built upon this foundation themselves, can say to the Ethiopians, "Believe on the Lord Jesus Christ, and thou shalt be saved."

3. As the pattern of a believer's con-

duct. Here he exhibited Christ to him as an innocent Lamb, without spot or blemish, patient under the most unprovoked sufferings, and a perfect example of holiness and obedience. No models of ancient or modern excellency ever equalled the purity, disinterestedness, zeal, meekness, humility, and devotedness of the despised Nazarene. He alone perfectly obeyed the law of God, and loved the Lord his God with "all his heart, and soul, and mind, and strength." Now, he that preaches Christ as a Saviour from sin, and forgets to exhibit Him as a pattern of holiness, robs Him of His glory. Christ *lived* to show us the way to heaven, as well as *died* to secure us mansions in heaven.

The apostles, therefore, when they urge disciples to holiness of life, seldom descend on the loveliness of virtue, but hold up Christ to view as the model of perfection they are to imitate.

Do they insist upon humility? "Let this mind be in you, which was also in Christ Jesus." (Phil. ii. 6.)

Do they enforce perseverance? "Consider Him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." (Heb. xii. 3.)

Do they exhort to liberality? "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." (2 Cor. viii. 9.)

Do they command matrimonial affection? "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." (Ephes. v. 25.)

Do they persuade wives to subjection? "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the church: and He is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." (Ephes. v. 22—24.)

Do they instruct servants in duty? "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-

service, as men-pleasers; but wants of Christ, doing the will from the heart." (Ephes. vi. 5.)

Do they direct masters? "Ye do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; there shall be no respect of persons with you." (Ephes. vi. 9.)

Do they legislate for subjects? "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; governors, as unto them that are appointed by Him for the punishment of doers, and for the praise of them that do well. For so is the will of God, that ye may do well. Wherefore ye must submit yourselves, as ye do to the Lord: and not using your liberty for an occasion of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king." (1 Pet. ii. 13—17.)

Do they exhort to patience? "We also suffered for you, leaving us no example, that ye should follow His steps, who did no sin, neither was guile in His mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." (1 Peter ii. 21—23.)

II. The manner in which he proposed this subject—"He *preached unto*

As God's instituted method of instruction and salvation of men, preaching is admirably fitted to these objects. Paul intimate though other methods may be seen, this is pre-eminently so (Tit. i. 9). The first time we read of instruction conveyed to hearers by preaching, the way we administer it, is in Neh. viii. "Ezra the scribe stood upon a bema of wood, which they had made for that purpose." But a pulpit is not the way to preaching Christ. Jesus preached from a ship and on a mountain, as well as in the synagogue. Paul preached in a school-room, on Mars' hill, by the banks of the sea, and in his own house. Peter preached in the street at Jerusalem, and in the

ar of Cornelius. And Philip  
hed in the eunuch's chariot. The  
el must be taken to men who will  
ome to hear it, and the convenience  
rder of a pulpit must then be dis-  
ed with. Ministers and missionaries  
well be content with spots which  
r Master consecrated for them; and  
deck of a ship, the eminence of a hill,  
shade of a tree, or the kitchen of a  
ner, a stall in the market-place or a  
in the fields, if their hearts be en-  
ed in their work, shall be as Luz was  
acob, "the house of God and the  
of heaven."

he mode by which God has deter-  
ed that the Gospel shall be published  
aliarily exhibits His wisdom and pru-  
e. It is a method adapted to the  
ngs, habits, and conditions of man-  
l, and exhibits His perfect knowledge  
uman nature. Books would not pro-  
e the same effect: they would be too  
ensive, only the rich would know the  
pel; they would require more time  
they could sacrifice from daily labour  
a degree of learning which many have  
been able to obtain, and demand the  
st profound attention, which but few  
disposed to give. Even the Bible, one  
God's greatest gifts to man, was accom-  
ied by another: "He gave some pro-  
ts and some evangelists; and some,  
tors and teachers; for the perfecting  
he saints, for the work of the ministry,  
the edifying of the body of Christ."  
d it is a fact that where God has de-  
ted from His usual method and con-  
ted one soul by the mere reading of  
Bible and other good books, He has  
verted thousands by preaching.

Preaching is adapted by Infinite Wis-  
to please men's minds. The living  
e, the earnest look, the energetic  
ner, the warm affectionate entreaty,  
e a wonderful tendency to rouse and  
mand attention. When Jesus read  
expounded a portion of Isaiah's pro-  
cy in the synagogue at Nazareth,  
he eyes of all the assembly were  
ened on Him." Besides, persons  
urally love a crowd,—love to meet  
ether in large numbers. Who has  
felt the nature in Watts's stanza?—

"Lord, how delightful 'tis to see  
A whole assembly worship Thee!  
At once they sing, at once they pray;  
'They hear of heaven, and learn the way.'"

Again, it assists the memory: the  
living voice more deeply impresses truth  
upon the mind than reading; and, not  
least, it lessens the distinctions among  
men: the rich and the poor meet together  
with one common Saviour and Friend—  
the teacher and the taught feel a mutual  
interest in each other's welfare, and the  
best of earthly communion is thus pro-  
moted.

Now this was Philip's method with  
the eunuch, and it must be yours with  
the heathen. Bibles and books and  
tracts may do, but missionaries must  
accompany them to preach Christ Jesus  
the Lord: to collect the multitudes to  
listen to their warnings and exhortations,  
and to save their souls alive. Brethren,  
in your estimation of your duty in this  
great enterprise, forget not, "It hath  
pleased God, by the foolishness of preach-  
ing, to save them that believe."

III. The peculiar adaptation of this  
subject to his hearer.

1. It is a subject of unequalled suita-  
bleness.

Ethiopia was restricted by the early  
Christians to a country now called  
Abyssinia; but in the Old Testament  
and among ancient writers it was often  
used to include the whole African terri-  
tory, and as Ethiopians all persons  
whose complexion was black. "Can  
the Ethiopian change his skin?" Their  
land abounded with precious stones  
and gold. The merchandise and topaz  
of Ethiopia became proverbial, but as  
their wealth increased they became un-  
thankful and forgetful, and the crimes  
of Egypt—luxury, pride, and careless-  
ness—were imitated; they were, there-  
fore, doomed to destruction with their  
ungodly neighbour. (Ezek. xxx.)

The present state of Ethiopia proper,  
or Abyssinia, is most deplorably wretched.  
At Dixan, the first town in Abyssinia,  
peopled by Moors and nominal Chris-  
tians, the only trade carried on is that of  
selling children. The Christians bring

such as they have stolen, and the Moors receive them and carry them to a certain market at Masuah, whence they are sent either to Arabia or Indja. Their religion is a mixture of Judaism and Christianity, with absurd ceremonies and many vices.

And take Ethiopia to represent Africa—and Moffat has described their state—how deplorable, how stupidly ignorant, how degradingly vicious, sunk almost to brutes! What can we do for them? That which Philip did for the eunuch—preach Christ to them! Philosophy has tried her arts; war in its fiercest forms; education aimed to exalt them; the fine arts used their efforts;—but all have failed. At the time, some of these means might soften the character, but they left them wanderers in the world without a guide to a better,—the slaves of lusts and tyrants. But this has been tried on the lowest of Ethiopia's sons as well as on men of rank, and succeeded. Here it succeeded in converting and saving a man of elevated mind and character; under Moffat, it tamed Africaner, whose desperate courage and cruelty likened him to the lions which roam in his native land. Nor did he stand alone. Many whose skins are black have had their hearts made white by regenerating grace—many whose unhallowed practices shut them out of civilized society have by the Gospel been clothed, sanctified, and are sitting at Christ's feet in their right mind. Oh send them but this subject,—a Christ slain for sin,—and it shall fit them for all the personal, domestic, and public duties of life! "Such were some of you."

2. It is a subject of infinite variety. God, to engage our attention and affections, has put vast variety in nature. All His works are but varied wonders: and variety is pleasing. But in Jesus Christ all God's various wonders meet. His name is Wonderful to heaven and earth. "Ten thousand worlds, as many worlds as angels can number, and then, as a new world of angels can multiply, would be infinitely short of Christ's excellency, love, and sweetness! Oh, what a fair one! what a holy one! what a lovely, ravishing one is Christ!

Put the beauty of ten thousand paradises, like the garden of Eden, into one—put all trees, all flowers, all odours, all colours, all tastes, all joys, all sweetness, all loveliness into one—what a fascinating thing would it be! And yet it would be less to that fair and dearest, well-beloved Christ than one drop of rain to the whole seas, rivers, lakes, and fountains of ten thousand worlds."—*Rutherford*.

Hence the beauties of heaven and earth are selected to set forth the glories of Jesus, their Maker and Lord. I can hardly look upon an object in creation without being reminded of Him. Do I admire the bright luminary of day? He is the Sun of righteousness rising upon a disordered world, with healing in His wings. Do I gaze upon the stars in their glory? He is "the bright and morning Star," which sheds light upon a dark domain and betokens a lovely day. Do I enter my door? I am reminded of Him by whom I enter into the sheepfold. Is a garden my delight? He is the Vine which yields fruit that gladdens the heart of God and man, the Rose of Sharon, the Plant of renown. Am I walking? He is the Way to the celestial city. Do I see water springing from a fountain? He is the Fountain of life, the "Fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Do I repose beneath the shade of a rock on a sultry day? He is the Rock of ages, "a hiding place from the wind, and a covert from the tempest." Yea, He is all and in all.

3. It is a subject of peculiar sweetness. Is food sweet to a hungry man? Is water sweet to the thirsty? Is direction sweet to a lost traveller? Is rest sweet to a labouring man? Is pardon sweet to the guilty? Is justification sweet to the condemned? Is sanctification sweet to him who groans under unholy propensities? All these are to be found in Jesus, without money and without price. Plant but this Tree of life in every soil, and the heathen shall send letters to you to declare, "I sat under His shadow with great delight, and His fruit was sweet to my taste."

4. It is a subject of eternal duration.



The glories of Christ and the benefits of His death shall be the everlasting song of glorified spirits. When nature breaks up—when the world and all things therein are burned up—when the songs of Braham and of England's daughters have died away—when all the fashionable amusements and varied delights are over, sweeter songs, diviner subjects, and holier employments shall engage the attention of the redeemed. Yes, when ordinances cease for ever—when these delightful missionary services conclude—when all the subjects which have engaged the talents, occupied the time, and exhausted the resources of man, terminate, Christ shall be a subject to saints ever new, ever growing, ever delightful.

1. Value the preaching of Christ for yourselves.

This has raised your country to its exalted rank among the nations of the world, the envy of every power, the terror of every foe! This has made our system of jurisprudence the astonishment and desire of every kingdom. This has saved you individually from a thousand snares—kept from vices which have ensnared and ruined thousands around you. This has saved you many expenses—the charges of the theatre, the losses of the gaming table, the follies of the world. This has enabled you to maintain peace at home—to bear with one another and to forgive one another—to train up your children in the fear of God, and make your family like a field which the Lord hath blessed. And this has called you out of darkness into marvellous light—put peace in your bosom, Christ in your heart, and heaven in your eye. And has your child, your husband, your wife, been made a partaker of the same grace? Then under what obligations are you laid to value the preaching of Christ? Precious souls! love your ministers, love your Bibles, love your Sabbath mercies. Put a high price upon them all, and sin them not away by unthankfulness, forgetfulness, and unhobness. Let all your gifts and actions testify that you are one with the apostle in sentiment and feeling: "I am not

ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

2. Pray for an increase of faithful ministers of Jesus.

What invaluable blessings are these men in the regions where they labour! Let all the infidels and freethinkers in the world say what they please, the evidence is too strong to be denied that the world is more indebted to such men than to any other class of philanthropists. What a blessing was Philip to Samaria and Ethiopia! Luther to Germany—Melancthon to Heidelberg—Knox to Scotland—Wickliffe, Whitfield, and Wesley to England and America—Romaine and Newton and Hill to London—Berridge to Everton—Cadogan to Reading—Walker to Truro—Thorp to Bristol! And look over the map of the world. What a blessing was Brainerd to the American Indians—Swartz to Hindostan—Townley and Carey to India—Williams to South Seas—Moffat to Africa! Look, my brethren, over these altered spots: once the scenes of demoralization, vice, and cruelty; now civilized and blessed to almost an incredible degree. What has produced the change? These men, who have been the salt of the earth—the light of the world—the labourers in the harvest—a dew from the Lord among many people. They have sown, and this is the fruit which has sprung up. Lift up your eyes upon the harvest to be reaped, and then your hearts to the God in the heavens: "The harvest is great."

3. Who is willing to go to the heathen to preach Jesus unto them?

Young men, ye who love Christ, ye whose hearts are stirred up within you to do something for Christ, where can you employ your powers as among millions of heathens, who know nothing of His love and grace? Behold Him, "high and lifted up, and His train filling the temple;" and from the midst of that glory, in a voice sweet as the sweetest music, he says, "Whom shall I send, and who will go for me?" What humble, intelligent, devoted mind says, "Here am I; send me"?



4. Solemnly consecrate your property to this object.

Can anything be more noble? To elevate man by likeness to God! to restore the moral image man has lost by sin,—the very object for which Christ died, and for which all the apparatus of Providence keeps in motion! Now, Christians, do you not desire this? God says it cannot be done without your property. He thus identifies you with the move-

ment. Then listen to His assurance that you shall succeed, and that it shall prove the best bank in which you ever made an investment. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

## Seedtime and Harvest.

BY THE AUTHOR OF "MORNING CLOUDS."

"Wee stand heere between Heaven and Hell in a field, and there groweth either an angel or a devil out of us: now, therefore, if any have a love to the kingdome of Heaven, and would fain be an angel, he ought to look well to himself; it is soone done with a man. Thou hast free will: whithersoever thou inclinest, there thou art: what thou sowest that thou shalt reape: let this be told thee for a warning."—*Jacob Behmen*.

THERE can hardly be any subject more trite and more frequently brought before us than the seeming disproportion between what is sown and what is reaped; but so all-important is the lesson thus taught, that if every flower we saw brought it afresh to mind, we should not remember it too often: the wonder of it would remain unchanged by frequency, the solemn truth it illustrates no human reason could exhaust.

"Be not deceived" is the apostle's preparatory saying, before he again asserts in his own words, the fact to which all foregoing Scripture gives clear witness; "*be not deceived, . . . whatsoever a man soweth, that shall he also reap.*"\* There is the greatest probability that in this matter we *shall* be deceived: and not only by the enemy of our souls, but by our own very limited means of apprehension. The immediate present affects our feelings more than any future can. For the future we may act, for the future hope or fear, but inevitably we tend to seeing and feeling all things close at hand according to our own position in

the present hour; and thus small concerns must appear to us great,—and great ones, of which we are not equally cognisant, must seem comparatively small.

By faith we look on stedfastly to the things that are not seen,—that are eternal; by nature, as every one knows, the temporal things that are seen occupy the mind as much as they fill the eye. And consequently, very few of us can be brought to believe, as certainly as we believe the evidence of the senses, that such small peculiarities of thought and feeling as gradually distinguish one character from another, are the vital germs which contain the promise and hidden fate of after years. Sometimes a strange correspondence of what has been done or said with what is afterwards suffered or enjoyed, may be noticed, and a momentary glimpse of the connection between the past and present may awe a reflective mind; but how instantaneously is it forgotten that the present in which this connection comes to light is a seedtime also,—that every hour we thickly strew seeds the inevitable ripening of which no human power can retard. So much do the interests and passions of the passing hour hem in our thoughts and feelings, that it is very rarely we remember the prospective importance of every movement of the will.\*

\* "For no will or hunger, be it turned which way it will, or seem ever so small or trifling, is without its effect. For as we can have nothing but as our will works, so we

\* Galatians vi. 7.

like the ripe seed falling to the ground at the slightest touch, or hurried to a far-hiding-place by the careless breeze, many idle and impatient words will fall from the lips of those who feel unkindly, and seem a trifle. What are they but a trifle compared to the annoyance felt?—the seed of future punishment; as small, as insignificant in appearance, as bare of any hold upon the outer world as any tiny seed,—but sown by man; and in due time, however long it is hid, “*that same shall he also reap.*” So with the least falsehood consciously spoken—a mere trifle of insincerity; but however slight the departure from truth, its consequences must ripen, first at first to great punishment, but to the bringing forth of similar seed-bearing realities, each multiplying the increase of a deadly future harvest till “the way of truth” is not known, and judgment falls even here with the irresistible realities of time.

We often pause in grave consideration over what we call one of the turning-points of life; but in its degree every moment of conscious existence is a turning-point—gives an impulse, however slight, yet one more, to the principles that govern an undying spirit. We sow our own hearts first: it is there we sow the seed crops of our lives; and dissipated thoughts indulged there, precede dissipated words as surely as their use precedes unmerciful deeds. God, before whose sight all time and all eternity are ever present, sees this; sees the crafty man before it has even reached the degrading thought; sees the angry emotion rising before the spiteful word has been uttered; and in His great mercy He addresses His prohibition to the first beginnings of evil in the heart, and with a urgency that only one who sees its ultimate issue could employ. Oh that we had hearkened to Him before we had sown the “root of bitterness” to spring up within us, and bear fruit—before we had scattered the poisonous seed of malice or deceit, and doomed ourselves

to always have some effect from it. It cannot be insignificant, because nothing is insignificant but that which it does.”—*W. Law's Works.*

to a long and tearful reaping! For the same shall we also reap,—in kind, but not in quantity; from all our sowing of vital seed there is increase; and when any time of harvest comes, who is not amazed at its amount! And besides, the grain sown is not “*that body that shall be;*” and the small seed of evil in no way manifests that “body of death” which must arise from sowing to the flesh, which infallibly does show itself at length, in every case where we have been “sinners against our own souls.”

The assertion of abstract truths is so easy, habitual, and soothing to the writer's conscience, that it seldom succeeds in strongly impressing any other. A plain avowal of what has been learned by sore realities from one's own sinning, one's own oft-repentent folly, may have a little more weight; and I therefore cite my own experience, and declare, with many a sorrowful retrospective glance, that in no one instance have I known my sins fail to “find me out;” nay, nor my follies either. Undiscovered it may be by man, pardoned as I trust by God, they have yet never failed to bear seed, and so to bring home the sting of punishment, either at once or at a remote period, that I *could* not mistake them for anything else than tares of my own planting; and was forced, in humiliation and bitterness of soul, to adore His justice, who is a “discerner of the thoughts and intents of the heart,” and will not pass by iniquity, even though it should be wholly transacted there.

If there was no other truth in Scripture to which the heart of man must give assent, this one, “Vengeance is mine: I will repay, saith the Lord,” would be enough for me as proof that it is the Word of God,—a truth which wears an aspect of terror, or of most benign encouragement, according to our own conduct; for with equal distinctness we find it said elsewhere that “the Lord is merciful, for he rewardeth every man according to his work.”\*

Another thing my own life has taught me; and because, with a great price of

\* Psalm lxi. 12.

suffering and of sin, I bought the lesson, I suppose it to be something worth. I have learned that, whenever we have given way to temptation and been conquered by it, the battle we thus lose *must* cost us another, and one still more severe. In allowing evil to overcome good, we have sown a fatal seed, and must meet its results. Having given sin greater strength by yielding to it, the force of temptation is just in that degree augmented. And if this happens again and again, till sin has so stupified conscience that there is hardly strength to cry out, "Who shall deliver me from the body of this death?" what shall be the harvest?

In the Levitical law, the Jews were commanded not to sow their fields with a mixed seed. Was not this a typical mode of forbidding the spiritual procedures of "the double-minded man," who is unstable in all his ways; the sinner who is described elsewhere as one that "goeth two ways;"\* sowing to the spirit professedly, and with some measure of desire; sowing to the flesh virtually, and with strongest bias of the will? In the Gospel we are told that this attempt to raise two sorts of harvest is impossible, and that whatever we seem to sow while trying to do both, one kind of seed will necessarily remain unquickened; and, as regards the harvest-time, is *not* sown, but buried where it is impossible that it should come to life.

"Ye cannot serve God and Mammon," said our Lord; but we can—and, alas! how often we do act as if we could; and hence half the misery of our lives, and the incessant conflict within.

In the present day it is, in some respects, peculiarly difficult to avoid a disastrous mixture in the seed we sow. That friendship with the world which is enmity towards God may creep upon us by unnoticed access, and deaden spiritual life before we have any suspicion of danger. Constant intercourse with a Christian church has very much softened the demeanour of the world towards the religion of Christ; it has

learned very cunningly to mask its hatred to the spirit of Christ, and has long been diligently employed in suggesting helps to devotion. Who, then, will suspect that its essential tendencies are unchanged? It insists, with plausible reasoning, on the beneficial influence of the senses in Divine worship; on the duty of worshipping aright, according to the outward form as well as the inward spirit. Spiritual worship it does not for a moment doubt is necessary: but the body must be attended to also; and for this, music, colour, and ceremonial state are in requisition. The perfectness of these adjuncts, according to strictly ecclesiastical taste, is even sometimes referred to as the "beauty of holiness," and the enjoyment of their attractions spoken of as a sacred duty. That it *does* promote a certain kind of devotional feeling I do not question; but I am afraid no one who knows anything of human nature can pretend that feeling, thus excited, opposes any resistance to worldliness. Such subtle gratifications of sense, enjoyed with full approval of the mind, can scarcely be supposed fitly to prepare it for Christian warfare; for enduring hardness as good soldiers of Christ; for keeping faith alive to the invisible world and conscience quick to detect every impurity in the depths of the heart. They that worship God must worship Him in spirit and in truth; and whatever the body can be employed as a substitute for spirit, and pleasing forms can hide the lack of painful mental realities, need we *now* to be told how surely they will be so used by the majority of worshippers? And without any harshness of judgment, I fear one must conclude from the tenor of life in those classes where a sumptuous perfection of external worship wins most favour, that people find in it nothing at all incompatible with the pomps and vanities of the wicked world they have promised to renounce nothing that seems to lessen the power of the world, the flesh, and the devil, the treacherous heart of man.

A possible retort, which might apply the same test to simpler modes of worship with the same result, is very

\* Eccles. ii. 12.

at I appeal to daily experience known facts in the unchange-  
 ency of human nature. Is  
 aracteristic of our days, when  
 of its expression are brought  
 ompleteness of finish? And do  
 f us willingly try and examine  
 in the ground of the heart,  
 e punctilious observance of  
 strictions and ceremonies takes  
 ominent place in our religious  
 w, if the enemy can distract  
 tion from the inner world by  
 is, his purpose is answered;  
 ore sacred are the instruments  
 straction, the more successfully  
 ork be carried on.

the world of our generation is,  
 n fashion, wise, enlightened,  
 to give admirable advice as to  
 e of the mind, and every ac-  
 nent of the body; and in its  
 these points, so skilfully is  
 gled with error, that I pity any  
 son who for the first time tries  
 uish them, meaning to rescue  
 m all its base alloy. It is an  
 able work, but so arduous and  
 ocess, that by few is it seriously  
 n, and by fewer still accom-

orld urges us now to perfect our  
*self-development*; but Christ  
 altered His word: "He that  
 is life shall lose it;" nor can  
 nterpretation of the text change  
 ng of His rule: "If any man  
 : after me, let him deny him-  
 True," replies the world, com-  
 ely, "the *bad* part of self must  
 ; for we all see it would be our  
 . occasion many an unsightly  
 it so strict a condition of self-  
 as you propose *cannot* be in-  
 the merciful Creator. These  
 a fear to accept were given us  
 enjoy." But has this prudent  
 : any softening gloss to put on  
 press injunctions; on "Love  
 orld: if any man love the world,  
 of the Father is not in him"?  
 will it dispose of those forbidden  
 the lust of the flesh, the lust of  
 nd the pride of life?"

Let those who now reap the whirlwind  
 of furious passion,—the dire produce of  
 evil thought or unjust deed,—who seem  
 to themselves bound with cords of ini-  
 quity for ever,—oh! let them believe, for  
 it is truth, that they may *still* sow. The  
 Helper of the helpless, whom they have  
 resisted and grieved so long, can obtain  
 for them the dew of heavenly grace, and  
 so soften and turn their hearts that the  
 late sown or long-slumbering seed of  
 holiness shall yet take root and grow.  
 He only can enable them to break up  
 their fallow ground, and even in the field  
 of thorns and the iron rock which tempts  
 them to despair, He will be the fellow-  
 worker of those who truly turn to Him.  
 And, "I will work, and who shall let  
 it?" said the Lord God.\*

If to an impenitent sinner the lessons  
 of seed-time and harvest convey a just  
 alarm, for those who seek to serve God  
 they are exquisitely consoling. Our best  
 endeavours are apparently so insignifi-  
 cant, our services so poor and unavailing,  
 as it seems, that the most obedient  
 labourer is generally most convinced of  
 his unprofitableness, and most in need  
 of assurance, that "*whatsoever* a man  
 soweth, that same shall he also reap."  
 The small self-denial, the short but  
 fervent prayer, the unfeigned charity  
 in little things, which are often a Chris-  
 tian's only means of sowing to the Spirit,  
 seem too trivial to effect much good;  
 but each least resistance of evil is a seed  
 which unfailingly germinates: both in  
 ourselves and in those with whom we  
 have to do, good is by humblest efforts  
 incalculably multiplied.

It happens, not unfrequently, that  
 words used in the Bible for the awaken-  
 ing of torpid souls find readiest access  
 to those who, as we say, need them  
 least; who are inclined to be morbidly  
 apprehensive, and in the alarm of ex-  
 cessive scrupulosity prone to fear guilt  
 where there is none, and danger where  
 only godless hearts could be imperilled.  
 For such people a few precautionary  
 words; as it is on just this point, of  
 great evils arising from smallest germs,  
 that they are most sensitive, and there-

\* Isaiah xlii. 12.

fore most liable to the distorted views of fancy.

It is desirable that their attention should be more particularly drawn to the great *difference of appearance* in seed and mature vegetable life. They will do well to reflect much upon the seeming improbability of what we put into the ground producing that beautiful growth which after awhile emerges from it: for it is too much their habit to expect a visible congruity of cause and effect in all their efforts to sow to the Spirit.

From continual prayer and reading of devout books they would look to reap unmixed spiritual advantage. From other employments, innocent, but not as plainly enjoined; from discipline of the intellect (which they are too apt to condemn altogether as the "carnal mind"), and the perfecting of works pleasing to their fellow-creatures, they are so little inclined to anticipate spiritual profit, that it is well if they do not refuse to interest themselves in anything not obviously of a religious character. On things that are honest, just, and pure, they willingly think; but from those that are lovely and of good report,—that have a virtue or a praise not expressly mentioned in the Bible,—they studiously turn their thoughts, as from deceitful vanities, in which those who labour for eternal reward may not wisely spend their time.

So often and so convincingly has this form of error been met and answered, that to try and refute it here would be almost an impertinence. Let me, however, answer it once more by a few questions. Did not the Creator sow in our human nature indestructible tendencies to other kinds of action than the purely spiritual? Could the enemy of mankind originate in us those good gifts of reason, taste, and skill by which the happiness and the usefulness of many of God's holiest children has been so notably increased? And can Infinite Wisdom do anything in vain? Are we wiser than our Maker?

If these interests cease to be subordinate to the pursuit of the one thing *needful*, and prevent an entire surrender

of the heart and mind to God's hol and holy law, they are no longer a seed; but when the whole heart is to God, or longs and prays earnestly to be so given, then it is safe to sow our complex lives; and though time we could not discern how it advance higher interests, when the vest appears we shall know that 'labour there is profit.'

They who serve another master toil in vain: they who serve the Christ cannot. The servants of *Me* may well be heart-sick and weary many lamentations do we hear them! The servant of Christ is secure from every loss; for persevering in good works; doing both things pleasurable and the bounden duty, as to the Lord, he that he cannot be disappointed hope; for "whatsoever good thing doeth, that same shall he receive Lord."\*

In our spiritual husbandry we surely imitate the prudence of the in earthly fields. Though blight drought and the worm, with many harming influences, may come by his hope and its fulfilment, yet I not trust to any chance for his harvest nor withhold his hand for fear of failure, nor sow at random without regard to the nature of the soil. He not waste a few seeds because they are too few to be worth sowing, nor he suffer a scattering of tares to be ingly mixed with his grain through neglect, and then console himself with the consideration that they were few, and might not chance to come and that if they did there was more wheat, and that would overcome the growth of the tares. And rash indeed, and merciless to our souls, if less cautious in our sowing seed-time; for we may be certain there is not the least thought or effect in the life of each one of us that not its consequences, its incalculable effect, on all succeeding time. Therefore let us closely examine the seeds

\* Ephes. vi. 8.

now, for in them is enfolded our eternal loom; and unlikely as it may appear while seed is hidden in the darkness of time, never let it be forgotten that *"to him that soweth righteousness shall be a sure reward."* \*

How deep is the gloom caused by the many troubles of the righteous! It is sometimes a thick darkness which tempts those who see such affliction to say, "There is no help for him in his God." But the word of God stands sure: *"Light is sown for the righteous, and joyful gladness for such as are true of heart."*

The corn of wheat, which must die before it brings forth much fruit, is an ever-springing image of the hope that is in us when we drink of the cup appointed for every disciple of Christ. The glistening perfection of ripened corn while standing among its fellows in full ear makes it look as if in *that* stage of development the culminating point of efficiency had been reached; as if it was only meant so to fulfil that perfect outward life: it is cut down, dried up, and seems to perish before its true purpose is effected. So, *to all appearance*, did the work of the Messiah, among His chosen people, come to nought,—His message of love refused, His person cruelly disgraced, His power disbelieved, His sovereignty emphatically denied by the nation whose king He claimed to be. Were not the prophetic words of complaint, "I have laboured in vain, I have spent my strength for nought and in vain,"† most natural and pathetic? None could give us a more certain pledge of sympathy; it is the very cry of anguish that escapes from every disappointed heart. But it is immediately followed by the strong consolation of faith: "Yet surely my judgment is with the Lord, and my work with my God."

This sort of comfort, which sufficed to the Redeemer when His harvest seemed utterly to fail, remains for all ages to

those who follow Him as labourers in the same unfruitful vineyard. Can He fail to pity their discouragement who has said, "What could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?"\* Can He fail to reward them perfectly who said again, when conflict and humiliation, the cross, and its sharpness of death and horror of desertion were all overpast, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be."† Without such a promise, who could long endure the burden and heat of earth's oppressive day, in which the contradiction of human hope and Divine purpose is so incessant?

Seeing all the mortification, failure, and disappointment that dog the steps of the strongest and best among us, their quick lapse, or gradual falling away from hope and nature's strength, we are often sorely tempted to upbraid the Creator, and ask in deep perplexity, "Wherefore hast thou made all men for nought?" Truly in this present world the issue of man's endeavour and man's idea of perfection seems but nought; a toilsome vanity, a vexatious bubble, that continues to enlarge and reflect more and more brightly the varied colours of our hope, until it breaks and proves to the exhausted artificer another loss of time.

For here we can only see human life sown in dishonour — dishonour of *all* earthly ideals of good, as well as of mortal bodies. But for us as well as for Himself, the Lord reserveth the appointed weeks of harvest. In His everlasting present He sees the human race "raised in power"—sees "the travail of his soul," and is satisfied. May He, the strong and patient God, so strengthen our faith that we too may have *long* patience, knowing assuredly that in due season we shall reap gloriously if now we do not faint.

\* Prov. xi. 18.

† Isaiah xlix. 4.

\* Isaiah v. 4.

† Rev. xxii. 12.



## Extracts.

## LOVE AND SORROW.

It is love that gives to death its bitterness; but sanctified love takes away the bitterness, and leaves only sorrow behind. There is sadness in sorrow—the deeper the sorrow the deeper the sadness; but genuine sorrow is near akin to holy joy; and love having learnt its depth in sorrow, there comes out of sorrow, sooner or later, the song of gladness. That is cold, cold comfort which bids the bereaved heart cease to grieve. That is not Christian sympathy, “but vacant chaff well meant for grain.” Grief arises out of a sense of bereavement, and grief must be experienced so long as bereavement is felt and known. And what is bereavement? It is the loss to the eye of a loved form—the loss to the ear of a loved voice, whose speech was sweetest music—the loss to the hand of the warm embrace—the loss to the heart of another heart to which it was united. It is the knowledge that the happy past, with its sweet communion, is gone, and gone for ever—that no more on earth shall love and hope and sympathy be reciprocated. It is the realization of loneliness,—the conviction that henceforward the path of life, which you had traversed with a loved one by your side, must now be trod by you alone. It is silence, solitude, isolation, all arising out of the love and memory of the past. This is bereavement,—this is the grief of the mourner; and he who would say, “It should be checked,” is laying an unholy hand on the sacred ark of humanity. True sorrow is very beautiful,—it is the shedding of the pearly tears of love. It is a tribute to the Divine source of our common nature, and it is a proof that that nature is being redeemed. The Divine Man was “a man of sorrows.” He was well acquainted with grief; and we never become so well acquainted with Him as when we are in sorrow. Never had Martha and Mary come so close to His heart as on that day when they met beside the grave of Lazarus; and never will any heart now realize more of the

comforting presence of Jesus, than when under the shadow of bereavement.

“Though now ascended up on high,  
He bends on earth a brother's eye;  
Partaker of the human name,  
He knows the frailty of our frame.  
Our fellow-sufferer yet retains  
A fellow-feeling of our pains;  
And still remembers in the skies,  
His tears, His agonies, and cries.”

But let us also remember that bereavement is a source of temptation. It tempts us to murmur, to repine, and to refuse to say from the heart, “Thy will be done.” Then it is that bereavement misses its purpose, and sorrow becomes sin. We come then to have more faith in death than in life, and to seek the living among the dead. We forget that our loved one is not really in the tomb, but “is risen,” and that a sweet reunion awaits us, when our departure shall in turn bereave other hearts. Christ does not deny us the indulgence of sorrow, but He does forbid its selfishness and its earth-bound thoughts. He allows weeping, but forbids wailing. He has provided comfort for the mourning, but not for the murmuring. It is only the resigned heart that can receive His balm into its wound. But when bereavement accomplishes its blessed work, and brings sorrow without bitterness, the grief-stricken heart, though it knows it not, is on the verge of sacred joy. And what it knows not now, it will know hereafter; for when the ransomed of the Lord shall return and come to Zion, it will be with song and everlasting joy upon their heads, and sorrow and sighing shall for ever flee away.—*From an admirable volume of sermons just published, entitled “Christ and its Development,” by the Rev. William Marshall, Minister of Cambridge Heath Congregational Church, London.*

IMMORTALITY OF THOUGHT.—One great and kindling thought, from a retired and obscure man, may live when thrones are fallen, and the memory of those who filled them is obliterated.

## Memoir of the Rev. J. S. Bowles, late of Market-Lavington, Wilts.

The Rev. John Sharpe Bowles was born in the city of Norwich, July 3rd, 1811. His father died when he was between seven and eight years of age, but he was nurtured with care and tenderness, and trained in the way of truth and piety. For a time he attended the Tabernacle, in Norwich, but afterwards the ministry of the Rev. J. Alexander, who was the honoured instrument bringing him to decision of character in all-important concerns of religion. A powerful sermon preached by that man of God appears to have been blessed with the conversion of about thirty persons, sixteen of whom joined the church under his pastoral charge, and among them was the subject of this memoir.

He soon evinced a deep concern for the salvation of souls; and, being engaged by his pastor, when he was at twenty years of age, he commenced his course as a preacher of the Gospel: first to the inmates of Norwich Workhouse, where a blessing rested on his labours; and afterwards at the village of Horpe, near Norwich, where, in conjunction with some others, he was the means of erecting a small chapel, and gathering a congregation.

For several years he was thus engaged, and good was done; but, with the hope of increased usefulness, in the year 1838, he became a missionary in the city where he had been born. It was in the lowest and most depraved part of that city that

Bowles commenced his labours. Six hours in the day, for the long space of seventeen years, was he thus employed, not only visiting from house to house, reading and praying with the people, distributing religious tracts, and teaching in school-rooms and cottages, but also conducting two services on the Lord's-day. He discharged these important duties in a way which gave the greatest satisfaction. His zealous efforts attracted the attention of the late excellent Bishop Stanley, and he did not

hesitate to express his sympathy towards him, and to wish him God speed.

Notwithstanding these numerous and onerous duties, he secured time for the cultivation of his mind; and it was for this purpose that for a season he availed himself of the assistance of the late Rev. A. Creak, of Yarmouth, a learned and admirable minister, receiving lessons from him that were calculated to prepare him for the more stated exercise of the Christian ministry. An opening having occurred at Hingham, in Norfolk, in the year 1855, he took charge of the Independent church in that town, where his labours were blessed to some souls. He continued in this station but a short period, principally from the inadequate support which he received, and from having received an invitation to the pastorate at Sutton, in the county of Hereford. This he accepted, labouring there, and in several of the surrounding villages, most indefatigably. When he went to Sutton, all was desolation; but by means of his zealous, untiring efforts, a great change was effected; the congregations were greatly increased, and several were added to the church. It was a matter of grief to the people and to the neighbourhood when he bade them farewell; nor would he have done so had not Divine Providence, in an unexpected way, directed his footsteps to Market-Lavington, he having received a unanimous invitation from the Independent church in that town to become its pastor, which he felt it to be his duty to accept.

He commenced his ministry in his new sphere of action with his characteristic ardour, and with every prospect of success. The people were united and affectionate, and the congregation increased; and apparently much good was being done when his labours were brought to a speedy termination.

It seems highly probable that the great efforts which he made, both in preaching

and in pastoral visitation, were too much for his bodily frame. After a stated ministry of only two months, it was when presiding at the Lord's Supper in September 1862, that the illness which terminated in death commenced: he then fainted away, and had all the appearance of a dying man, so that some around him were heard to utter the solemn language, "He is gone! he is gone!" God, however, spared him for a season; so that for a few times he again preached that blessed Gospel which he ardently loved, and which he knew to be "the power of God to salvation."

This was succeeded by more than a year of excessive debility, so that "the outward man" was reduced to the lowest state of prostration, but "the inward man was renewed day by day."

Some of his last words were taken down by those who watched around his dying bed, and they are well worthy of being recorded. "God," said he, "has been very gracious to me, all the way through." "I don't want to go to heaven to get rid of pain, but to be for ever with the Lord." "I know whom I have believed." "My Jesus hath done all things well." "We shall meet in heaven,—yes, yes!" "I know that my Redeemer liveth." "He will never, no, never leave me." "Oh, what a blessing to think of meeting a whole family in heaven!" Much more was said, but these expressions clearly indicate his views and feelings in the immediate prospect of dissolution. At length he gently fell asleep in Jesus, on the morning of February 13, 1864. His mortal remains were interred in the burial-ground connected with the Independent Chapel, Market-Lavington, where he had formerly laboured. His friend, the Rev. W. F. Buck, of Ross, had engaged to preach the funeral sermon; but being prevented by illness, that duty was per-

formed by his son-in-law, the Rev. J. Matthews, of Thornbury.

Mr. Bowles was blessed with an amiable disposition, which, doubtless, was greatly improved by the influence of genuine piety. There was nothing like gloom about him, but the genial spirit of holy cheerfulness beamed in his countenance, and was displayed in his conversation and deportment. In the performance of all relative duties he was conscientious and diligent, warmly reciprocating the affection of his friends; so that the more he was known, the more he was esteemed. He was also a man of much public spirit, feeling a very lively interest in all the great questions of the day, and especially those of a religious character.

While warmly attached to his own principles as a Congregationalist, he was a lover of all good men, and often mingled with great cordiality with ministers and members of other denominations.

As a preacher, he was distinguished by much simplicity, faithfulness, and affection: Christ and His Cross were themes ever pre-eminent in his discourses, and these were clothed in language which the poorest could understand. But it was as a pastor that he peculiarly excelled; his amiability of temper, his sensibility of heart, and his previous training as a City Missionary, especially preparing him for this office.

Thus lived and died this servant of Christ, glorifying his Divine Lord by a life of active usefulness, the full effects of which will be disclosed in the world of cloudless vision. He has "finished his course," and doubtless has "entered into the joy of his Lord." He left a widow and four children to lament the loss of a most affectionate husband and one of the kindest of fathers.

W. F. B.

## Pages for the Little Ones.

### AUNT EMILY'S STORIES.

#### No. IV.

HAVE our young readers quite forgotten the story that so much pleased our little friends the Wintertons? We think not quite: some one remembers that it was about a little boy, who used to stand beside the Apostle John, hearing him talk and asking him questions. Some one else remembers that this little boy, who tried to be good when he was *only four*, lived to be *ninety*. "Ah," says another, "and then the old white-headed man (I can't remember his name, though) was burnt to death, I know." "Polycarp, you mean," says some kind elder sister. "Yes, yes; that is the name."

And do you, little friends, say with our thoughtful Ernest, Why do people punish others for not thinking as they do? What makes people persecute?

Ignorance first, and most of all.

The bitterest and most cruel persecutors are those who do not *think* much for themselves, and so have never found out how difficult it is to be quite sure what is the real truth. These people, who have been accustomed always to believe what they hear without asking any questions, take it for granted that others can do so too; and if they happen to have the power, determine to make them.

"Then, Auntie," said the sage Agnes, "it is bad for ignorant people to have too much power."

"Too much power is not good for any one, Agnes, as we shall find over and over again in our stories of the past. The very people who have complained most bitterly of the cruelty of their persecutors, when their turn of power has come, have persecuted too. Just like a little girl who comes into the dining-room with a very long face because 'nurse is so cross;' but when she is herself for a little while mistress of the nursery, she will shake and slap the smaller

children as nurse would never dream of doing."

"But, Auntie, they won't mind."

"Very likely not; but next time, my darling, do as you would be done by, and try a gentler way. Ah, that golden rule, if men had always lived by it, and if we were to do so now, what a happy world it would be!

"But I promised to tell you *when* and *where* persecution began again. Ten years after the burning of brave old Polycarp, at two places far from each other, and still further from Smyrna, the old fury burst out. Turn to the map of Europe, Ernest; you can find the places by their present names of Vienna and Lyons. Here rich and poor joined in insulting the Christians, stealing from them, and injuring them in every possible way."

"Rich and poor, Auntie! I thought you said *ignorant* people persecuted."

"True, my boy; but the ignorant are by no means confined to the poor, nor yet to the unlearned. Perhaps you would have understood me better if I had said narrow-minded."

"Our minds are like the elastic in your gloves,—very narrow till they are stretched. Minds are stretched by large noble principles, such as God has given us in the Bible."

"And, Auntie, my gloves stretch most when they are *warm*."

"True, Edy; and minds stretch most when they are *warmed by love to God and man*. The broad noble mind, kept warm by a large loving heart, we will rather say by the Spirit of Him whose name is *Love*, can never persecute. God give you such, my children!

"But we must go on with our story."

"The magistrates at last threw many of these poor people into prison, for they could not punish them further till the Governor had come from Rome."

"You must remember this was only 177 years after Christ was born, when all the known world belonged to the Emperor of Rome, and was governed by his

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\* See EVANGELICAL MAGAZINE for April 1864.

servants, fresh ones being sent from time to time, as the old ones died or displeased him.

"The new Governor of Lyons would not listen to any one who had a word to say in favour of the imprisoned Christians, but ordered them to be cruelly tortured, to try and make them confess they had done some wicked thing.

"A boy named Ponticus, *only fifteen*, and a girl, hardly old enough to be called a woman, named Blandina, were saved till the last, with the hope that, terrified at what the others suffered, they would deny that they were Christians."

"Like Peter, Auntie?"

"Yes, Ernie. They saw some torn in pieces by wild beasts, others thrown into dark dungeons, from whence after a few days they saw their dead bodies brought out, bruised by cruel beatings, and wasted by starvation.

"In the midst of all this, came a message from the Emperor, that those who would deny Christ should be immediately set free, and the rest beheaded.

"Poor Ponticus and Blandina! This was the sorest trial of all, especially when they heard persons older and wiser than themselves arguing, 'Christ knows our hearts. We shall not deny Him *in our hearts*: we shall *only say so*, and thus save our lives.'

"Instead of boasting, as children often do, 'The others did wrong, *I did not*,' Ponticus and Blandina said with beautiful humility, 'Do not call us martyrs: we do not deserve the sacred name unless we are faithful *unto death*; and who can tell how we may be tempted? Oh, pray for us, that we may hold fast to the end!' And then they would pray for those who had fallen into temptation, and for their persecutors too."

"Like Stephen, Auntie?"

"Yes, and like Stephen's Lord and Master.

"At length, finding neither terror nor persuasion moved these resolute young Christians, the Governor ordered them to be thrown to the wild beasts, and their dead bodies were afterwards burned and cast into the river Rhone.

"The Christians were not all killed even now. Indeed, the more they were

persecuted, the more they seemed to increase. Many pitied them, others admired their courage, and not a few went home to pray, 'Open our eyes that we may see what it is makes these men ready to die.'

"Of one more I must tell you, who lived at Autun, not far from Lyons. His father was much respected in this little town, and therefore the heathen Governor said solemnly, 'We may not pass over this grave fault of young Symphorian,' for that was his name."

"But what was his fault?"

"Listen, and I will tell you.

"It is a grand day in Autun; the streets are crowded; sick people are carried to the doors, and little children held up at the windows. A magnificent car, drawn by horses richly arrayed, is passing along: on it is placed an image of a woman huge and hideous. Behind it walk in solemn procession priests in flowing white, the Governor and judges in robes of state. As they pass along, each man, woman, and child bends the knee in sign of worship. One only stands erect—the young Symphorian.

"'Who is he? Who is he that offers no worship on this great day? Bring him hither to me,' said the Governor.

"He is brought.

"'You are a Christian,' said the Governor.

"'I am,' said the prisoner. 'I worship the true God, but your idol I cannot worship; nay, if I might, I dare this moment dash it in pieces.'

"The Governor was troubled. So many good citizens had already been put to death at Lyons; a fine young man like Symphorian was wanted to work in time of peace—to fight in time of war. Fair would he save him, and first by fair promises, then by foul threats, he strove to turn him from his purpose. But in vain. 'I am a Christian,' was all that he would say.

"Angry at this obstinacy, as he called it, 'Behead him!' said the Governor.

"His mother saw him passing to the place of execution, and shall I tell you what she said? 'My son, my son, have the living God in thy heart. Be steadfast. There is nothing fearful in the

which so surely conducts thee to  
 Let thy heart be above, my son :  
 p to Him who dwells in heaven.  
 thy life is not taken from thee,  
 nsferred to a better. By a blessed  
 ge, my son, thou art this day pass-  
 the life of heaven.'

on, very soon, Symphorian knew  
 th of these beautiful words. One  
 and he was in the presence of  
 o go no more out for ever."

is good for those who suffer,  
 ."

yes, all good for them—the sor-  
 for those who are left behind ;  
 e misery for those who persecute."

rsecute, Auntie ! I quite hate that  
 People never do it now, do they ?"

yes, my boy : in heathen and  
 countries the strong still perse-  
 e weak ; and I am sorry to say,  
 en in our happy country perse-  
 has not quite died out. Still,  
 re rich—"

rrow-minded people, you should  
 untie."

"Yes, truly, narrow-minded people,  
 who will not help an industrious poor  
 man in his poverty and sickness unless  
 he go to the same place of worship as  
 themselves."

"My papa does not do so, I know ;  
 for poor old Mark goes to St. Peter's,  
 and we don't go there."

"No ; papa would think it a disgrace  
 to punish a man for his religion."

"Was that why he looked so vexed,  
 and said, 'Oh, for shame ! for shame !'  
 when he was reading in the newspaper  
 about Belfast, the other day ?"

"It was ; for the wicked, foolish men  
 who began the disturbance there, call  
 themselves Protestants ; and it is a shame  
 indeed that Protestants should persecute.  
 Many Roman Catholics will not do so  
 now, though their Church teaches they  
 may and ought."

"When I am a man, I'll stand up for  
 all the people that are persecuted."

"Begin now, my boy, by doing to  
 others as you would be done by."

## Poetry.

### A FORETASTE OF HEAVEN.

LET everything that liveth praise the Lord !—  
 Deep in our spirit the responsive chord  
 Awakes devotion, and a holy joy  
 Which knoweth no alloy.

'Try Him, and prove Him, and see how bountiful He is.  
 Truth and compassion, tender love, are His.  
 Reigning for ever, o'er us, and around,  
 Still is His mercy found.

Let everything that loveth, love the Lord !  
 High on His throne, by all the saints adored,  
 Seraph and cherub—all the heavenly host ;  
 Happiest who love Him most.

Thirst, then, *our* souls, like the blest souls above,  
 Holy and happy—evermore to love  
 Him who created us, who keeps us still  
 By His most gracious will.

All hail ! We love Him evermore. The dust  
 Loves its Consoler—puts in Him its trust.  
 All eager longings He will satisfy ;  
 Tears He Himself will dry.—*From the German.*



## Sacred Scenes.\*

MR. FERGUSSON is the minister of Blackfriars-street Evangelical Union Independent Church, Glasgow. He made a tour in Palestine in the early part of 1862,—at the time the Prince of Wales, with Dr. Stanley, was travelling through the country. Four months of absence was cheerfully granted to the Scotch minister by his congregation; and while he was on his travels, he wrote letters of some length, which were received and read by his substitute at the close of the sermon on Sunday afternoon, from week to week. The connection between the flock and the shepherd, in his wanderings amidst Scripture scenes, was thus kept up in an interesting way; and the work now before us is a considerable enlargement and continuation of the narrative, so despatched from time to time. The epistolary form is dropped, but the free and rambling style of letter-writing is preserved. We are told that, as they were originally composed with the view of being publicly read on the Lord's-day, the fact will sufficiently account for the proportion of hortatory matter which is found in the volume. And he adds: "I did not think it proper to strike out these paragraphs of religious application, for I deem them almost essential to the completeness of a book of travels in the Holy Land." It appears to us that, in this respect, the author mistakes what a book on the Holy Land should be. A sermonizing journal, however adapted for reading in a pulpit, is not fit for print. Even when theological reflections are of a very high order, they come upon us obtrusively in a volume where we are seeking for information respecting the geography, the antiquities, and the manners and customs of the Holy Land; but when they are quite commonplace, dropping into a second or third-rate order of spiritualizing natural objects and circumstances, they become very wearisome to the reader; and after a few of them have

been perused, he will be tempted, when they again occur, "to skip and go on." We are persuaded that, in the judgment of most readers of cultivated taste, the author would have been wise to strike out a good many paragraphs of this description. We question very much if good be often, or ever done, by interlarding works of history, science, and travel with long religious reflections even if those works relate to Palestine.

Not to notice Scotticisms, which might be expected, and some other inaccuracies, it is curious to find the author calling Rachel's tomb "the birth-place of the wife of the patriarch," meaning by that the birth-place of her son; and it is certainly a novel and strange idea in the philosophy of language to attribute the origin of the Greek letter *delta* to the land at the mouth of the Nile which assumes that form. "The student of Greek," says Mr. Fergusson, "in consulting the map of Egypt, will observe that the fourth letter of the Greek alphabet *has received its name* from its resemblance to the configuration of this insulated portion of the African continent—a fact suggestive of the important part which Egypt and the Nile played ages ago in the very infancy of the literature of the world." This is rather an amusing inversion of the order of fact, the letter, of course, having suggested the name, not the name the letter. How a piece of land in Egypt should suggest to the Greeks a letter in their alphabet is not explained. How the particular form of a Greek letter might suggest a name by which the Greeks designated pieces of land in Egypt and elsewhere resembling that letter is plain enough. We should hardly have noticed the blunder but for the pretentious allusion to the influence of Egypt on the literature of the world, with which the blunder is accompanied.

Though we have felt it our duty to notice the blemishes of the book, we are still more ready to measure out the praise it deserves. The tone throughout is tolerant and charitable. There is

\* Sacred Scenes; or, Notes of Travel in Egypt and the Holy Land. By the Rev. F. FERGUSSON, M.A. Glasgow: Adamson.

h of that genial sympathy with kind,—of other races, lands, and ds, which wins our heart, and which oo often wanting in works written by hors of the same theological school Mr. Fergusson. We honour him for at he hopefully says (p. 64) respecting : future destiny of “upright and rciful Mohammedans, Jews, and even ndoos;” albeit in the passage we us mark, the writer has wandered from e traveller’s path into the pulpit of the vine. We value all the information he res respecting methods of travelling, ad the peeps he affords into the inner -ele of tent life, with its provisions and stumes.

Many important and suggestive re- mks occur, original or borrowed. For ample: it is new to us to find em- asis laid on the fact, that, although the successive conquerors of the Holy Land, lled with hatred to God’s people, have -anged the names of towns and cities, e old Scripture ones are still fondly -arished. Gaza, Askalon, Joppa are -amples. The fact itself is commonly -served, but the significance of it is -enerally overlooked. It is, besides, -uggested, that Joppa, or Jaffa—a return - the old Hebrew *Yafa*—may be de- -ved from Japhet, one of Noah’s sons. Er. Fergusson is a teetotaller, but he -as the candour to tell us, that, wishing - test the opinion of some temperance -en on the wines of Scripture by a prac- -ical experiment, he procured “Hebron -ine,” “Jerusalem wine,” and “Beth- -hem wine,” and found they had the -totoxicating element in them.

In his account of Egypt, he describes a exploration of the Second Pyramid, -hich is so interesting that we must -note it. He determined to enter it, -ecause it is seldom visited, and begins -is description by noticing the passage -hich Belzoni opened in 1816. He then -oceeds:—“It was into this passage, -hen, that Colonel Lang and myself -llowed three or four of our Arabs, as -easly as the candles they bore. My -aders will readily understand that, in - passage of the dimensions just given, -e could not occupy a very comfortable

position; we were under the necessity of sitting down and sliding inwards as best we might. In this way we per- formed a difficult pilgrimage of 110 feet, descending at an angle of 26 degrees. We then came to what, at the time of Belzoni’s discovery, had been a sheer descent of fifteen feet, but which he had obligingly filled up for the benefit of future explorers. Still the depth was considerable, and the Arabs offered to help us down slowly from the subter- ranean eminence. Hastily surveying the distance, I felt sure that I could leap it, and beckoning to them to hold off, I sprang almost over their heads, at first to their great dismay, but after- wards to their great delight; for when the feat had been accomplished they clapped their hands and laughed, and awoke the echoes of the cavern by the vehemence of their applause. From this point onwards the passage was cut out of the solid rock, for we had reached the ground below the pyramids. Here also a side passage branched off, which Bel- zoni thought might lead out of the pyramid by some other way of egress. I followed one of the guides along its dark and low recess, till at one point a flight of bats, which our approach had disturbed, causing me to shudder, I was glad to rejoin the rest of the party. We now advanced straight forward along a horizontal passage, five feet eleven inches high and three feet five inches wide. The walls were covered with white arboriza- tions of nitre, the slow formations of millenniums. At length we came to a door in the centre of a large chamber. This apartment was forty-six feet three inches long, sixteen feet three inches wide, and twenty-three feet six inches high, all cut out of the solid rock, from the floor to the roof, which was formed of solid blocks of calcareous stone. The sarco- phagus we found lying level with the floor, eight feet long, three feet six inches wide, and two feet three inches deep in the inside. Large blocks of granite had been planted round it to prevent its re- moval; but, like all the other tombs in the neighbourhood, it had been rifled; for the lid was removed at the side, so

that the coffin was half open. No hieroglyphics were visible either on the sarcophagus or on the walls, but on the west end of the chamber there was the following inscription in Arabic :—‘The Master Mohammed Ahmed, lapicide, has opened them ; and the Master Othman attended the opening ; and the King Alij Mohammed, from the beginning to the closing up.’ Brief though this inscription be, it was abundantly suggestive. First of all, it pointed us back to the far-distant day when, the great building being completed, and the reign of that Egyptian Pharaoh completed too, for whom it had been reared, the body, borne with royal honours to its long home, was laid in the very sarcophagus before our eyes, and left in solitude and secrecy. Thousands of years rolled away. Moses and all the prophets, Aaron and all the priests, David and all the kings served God in their day and generation ; and still the silence of that pyramid remained unbroken. Then Jesus came, and lived, and died, and ascended. Christianity took root in the earth and spread its healing branches over the world ; and still the silence of the pyramid remained unbroken. Its chambers felt not the mighty changes which were passing in the world without. At length Mohammed arose, and left to Egypt a race of Caliphs, who were altogether careless about her sacred monuments, save for the treasures they were supposed to conceal. Cupidity made them curious and diligent. Ah ! there they are at last, knocking at the door of the sepulchral vault ! They have found out the secret. There is the lapicide, proud because he has cut his way so far. There is the chief minister rejoicing that the discovery has been made during his administration. And there is the king looking upon his predecessor’s rifled coffin, and forgetting, perhaps, that he too must die and be buried out of sight. This brief record of their presence is left, and then the chamber is shut up again. The stillness of death once more reigns in the recess, and its secret path is forgotten. Centuries roll away. The darkness of the Middle Ages passes, but unbroken dark-

ness reigns there. America is discovered. Religion is reformed in America, but there is no reformation in Egypt. At length, one day the tread of the discoverer is again heard in the chamber hid so long is thrown to the world never to be closed again.—Page 94.

At Nablous Mr. Fergusson and Mr. Fleishhacker, pastor of the Episcopal church there, of the English communion. The Prince had just been and witnessed the Samaritan passover well described by Dr. Stanley ; Mr. Fleishhacker informed our author that he could not get rid of the impression that the gesticulations and intonations of the chief actors in the scene were more vehement and sanctimonious than usual, and all for the sake of making an impression on the mind of the spectator.”

An interesting walk in the neighbourhood is thus described :—“ We went down about half-way down the hill of Shechem, below the town. While doing I had a good opportunity of serving the position of Ebal, on the west side. Here two spurs of the two mountains advance to meet one another, at a distance of only about six miles between. It was plain that the two writers would have been guilty of extravagance if they had represented words uttered on Ebal as at Gerizim, and *vice versa*, on the supposition that the speakers stood on projecting eminences. Indeed, the conversation could be carried on many miles up the hill, as I judged from the position which I made in descending. The conversation seemed easily to extend across the evening space, and echo gave it back again from the sombre slopes of the Hill of Cursing. But, in truth, it does not seem necessary to suppose that the tribes on the one hill heard the words said by a speaker or speaker on the other. The account in the Bible of the solemn and typical ceremony is brief, but graphic and interesting (Josh. viii. 33, 34 ; Deut. xxvi

a comparison of these passages, it not appear that the two parties on the summits of the two hills. requirements both of the ordinance loses and the narrative in Joshua, be met, if we suppose that the camp of the host with the Levites stood the ark of the Lord in the middle of valley, while the separated bands were drawn up on the lowest slopes of Gerizim. Joshua, or the Levites at his command, read the curses and blessings, and the tribes, on the one side and the other, repeated their assent to the malediction or benison. They re-peopled the glen with the

enthusiastic myriads, the fatigues of their pilgrimage all forgotten in the flush of their conquests. The curses or blessings were audible as repeated by the Levites, and after each utterance, like the shout of warriors, or the roar of ocean, rose from the mighty mass on the one side or the other, the unanimous 'Amen!'—Page 243.

We have no more room for extracts. These will suffice to show that, with some drawbacks, the work is worthy of commendation, and may be read with pleasure and advantage.

*We are obliged to omit Brief Notices.*

## Diary of the Churches.

Aug. 14.—Wootton-under-Edge. The Town Independent Chapel was re-opened, after extensive alterations, by Rev. H. Jones, who preached sermon on the occasion.

Aug. 15.—St. Alban's. The newschool, erected in connection with the Congregational Chapel, was opened, when a singing was held, the chair being taken by Joseph Smith, Esq. The Revs. W. H. Jones, S. Davis, D. Richardson, W. H. Jones, and Mr. Brunt gave addresses.

Aug. 16.—Jarvis Brook, Rotherfield. New School Chapel was opened in this street, able to seat about 200 persons, ground having been given by T. W. H. Jones, Esq. The Rev. J. B. Figgis, D.D., preached in the afternoon. The cost is £450.

Aug. 17.—Harrogate. The foundation-stone of a new chapel was laid by W. H. Jones. The cost is estimated at £100; the building will accommodate 100 people. A meeting was afterwards held at P. Clapham, Esq., presided.

Aug. 19.—Woburn, Beds. Several of the members and friends connected with the Chapel in this place presented their offerings, the Rev. J. Andrews, with a purse of sovereigns, as a token of esteem, for a pastorate of twenty years.

Aug. 21.—Brigg, Lincolnshire. The exercises in behalf of the opening of the school-rooms in connection with the Congregational Chapel in Wrawby-street, Brigg, were held on this day. The Rev. J. H. Jones preached morning and evening.

On Monday evening there was a public meeting, when the Rev. Messrs.

Redford, Scott, Metcalfe, Kerr, Garner, and Row gave addresses.

Aug. 21.—Hadhley, Suffolk. The Independent Chapel in this town was re-opened, after having been closed for some weeks, to allow of alterations and repairs. The Rev. S. T. Williams (the pastor) preached in the morning, and the Rev. J. Raven afternoon and evening.

Aug. 22.—Belfast. The Rev. S. Rodgers was ordained pastor of the Chapel, Chichester-street, Belfast; the Rev. J. G. Short presiding. The Revs. H. Kelso, D. Quern, J. W. Johnston, B.A., J. Kydd, C. Skuse, R. Sewell, J. G. Manly and J. Stirling took part in the proceedings.

—Northampton. A farewell meeting was held in the school-room adjoining Commercial-street Chapel, to take leave of the pastor, Rev. J. Manby, when he was presented with a purse of sovereigns. Addresses were given by the Revs. E. T. Prust, G. F. Newman, and Messrs. Walker and Notcutt.

Aug. 28.—Gallowtree Gate Chapel, Leicester. This chapel, having been closed for several weeks for alterations, was re-opened, when the Rev. J. A. Picton, M.A., minister of the place, preached two sermons.

Aug. 30.—Whitby, Yorkshire. Mr. James Good, appointed by the London Missionary Society to South Africa, was ordained in Silver-street Chapel. The Revs. W. K. Lea, J. S. Wardlaw, M.A., J. C. Potter, and J. Parsons assisted in the engagements.

Sept. 1.—Airdrie, N.B. The Rev. T. R. Atkinson was ordained pastor over the

church, Broomknoll-street. The Revs. D. Russell, H. Batchelor, and Professor Newth took parts in the service.

Sept. 4.—Wem, Ystalyfera. The new Bicentenary Commemoration Chapel, erected here, was opened for Divine worship. Services were also held on the Tuesday and Wednesday following. The Revs. D. Rees, R. Thomas, T. Davies, H. Oliver, B.A., E. Evans, and H. Daniel preached. The cost of the building is about £1100.

Sept. 7.—Weston-super-Mare. Missionary Ordination. Mr. J. N. Levi was ordained in the Congregational Chapel, Weston-super-Mare, as a missionary to Berbice, in connection with the London Missionary Society. The Revs. D. Thomas, B.A., J. Roome, J. Glendenning, R. C. Pritchett, and E. J. Rodway took the various parts of the service.

— Poole, Dorset. Mr. John Fernie was ordained to the work of the ministry, and is about to proceed to Natal, under the auspices of the Colonial Missionary Society. The Revs. J. Keynes, J. L. Poore, E. Smith, R. T. Verrall, B.A., J. Fernie (the young minister's father), J. H. Osborne, N. Hurry, and J. Key took part in the engagements.

Sept. 9.—Hackney Theological Seminary. The annual devotional service, at the commencement of the session, was held this evening. Prayer was offered by the Revs. J. L. Wardlaw, M.A., J. Nunn, and C. Dukes, M.A. The Rev. W. Bevan delivered an address on the importance of a devotional spirit in relation alike to college and ministerial life.

— Marple, Cheshire. Sir James Watts laid the corner stone of a new chapel in the Disley Road. The Rev. Professor Newth and Mr. S. Hodgkinson addressed the assembly. The cost of the building will be about £1200.

Sept. 13.—Bradford. The Jubilee services of the chapel at Allerton were closed by a meeting presided over by J.

Crossley, Esq., when the extinction of a debt of £400 was announced.

Sept. 13.—Wilts and East Son Congregational Union. The autumn meetings of this Union took place at The Revs. R. Dawson, E. S. B.A., T. Mann, H. M. Gunn, C. Chapman, M.A., Dr. Morley, Messrs. Sloper, Randle, J. Haden, Northmore, and others conducted the business of the Union.

## PASTORAL NOTICE

### CALLS ACCEPTED.

The Rev. T. B. Knight has accepted that of the church at Penryn, Cornwall.

The Rev. J. Webb, of Shepton Mallet, has accepted that of the church at Tabernacle, Devon.

The Rev. T. Hill, of Chesham, has accepted that of the church, Finchley Common.

The Rev. T. Stephenson, has accepted that of the church at Carlisle Chapel, Kent.

The Rev. J. Hoyle, late of Royal College, has accepted that of the church, Northamptonshire.

The Rev. J. Richards, late of that of the church, Legg-street, Birmingham.

Mr. Albert Goodrich, of Royal College, has accepted that of the church at Bury.

The Rev. A. A. Ramsay, of Gloucester, has accepted that of the church, Adelphi Chapel, E. road.

The Rev. Joseph Shillito, of Bury, has accepted that of the church in Cressington, Liverpool, in conjunction with the Rev. John Kelly.

### RESIGNATIONS.

The Rev. Samuel Spink has resigned the pastorate of the church, Dover, through failure of health.

The Rev. E. Jeffery has resigned that of the church at Southgate.

The Rev. R. Thomas, has resigned that of the church, Moseley-road, Birmingham.

## CONGREGATIONAL UNION OF ENGLAND AND WALES

The Autumnal Meetings will be held in Hull. On Monday evening, Oct. 1, there will be a public devotional meeting in Albion-street Chapel, at seven o'clock, when the Inaugural Address of the Chairman will be delivered. The meetings will take place at Fish-street Chapel, on Tuesday, Wednesday, and Thursday mornings, at ten o'clock. The Rev. Henry Allon, the Chairman of the Union, will preside. On Tuesday evening, a public meeting for the instruction and enforcement of Congregational principles will be held in Fish-street Chapel, at half-past six o'clock; James Sidebottom, Esq., in the chair. On Wednesday evening there will be a public meeting in Hope-street Chapel, on behalf of the Congregational Missions; Samuel Morley, Esq., will preside. On Thursday evening an annual sermon to the Union will be preached in Albion-street Chapel, by W. L. Alexander, D.D., of Edinburgh, at seven o'clock. A public breakfast will take place on Friday morning, in Salem Chapel School-rooms, in connection with the Board of Education; John Crossley, Esq., in the chair.

THE  
**Missionary Magazine**

AND  
**CHRONICLE.**

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**M A D A G A S C A R.**

**Since** the publication of our last number, we have received from several of **our** missionary brethren communications from the Capital, in which they **all** concur in representing the increase of the Native Churches in that city, **and** the encouraging prospects in the surrounding province, and especially in **the** Betsileo country, distant about eight days' journey to the South.

In reference to the latter, the letter of the REV. WILLIAM ELLIS, which **we** subjoin, supplies many interesting and encouraging particulars.

It will, however, be seen by our readers, with feelings of deep regret, from **the** letter of Mr. E., that the attachment of the Queen to the idols and super-**stitions** of the country is an evil omen for the future: and our hope of the **stability** and prosperity of Christianity must rest, under God, in the increased **numbers** and influence of the Native Christians, which would render per-**secution** very difficult, if not impracticable, for any political party; and on **the** Treaty with England, which the Government is anxious to have ratified, **and** which contains a provision for religious freedom to all classes of the **Malagasy** people.

During the month intelligence has reached Europe, through the medium of **the** French Colony of Reunion, that an important change has occurred in the **Native** Government, in the removal of the Prime Minister from office, and the **appointment** of his brother, the Commander-in-Chief, in his stead. It has **long** been known that the former, especially since his accession to power, **has** become addicted to habits of gross intemperance. It is stated that **under** this evil influence he had become overbearing and insolent to his **colleagues**, and also to the Queen. Should this information prove correct, **we** trust it will be favourable to the interests of Madagascar, inasmuch as his **successor** entertains far more liberal views than his brother, and has proved **himself** desirous of promoting intercourse with foreign nations, as well as **advancing** the civilization and improvement of his countrymen.



EXTRACTS OF LETTERS FROM REV. W. ELLIS, DATED JULY 1864.

"Since my last letter to you, which was sent off on the 13th June, Messrs. Kessler and Pearse have returned from Tamatave, and Messrs. Hartley and Briggs have arrived from Mauritius.

"I cannot conceal from myself that, though no infringement of the liberty of the Christians has yet taken place, the idols continue to receive from the Queen increasing public recognition and homage, and the regulations of the Government are becoming increasingly trying and difficult to the Christians. Men are sometimes called to work for the sovereign on the Sunday, and to attend her amusements.

"There is no other prohibition of Christianity, nor infringement of the liberty of the Christians; but more than this cannot with truth be said. Our great comfort is, that the adherents to the cause of Christ continue to increase. Some of the most intelligent among the people say that the public demonstration in favour of the idols is not agreeable to a large proportion of the population, even to those who are not avowed believers in the Gospel. This increase of the Christians, and the growing indifference of the people towards the national idols, we regard as grounds for hope that the Gospel will still have free course in Madagascar, and, by the Holy Spirit's influence, prove the power of God unto the salvation of many.

"I have recently had encouraging accounts from Fianarantsoa, the Hova military station in the Betsileo country, where, as I have previously informed the Directors, there are a number of Christians—Hovas, and Betsileo. They have heard that additional missionaries were expected, and write to ask that one may be sent to them. The brother of the Betsileo Governor and a number of the people are now here, having come to ask for a missionary, to take him back with them. I am informed that forty-six unite in Church-fellowship, and 200 attend worship, besides some in the villages. Fianarantsoa is eight days' journey to the south of this. The Betsileo are a docile people, and are politically united with the Hovas, the Betsileo being incorporated with the Hovas in the army of the sovereign. We think that, whenever we can extend our operations beyond Imerina, it could be most hopefully done in this direction.

"It is my intention shortly to make a journey, accompanied by Mr. Toy, to Fianarantsoa, to encourage the Christians there, and see whether it would be an eligible post for a Mission to the Betsileo. Two married missionaries would be required for that station, should we think it desirable to commence, as soon as the men can be found and the funds of the Society admit. I have thought Mr. Briggs might form one; for I think one should go from Antananarivo, and one from home.

"I have many applications, chiefly from our preachers, who know a very little English, for small English Bibles with marginal references. They find the marginal references useful in the preparation of their sermons and their religious intercourse with the people. If the Bible Society could send us one a dozen, or even two dozen, English Bibles, with references, brevier, ~~plainly~~ bound in calf, they would be acceptable and useful. I purpose, if possible, writing to the Bishop of Mauritius to ask if he has a few in the Depository at Mauritius that he could spare for us. Our stock of Scriptures, large as it ~~was~~, is nearly exhausted."

## CHINA.

## AMOY.

have received the usual half-yearly Report from our missionary labourers at this station, which affords continued evidence of their indefatigable exertions, and the encouragements supplied by the providence and grace of our Divine Master. The amount of actual success in this city and the surrounding country exceeds that of any other Mission in China, the number of native Christians amounting to full 300, among whom our brethren have had several devoted Christian men, whom they have employed as fellow-labourers to the truth.

The extension of the Mission has, however, provoked opposition, and the Christians at some of the village stations have been subjected to cruel persecution from their idolatrous countrymen. By the Treaty between the European Powers and the Government of China these evils ought to be prevented by the latter, but the local authorities are found to connive, if not to encourage this opposition; and it is difficult, if not impracticable, to obtain redress by any direct and authoritative influence on the part of the Imperial Government at Peking; but strong representations were made to FREDERICK BRUCE on the subject, before his departure from the Capital, and we indulge the hope that, by his intervention, a repetition of these acts of persecution will be prevented.

It is most gratifying, however, to learn that the opposition which the native Christians have encountered has proved the reality of their faith, and their willingness to suffer even the loss of all things for the sake of the Lord Jesus and the blessings of the Gospel.

## EXTENSION OF THE GOSPEL.

“Amoy, July 7th, 1864.

DEAR SIR,—The Gospel, which has been preached in this place and in the surrounding regions, not only continues to exert a powerful influence in those places where it has formerly met with success, but also is beginning to manifest its influence in places which, until but very recently, resisted every attempt at its introduction. The Chinese character is such as to be averse to great change, and more especially in matters of religion, in which the national mind has been trained so long, and with which there are connected many associations. Yet, although we cannot point to such decisive and decisive results as are witnessed in other parts of the Missionary field—as Madagascar, for instance—still, the truth as it is in Jesus is exercising its appropriate influence. If one needed any evidence as to the irresistible power of the Gospel, he would be completely satisfied were he to become acquainted with the history of its progress in this city and its neighbourhood. In AMOY we still continue vigorously to prosecute the work of preaching. The chapels are, on the whole, very well attended, and a great deal of interest is shown by the majority of those who enter to hear. In T'AI-SAN we have no preaching; and, as the place is situated in a most favourable position as

far as thoroughfare is concerned, the congregations, except on very occasions, are large and encouraging.

"In KWAN-A-LAI there are also daily services held, and more recently have had an unusually large attendance of people; and the fact that our services are so largely attended is a matter of great joy to us. The truths of the Gospel are thus being made known not only to the inhabitants of this place but also to great numbers who come here from the neighbouring towns and villages for purposes of trade, &c. We are frequently gratified that many who have thus heard the Gospel, without having come into direct contact with the missionary, possess some knowledge of its leading doctrines. We feel that, although our preaching may not be attended by immediate or striking results in conversions from the large numbers who listen, a gradual impression is being made; and we may hope that the seed which is now being sown will ere long produce adequate results to the glory of Christ.

"Besides the two large chapels before mentioned, we have daily preaching in a small chapel which we have opened in CHIOH-LO, and which has been mentioned in a former report. With regard to this place we are happy to be able to give the most favourable accounts. Besides the daily preaching there are also regular Sabbath services, which are exceedingly well attended. The chapel is placed in a good position, and generally there is no difficulty in obtaining a good congregation.

#### FORSAKING ALL FOR CHRIST.

"In connection with this place we would mention the case of a man who was lately received into the Church. He formerly got his living by playing with gambling-cards. He had for many years been a hearer of the Gospel, but never could be induced to give up a trade which was deemed inconsistent with the profession of Christianity. Living in the neighbourhood of the chapel, he became a regular attendant at our services, and always professed his belief in Christ. For a great number of years he had given up the worship of idols. His heart was at length touched by the Holy Spirit, and he professed his readiness to abandon his trade for a more lawful one. In order to show his sincerity, he determined to burn his implements he had used in the manufacture of the cards, publicly, in front of the chapel, which he did, in the presence of the Christians and a number of his heathen neighbours. This was a practical evidence of the sincerity of his belief, as the loss entailed upon him must have been considerable. Had he been willing, he could, with the greatest ease, have sold the things he burnt to great advantage.

"In addition to the services thus held in the chapels, we have our prayer meetings held alternately in the large chapels, also three meetings for the benefit of the female members who are unable to attend the evening services. The schools in connection with the Churches are still being carried on.

"In AMOY, during the half-year, we have received into the Church several persons. One of these was a man who had been formerly excommunicated but who, on repentance, and after a lengthened trial, was again admitted to Church-fellowship.

“ With regard to the country stations, the following statements will enable you to see the work that is being carried on, and the progress that has been made since last we wrote. In reference to Kwan-K’au and An-bin Mr. J. Stronach writes—

#### THE WRATH OF MAN PRAISING GOD.

“ ‘ The Churches at the stations of KWAN-K’AU and AN-BIN have continued to prosper during the last half-year. At Kwan-K’au I had the pleasure of baptizing six converts on Sunday, the 13th of March. There had been, previously to that date, a considerable interest excited in favour of Christianity in several of the villages around, and some of these converts belonged to these villages. The baptism of these men had enraged some of the underlings in the local mandarin’s employment, and they found means to apprehend, on a false charge, the brother of one of the village converts. Through the consul, as well as personally, I made many attempts to get this man delivered from his imprisonment, and these were at last successful. He was let go without any attempt being made to substantiate the false charge preferred against him. Finding their efforts in this direction unsuccessful, the individuals referred to incited those under their influence to annoy the worshippers by throwing stones at the chapel; but this had no effect in diminishing the number of the converts. On the contrary, additions were made, till the average attendance on the Lord’s day services amounted to sixty. This increased the fury of the enemy, who at last got together a body of ten or more individuals, and on Sunday, the 26th of June, while the native preacher was conducting Divine service, rushed into the chapel, pulled two of the worshippers out, and, without any reason assigned, beat one of them severely on the head, and made an assault by stones on all who were inside. Seeing they had done considerable mischief to the man in question, they soon after dispersed. I appealed to Mr. Phillips, who is in charge of the British Consulate, and he got the Taou-tai to examine the wounded man, and to promise to punish those who attacked him. It remains to be seen whether these promises will be carried into effect; but this violent treatment has not prevented still further increase in the number of professed worshippers; and there is good ground to hope that, both in respect of numbers and zeal, this infant Church will continue to prove that the Divine Spirit is exerting His almighty influence. There will soon not be room in the chapel for the accommodation of those who wish to attend; and as the room at An-bin, furnished by the converts there gratis for Divine worship (to whose numbers accessions continue to be made), is also too small, we think it advisable to erect a chapel at an intermediate village, to which all around could come and be assured of accommodation. The estimated expense of this amounts to £300, and we hope the Directors will make a grant to this amount for this object.’

#### BREAD FOUND AFTER MANY DAYS.

“ The success which has of late begun to attend the preaching of the Gospel in the above-mentioned places is no less wonderful than it is gratifying. For very long the preaching of the word was without any apparent success whatever. Such a state of things as now exists altogether exceeds even the most sanguine anticipations that were ever formed. The whole

history of Kwan-K'au, however, teaches that the work of God is oftentimes being accomplished unknown to man, and that at the fitting time He will bring to light His purposes of mercy. We wish we could report similar successes at our other stations. In respect to CHANG-CHIEU Mr. Macgowan writes, 'During the past six months there has been nothing to indicate that a more favourable feeling in reference to the Gospel has been awakened in this great city. Whilst there is no direct hostility shown, and no acts committed which would indicate a spirit of opposition to the Gospel, there appears no tendency or disposition to believe in Christianity.'

#### THE CHAFF AND THE WHEAT.

"In HAI-CH'UNG, as far as the actual increase of members is concerned, there is little to encourage. During the last half-year there has been no evidence of any change of feeling in the minds of the people in reference to Christianity. They are so wholly absorbed in the pursuit of this world's business that they cannot be induced to give up all and follow Christ. In the surrounding villages, however, there has of late been manifested a more kindly feeling towards us, and in many places the Gospel has been listened to with great willingness. We have at present four inquirers. One of these has for several months been a most diligent attendant on the Lord's day. Although his home is distant from the chapel quite six miles, he has not been known to miss coming, notwithstanding the most inclement weather. His wife also, who is a sister of one of the members, although unable to come in consequence of the distance, is a most sincere Christian. Her case shows in a peculiar manner how God employs affliction to bring man to Himself. During the last year, when the cholera raged so violently in this neighbourhood, this woman was seized. Every remedy that the Chinese employ in such cases was used for her restoration; the idol even was carried into her presence in the hope of effecting a cure; but all in vain. At last, when she appeared on the point of dying, she managed to utter the words, 'Pray, pray!' Her sister, who had been informed of her condition, prayed to God, that He would now, if it were His will, manifest His power in the presence of the heathen, and save her sister. God was pleased to hear her prayer, and from that time her sister began to recover. The effect of this on the mind of the woman was very great. Ever since, she has worshipped the true God and I am glad to say that in the village in which she resides the people profess great willingness to be taught the Gospel. During the half-year we have been compelled to excommunicate one and suspend another.

"From the above you will be able to perceive the difficulties and the encouragements of the work in which we are engaged. A review of the year during which Missionary work has been carried on in this region is such as to encourage us in every way; and, as we see our chapels filled Sabbath by Sabbath with humble, but, we trust, devout believers, our hearts rejoice in the great work which God has wrought in this place.

#### MISSIONARY HOSPITAL.

"We may mention that the hospital conducted by Dr. Carnegie is carried on as efficiently as ever. The number of patients at present in the hospital is large, and the attendance at the services conducted by one or other of the

missionaries is usually very encouraging. We believe that a vast deal of spiritual good is being effected, both by the means of Dr. Carnegie, and the preaching of the Gospel to the patients. We inclose the financial report, and remain,

"Dear Dr. Tidman,

"Yours very sincerely,

"REV. DR. TIDMAN."

(Signed)

"ALEXANDER STRONACH,

"JOHN STRONACH,

"JOHN MACGOWAN.

## INDIA.

### MADRAS.

#### CONVERSION OF A NATIVE YOUTH.

We have repeatedly had the pleasure of recording the conversion to Christianity of several native young men, pupils in our Missionary Institution in CALCUTTA; and from the following letter of the Rev. J. P. ASHTON it will be seen that our brethren in MADRAS have also been favoured with like encouragement. Indeed, from this Institution twelve young men, after a valuable course of christian and ministerial training, have gone forth to assist our brethren in their several spheres of labour in the Madras Presidency; and we trust that the young convert, whose case is described by Mr. Ashton, may follow in their footsteps. The bitter opposition which the youth suffered from his father, and mother, and nearest kindred, should excite our tenderest sympathy as well as our thankfulness to God, who sustained him under the ordeal, and enabled him to maintain his faith although it was tried as gold, is tried in the fire.

"London Mission Institution, Madras.

"July 29, 1864.

"MY DEAR DR. TIDMAN,—It is with much pleasure that I take up my pen once more, to write you a few words, and to inform you that all goes on well here.

#### AN ANXIOUS INQUIRER.

"Some two months ago a youth of the Chetty, or merchant caste, belonging to the eighth class in our Institution, became anxious about his soul. He had learned the folly of idolatry, and saw that no salvation could be obtained through the god Siva, whom, under various forms, he had hitherto worshipped. Two things had, by God's blessing, been chiefly instrumental in bringing about this state of mind. The first was an address delivered by one of our teachers at the Sunday-school. The subject was the baptism of Jesus, and the voice from heaven declaring him to be the beloved Son of God. He cannot exactly explain the impression it made upon him, but it led him to think of that Saviour in whom the Lord was well pleased. This fact is very gratifying to us, and confirms us in the opinion we have of the importance of



this Sunday service in our Institution. About half the school attend, and after the Bible and Catechism lessons have been taught, they all sit in order facing the desk, which serves as a pulpit. Then a regular service is gone through. Of course the whole is adapted to the minds of youth as much as possible, and it is delightful to witness the attention paid by all alike. For there is no distinction made: Christian and heathen, Brahmin, Rajput, Chetty, Sudra, and outcaste, all sit side by side. At another time the lad was reading one of the minor Tamil poets in his class, and a discussion on the gods came up. He was one of the most earnest in their defence; but the teacher brought forward a well-known tract which shows forth the follies of idolatry, and the lad was silenced; nay, more, he was convinced, and he could never lose the impression then made. Some time after he heard some preaching by Mr. Metzger on the pier. Mr. M. persuaded him to visit us regularly for further instruction. This he did for some time, coming every morning and evening to Cotelingum's house.

#### HIS DECISION FOR CHRIST.

"At length his parents found out what he was thinking of; for he refused to worship the idols in the house, took off his sacred thread, and would not put on a new one, also cut off a part of the sacred lock of hair at the back of his head called the *kúdamy*. They locked him up one day, but he managed to escape. He begged us many times to protect him; but we told him to consider well and wait awhile, as his parents might relent; but the opposite proved to be the case. The father bought a chain to chain him up, and meditated taking him away hundreds of miles up country to Nagpore. So, at the lad's earnest entreaty, we took him in. His father immediately came, and some other relations soon after. All their entreaties and arguments were in vain. He would not change his resolution. They begged him to come home and attend school as usual, promising that he would not be molested in his new faith; but he knew this was all false, and that as soon as they got him in their power they would not scruple to use any means, however cruel, to force him back to heathenism. We told him to go if he wished; but he preferred to stay here and learn more of our religion, and give up the evil practices of his countrymen. Later in the day the father collected a mob, and tried to force an entrance into the house, but this was prevented. The father was admitted, but we could not have the mob inside. The police assisted us in restoring order. It was an anxious time. The father and relatives are wealthy, and we feared they might take the matter to court, and try to prove, by lying and forgery, that the lad is under age. They have not, however, attempted it as yet, and we hope they may not. He is eighteen years of age, and fully competent to judge for himself. He continues firm in the faith, and is making much progress.

#### PERSECUTION FOR THE TRUTH'S SAKE.

"To add to his trials, we find that not only have they excluded him from his caste, and pronounced that they will never receive him back again, but the father also has performed funeral ceremonies for him, and counts him, hereafter, as one dead! May God give him grace to remain firm unto the end, and to endure all his trials with patience. May he long be spared to be a

living witness of the power of the truth, and may we have all the wisdom needed to bring him up aright. I might have told you of him last mail, but I wished that a few weeks might pass that his firmness might be well tested before informing you. He will have many trials and many temptations, but, if he will continue to seek the help of God, His grace will be found sufficient for all things.

"I remain, yours respectfully,

"REV. A. TIDMAN, D.D."

(Signed)

"JOHN P. ASHTON."

## INTERIOR OF SOUTH AFRICA,

### MISSION TO THE MATEBELE.

THIS Mission, commenced six years since, has hitherto presented formidable obstructions and painful discouragements, while no direct instance of success in the conversion of the people has yet occurred to cheer the hearts of our missionaries. The greatest of all obstacles to their progress has been found in the character and influence of the aged chief MOSELEKATSE, whose cruel nature and iron rule can scarcely be described. It may, however, be sufficient to say that the lives of his multitudinous subjects are absolutely under his control; that year by year hundreds are sacrificed to his caprice and selfishness; while among surrounding tribes, to the utmost extent of his power, he spreads desolation and death, carrying away thousands of women and children into hopeless slavery.

It could not be expected from such a tyrant that Christian missionaries could hope for any direct encouragement; and, although Moselekatse has generally abstained from open opposition, they have been well aware that his secret and powerful influence was employed against them. But the chief is tottering under the weight of years and infirmities, and the power of persecution must soon pass from his feeble hands; and, should his son become his successor in the government, there is reason to expect that he will be favourable to missionary labour and the improvement of his people.

But we thank God that, notwithstanding the numerous and grievous trials of our faithful and self-denying missionaries, they have continued "steadfast and unmovable, always abounding in the work of the Lord." In this sterile and most unpromising soil they have laboured and have not fainted; and "as the husbandman waiteth for the precious fruit of the earth, and has long patience for it until he receive the early and the latter rain," so they have toiled and waited and prayed until "the Spirit be poured forth from on high," when even the African wilderness shall become "a fruitful field." Already, indeed, there are some indications of the better times coming. A cloud in the distance may be discovered; and, though at present not larger than a man's hand, yet we hope and believe that it is the sure presage of showers of blessings which will more than realize our largest anticipations, and more than repay the labours and the sufferings of our devoted brethren.

have been reasonably expected from a heathen. This king soon to be replaced by cruelty. One morning, without what was to take place, the king with his wives and chief men the kraal in a northerly direction. Mr. Moffat, for the what the movement meant, followed for some distance; but the waggon he was turned back by the soldiers attending. This was not much, compared with what followed; for, few days, we were forbidden to move from the dirty, unhealthful kraal which contained hundreds of cattle, we were spired with the dancing, fighting, and biting of swarms of sleep at night. Messengers were sent, one after another, were not to move from where we were, in order that we were country, for we were spies. We might not shoot game, the king; we might not even buy a little milk; and we king with a waggon-load of goods. Thus for five weeks handled; but at the end of that period it pleased the minds of our persecutors, and to turn our dark and dismal into bright and promising ones.

#### EXTENT OF MOSELEKATSE'S COUNTRY

"The country which Moselekatse considers his own River Shashe in the south to the Zambezi in the north, and in the west over the Mashon Mountains in the east; square miles. Its lowlands are generally covered with its mountains, generally low, are covered with small trees, bush, wild plum-tree, and the native bread-tree. The Shona all the other rivers within about sixty miles on the north and join the Limpopo; but all the others run westward the west of the centre of the country, after which the direction and pour into the Zambezi.

#### PREVALENCE OF SLAVERY.

"The love of slave-holding is very often the cause of

lone by the Matebele since our stay with them. Hundreds together set a direction in which is a certain tribe, sleeping by day in thickets and lying by night, until at the dawn of an appointed day, from different points, and while the defenceless and innocent objects of their cruel intentions are still asleep, they suddenly take several villages by storm, murdering the men, and leading the terrified women and children captives. On their backs, when they sleep, the helpless captives are fastened to a tree, or surrounded with soldiers; and, having arrived at home, they either make those whom they have captured to be their own servants, or sell them to others for beads, or corn, or karosses, &c.; the value of two about ten years of age being equal to that of an ox or cow.

#### FAVOURABLE CONDITION OF SLAVES.

His practice of kidnapping may seem in the one party to be cruel in the highest degree, and most painful to the other. But in Europe we have as real slavery and tyranny as there is in the interior of this continent, where the African slave is almost his master's equal, and enjoys from the beginning the privileges of a child; he is called a child, and he looks upon his master and mistress as being in every respect his parents again. Although a slave or a servant, in some respects he is not in bondage, neither does he know servitude, especially in Moselekatse's country, convey the true idea of the condition of the slave; for he may any day with impunity leave his master, go wherever he likes within the boundary of the kingdom; or he may become a master himself, and, instead of labouring for his own master, may send his servant to do it: moreover, by diligence and care, he may become richer and more powerful than he who led him captive. Neither is there sickness, the thoroughness, the exertion, the punctuality, the readiness, the handiness required by the European master known in Africa; for in Europe the difficulty is want of time, in this country, especially in the interior, the question is, 'What can be done with it?' Hence, whilst Europeans are watching with impatience the well-disposed and willing, but unskilled native, the innocent African looks upon him with amazement and pity, unable to make out what has put his master so much out of good humour.

#### FORM OF GOVERNMENT.

The form of government of the Zulus, like that of most of the African nations, may be called patriarchal. The Matebele are a tribe of Zulus, and their government nearly the same as that of the other tribes. Their chief is at the same time their king, priest, prophet, and something more; though not easy to define what that something is: he is also their father and protector. His country is divided into villages or small towns, the average population of each being 300 or 400. The village is circuitous. In the centre is the Inkolla, or royal court, where the king and his relatives reside; outside the fence of this Inkolla is the cattle-kraal, in which there would usually be thousands of heads of cattle; surrounding the cattle kraal, between two hedges, is a row of houses in which the people live. In each of the villages is a Jutuna (chief man), to whom all the affairs of such a village are made known, and who has power over, and is considered to have

a claim to the obedience of all in connection with his town. The king is responsible to the king for every event of moment happening in the district of which he has been made the leader and ruler, and is bound on pain of death, to make it known to the same.

#### PRACTICE OF POLYGAMY.

“The Matebele practise polygamy, and in proportion to the position would be the number of the wives of each man. Hence the king has hundreds, who are to be seen everywhere throughout the land. On account of this inhuman system, the woman is very degraded, being nothing more than, indeed, not so well off as men slaves, and the matrimonial state is generally more of a curse than a blessing; while, on account of the jealousy between his wives, the poor man is never without fear or in actual danger of being despatched.

#### SUPERSTITIONS OF THE NATIVES.

“Moselekatse's subjects are made up of, I suppose, forty or fifty tribes; some the elephant worshippers, some the rhinoceros worshippers, others the eland, buffalo, lion, or crocodile worshippers, and others who worship different kinds of snakes.

“The few real Zulus in the country seem to worship their king and the spirits of their ancestors more than any other object; but such worship consists in endeavouring to appease more than revere and trust. For instance, should the king, who is said to be the ruler of the skies as of the lower regions, not pour down the longed-for and precious rain of the clouds as usual, his heart is said to be sore and black, or angry, until these feelings shall have been replaced by others more agreeable, and rain will fall. Hence, to bring about this end, they will endeavour to find out the cause of this great misfortune, which, when revealed, will generally be that some town or towns have offended. This will occasion the murder of the chief men, the scattering of women and children, and the destruction of such town or towns; and thus the king's mind will be appeased as a general rule. But the clouds and thunder being so difficult to be understood, the rain-maker, notwithstanding his cunning, sometimes finds himself in a dilemma, and is glad enough to seek the help of his wives and others, who fast and pray to the spirits and ancestors, offering a sacrifice to them. A Matebele desiring to see rain, his ancestors sends for an ox or goat from his kraal, which, when before his door, he presents before the departed spirit, saying something to the effect: ‘O our fathers, this is an ox which I consecrate unto you in order that your heart may be white towards us, that we may be able to walk the earth in good health and be prosperous, that the number of our cattle may largely increase, that our gardens may be fruitful, and our enemies may fall before us.’

“Another way of pacifying these unseen beings is by burying the dead of those who are killed and left to be eaten by wolves in the neighbourhood. An instance of this: the king's chief wife, the Mother of the Town, once sent a man to me one morning, to tell me they were going to bury the dead of that day, in order that they might have rain, and hence not dig that day, for, if I did, we should see no rain. I told him that

bones, nay, the bodies of their dead, not some time, but soon after they were killed, was very proper; that it was a wonder to me how they, as human beings, were not taught even by their own feelings to put an end to that horrible custom of feeding wolves with the flesh of their friends and relatives; but, whether they buried them or not, that would neither prevent nor bring rain. And, seeing their idea as to how rain was made and how it was so erroneous, my giving up digging that day would be a great sin against the Creator and true Giver of all good; hence I could not listen to them in matters of that kind.

#### TREATMENT OF THE SICK.

The Matebele believe and practise charms, both to ward off and cure diseases. For example, when a disease has taken off one village, the native warriors are sent by the king to charm neighbouring ones, which they do by sprinkling the inhabitants of such villages with tobacco-water, charging them never to go out of their villages nor allow any connection with the one in which the disease is. The caution is good, but the water is delusive. Again, when a disease has taken hold of some of a number of men, they are all treated, as after returning from war. In that case the returned parties, when they come near their respective homes, are obliged to wait outside, although against their wish, until the doctor comes, who, on arriving, sprinkles them, as in the other case; then, their houses having been swept out and disinfected, they are allowed to enter.

When an invalid becomes dangerously ill he is removed into the field, where a small hut is built for him, and where no one is allowed to go but the doctor and nurse, until the poor man dies, which generally happens in a short time. As soon as the event is known his relations and friends seem to become mad; the men casting away the little clothing they may have about them, and the women taking fast hold of each other, setting up the most furious and melancholy weeping, which soon proves to the mind of a looker-on that they have no hope, any more than other Gentiles. Having given way to their passion in this way, some of the men go out into the field and make a grave, and as soon as possible the corpse is laid therein; the grave being protected from wolves by heaping stones upon and thorns around it. The warriors, and, indeed, all who may have had anything to do with a burial, then go on to the nearest river, for the sake of washing themselves therein, and thus purifying themselves from the dead, all the time making the most uproariously noisy noise, and asking, 'Where shall we see him?' 'Who can find him?' 'Who will fill his place in the house, in the field,' &c.?

#### MISSIONARY ENCOURAGEMENTS.

The above remarks may serve to throw some light upon the position of the missionary in the Matebele country, and to some extent to indicate those difficulties, hindrances, and obstacles which in that country do and will stand in the way of the prosperity of the Gospel; while, at the same time, our hearts would be prepared with adoring gratitude to praise the God of all mercies for any measure of success which a mission to teach a dark and heathen people might have realized. For some months after our arrival we



were unable to do anything more than look about, and endeavour to make some words of, as we thought, the most difficult and strange language. By means of a good deal of entreaty, however, the king sent for two interpreters, to whom we were able to address the natives every Sabbath; but, being convinced that what we said did not improve by passing through a filter, we began to acquire the Setabele, beginning as early as possible to talk with the natives in their own tongue. Ever since that time two services, one in Setabele and another in Sechuana, have been held at Inyati on the Lord's day, and on the week other villages have been and still are visited. These villages at present are three in number, and those attending Divine services are the whole attentive; but ere we can reasonably expect any amount of a general change must take place in the country; a change which will replace that restlessness, want of confidence in one another, and that war, which prevail throughout the land, by feelings of a very different kind. To bring about such a change, should that be allowed, at an early date more missionaries should be sent, many more stations established, although there is, as it were, a candle burning in the centre, and a change coming over the few who are near it, should that be the only light in the country where the Gospel light shines? Why, 999 out of every 1000 of the subjects of Moselekatse may be years before they know much about the Gospel.

#### A HAPPY CONTRAST.

"Looking back upon the time of our arrival at Inyati, and comparing our position then and that of the present, we cannot but thank God for our courage; for, whereas at first we could not move from our station without the king's permission, now we are at liberty to go wherever we like. Then we could not tell the people about the Saviour, unless the king called them together at his own kraal. Now, we can preach where, when, and to whom we please. Then, if any one put on a shirt, he was laughed to scorn in the presence of the king. Now, hundreds have clothes, and wear them with impunity, even in the presence of the king. Then, we were annoyed and insulted many times and that by all: we were suspected as enemies. Now, we are treated with respect and confidence by all; while we have many faithful friends. The doctrines taught being so new, and the want of means whereby to convey our thoughts to the native mind so great, it was impossible to do much. Hundreds having so often heard the Gospel preached in their own language, and two small books printed in the same language, we may, humanly speaking, expect much more to be done.

#### EARLY HISTORY OF MOSELEKATSE.

"It may be interesting to you to know something of the history of Moselekatse, or Moselekadzi, and the Matebele. Moselekatse was the daughter of Matjobana, by the daughter of another chief. The child being born, the king's men (men in whom the king had perfect confidence) were summoned to the royal hamlet. These men were told that the name of the child was Moselekatse, and that he was the heir to the throne; that they must take a portion of cattle which would be sufficient for the prince and his mother to live at her father's house, until the child grew, and until the death of Ma-

which time both should return, and Moselekatse be enthroned as the re king of the Matebele. Moselekatse having grown, and Matjobana ng died, the former (as the custom of the tribe is) was called, and, at the e time, all the chief men of the Matebele were summoned to appear in the al kraal at the dawn of day.

#### HIS ACCESSION TO THE SOVEREIGNTY.

At the appointed time, when the chief men were all seated in a circle in the kraal, and each one having a shield in the left and a spear in the right hand, the prince made his appearance in the centre of them, and a voice from the royal hut was heard to say, 'That is your king. His name is Moselekatse, the son of Matjobana.' The Matebele king being only a young boy, neighbouring chiefs, always being ready to take advantage of any such opportunities to gain a few cattle and slaves, would naturally covet the little he might have. There are two different accounts of what took place upon his immediately assuming the chieftainship. One is this:—Tjaka, a very powerful, cruel, and greedy neighbouring chief, having heard of the brave Matjobana's death, gathered an army to attack the Matebele in their unprepared state, and succeeded easily in taking all they had, and leading them and their young men as captives. Moselekatse, being a shrewd and expert young man, soon raised himself in the estimation of Tjaka, who made him a commander-in-chief of his army. Tjaka, coveting some one's cattle, sent Moselekatse with a force against a neighbouring chief. The attack proving successful, a large number of cattle was taken and brought into the country of Tjaka. Tjaka, as the Zulu chiefs always do, expected the young man to give him the cattle; but the latter seems not to have relished the idea, and kept most of them in his own possession. The soldiers being attached to their leader, it seemed to Tjaka better to wait awhile; and, rather than risk his own life, he would at last, but in a quiet, cautious way, put Moselekatse to death; consequently a plan suggested itself to his mind. He invited the son of the great Matjobana to come and visit him; and, pretending to be very fond of the skilful warrior, slaughtered many oxen and made a great feast. To this feast most of the king's confidants were invited, to whom he disclosed his thoughts and plans, telling them that in the evening, when Moselekatse would be at the meats, and all his friends defenceless and guardless, they must be well prepared to fall upon them and despatch them. The conspiracy, however, was discovered by Moselekatse, who had taken care to inform his adherents, and had managed to flee, with all he had, a little before the appointed time for his murder. Thus Tjaka was greatly disappointed, and Moselekatse escaped, taking with him his people, some of Tjaka's own soldiers, and as many cattle as he could.

#### A SECOND VERSION.

But there is another story of this period of Moselekatse told; in fact, an old man who knew him, and was with him at the time, was my informant. What he said was the following:—Matjobana having died, and his son made defenceless, Iwiti, a powerful neighbouring chief, attacked him, took him and his people prisoners, leading them captives. Moselekatse having been kept in bondage for some time, Iwiti sent the most powerful of his fighting men

attacked and killed the men, and led captive the women and all every head of cattle, and whatever else would be of any use. Almost at the same time, three commanders were sent against the Griquas, one from Tjaka, and one from the Boers. Now ened, Moselekatse saw it was time to leave those quarters, and left, taking a north-east direction, subduing every tribe in would not have stopped until he had crossed the Zambezi, had turned back by the Zulus. Having remained behind his Makokolo country, one of the king's sons, with five or six children up their minds to form themselves into a tribe; and, the young been made chief, they were beginning to promise themselves a when Moselekatse, turning back, and hearing what had taken them all to death. Moselekatse settled in the above country quently he was visited by Mr. Moffat, two or three times, prior arrival in 1859.

#### HEALTH OF THE MISSIONARIES.

"I left Messrs. Sykes, McKenzie, and Moffat, jun., with the good health and spirits, in September last. Subsequently, McKenzie and family have retraced their steps about 350 miles called the Bamangwato, a tribe of Bechuana, whose chief is letters which I have received from my dear colleagues during my the scene of my labours are encouraging. The king has given permission to establish another station wherever they may 'Go,' said he to them, 'view the country, and choose for yourselves to settle; only, return to tell me where you are. Go: the care of you.'

#### PLEASING TRAITS OF CHARACTER IN THE DESPOTIC CHIEF

"Moselekatse is capable of being very cruel and very kind

loved: we all loved her, and are sad after her. But go, my son, and may your journey be a pleasant and prosperous one. May you find favour in the sight of all you meet, until the day we shall welcome you back again. Do not be long; and, presenting me with an ox, a sheep, and a goat, he said, 'Take these as meat for the road.' The next day a man overtook me again, bringing another sheep and another goat sent by him. What a joy to us, and glory to the blessed Saviour, would it be to see this wonderful man at the feet of Jesus! What encouragement to labour on in the dark places of the world, the certainty of our God being able to do all things!

(Signed) "T. M. THOMAS."

### DEATH OF MRS. BIRD, OF SAMOA.

I have again to perform the mournful task of recording the death of one of our devoted female labourers. Mrs. Bird, the wife of the Rev. P. Bird, of the Navigators' Islands, has been called from the field of her heavenly rest. She left England in apparent perfect health less than four years since, and entered on her missionary work with her devoted husband with remarkable cheerfulness and energy; but she was called to rest severely in the successive removal of her children; and in the early part of 1863 she caught a severe cold, accompanied with inflammation of the lungs, which ended in consumption. The following particulars of her unexpected sickness and death, from the pen of her deeply afflicted husband, addressed to some beloved friends of his departed wife, residing in Scotland, will be received with tender sympathy by every Christian reader:—

"Malua, Upolu, Samoa, April 19th, 1864.

MY VERY DEAR DR. AND MRS. SPENCE,—My beloved wife is no more. She fell asleep in Jesus on the afternoon of Saturday, the 2nd inst., in the land of Niue. Her end was peace. For some time she had given up all hope of recovery, and was anticipating her removal to the 'better country.' When the summons at last came very suddenly. That morning I spoke with her at family worship, told her that none of us had any hope of her recovery, and affectionately pointed her to Jesus, urging her to rest entirely on His merit for salvation. I read the 23rd and 46th Psalms, and prayed earnestly for her, that she might be prepared for her change. After prayer she embraced me and told me she was awaiting her summons. During the day she was much engaged in prayer, reading her Bible, and repeating her favourite hymn:—

'Jesus, lover of my soul,  
Let me to Thy bosom fly,' &c.

I had some refreshment at eleven A.M., and about two I took her some sweet, but she refused it. I raised her up on the sofa, at her request, when she exclaimed, 'I'm dying;' after this she spoke little, and that little with great difficulty. She said to me, 'My dear, don't weep: I am going to Jesus.' Her last words were, 'Take care of my Harry.' Then, after a considerable

pause, her eyes gazing upwards with an unearthly expression, she exclaimed 'Take me! take me!' and expired.

"The body was committed to the silent grave on the following afternoon on the north side of the chapel at Alofi, in the Island of Niue. It has been a sad visit to Savage Island; but Mr. and Mrs. Lawes could not have done more for our relief though we had been their brother and sister. The 'Desdemona', a whaler, arrived on the 4th, and Captain Bates, in the kindest manner offered me and my dear little motherless babe a passage to Apia, and an amiable wife kindly took charge of the little boy.

"Ever believe me yours affectionately,

(Signed) "P. G. Bird

Mr. Bird communicates the following sad and unexpected intelligence reference to himself:—

"Regarding the state of my own health, I entertain the most serious apprehensions. But, thank God, there is a 'better country,' and to that I am looking forward;" and he concludes his letter with these affecting words:

"Now I must close—close what may probably be my last letter to you."

We trust that God may be better to our afflicted brother than his enemies, and spare his valuable life for future usefulness.



## ORDINATION OF MISSIONARIES OF THE LONDON MISSIONARY SOCIETY.

### BIRMINGHAM.

ON Tuesday evening, August 16th, Mr. A. H. JOHNSON was ordained in Lozells Chapel, Birmingham, as a missionary to Berbice. The meeting was opened by the Rev. Robert Ann, of Handsworth, who read the Scripture and offered prayer. The Rev. Wm. Fairbrother, of London, described the field of labour to which Mr. Johnson is appointed. The Rev. R. D. Wilson then proposed the usual questions, to which satisfactory answers were given; afterwards, the Rev. J. W. Fisher, of London, offered the ordination prayer. The Rev. R. C. Pritchett, of Weston-super-Mare, late tutor of the young missionary, delivered the charge. The service was concluded by the Rev. J. Roome.

### WESTON-SUPER-MARE.

ON Wednesday evening, September 7th, Mr. J. N. LEVI was ordained in the Congregational Chapel, Weston-super-Mare, as a missionary to Berbice. The meeting was opened by the Rev. D. Thomas, M.A., of Bristol, who read the Scriptures and offered prayer. The Rev. J. Roome, of Berbice, described the field of labour to which Mr. Levi is appointed. The Rev. D. Thomas then proposed the usual questions, to which satisfactory answers were given, and the Rev. J. Glendenning, of Bristol, offered the ordination prayer. The Rev. R. C. Pritchett, of Weston-super-Mare, late tutor of the young missionary, delivered the charge. The service was concluded by the Rev. J. Rodway, of Weston-super-Mare.

## WHITBY.

ES GOOD, late missionary-student, appointed to South Africa, was in Silver Street Chapel on Tuesday, the 30th of August. The service was conducted by the Rev. W. K. Lea, from Amoy, China. The scene of the ceremony was ably described by the Rev. J. S. Wardlaw, M.A. The confession was received, and the ordination prayer offered, by the Rev. J. C. and a very affectionate and earnest charge was given to the newly commissioned missionary by the Rev. James Parsons, of York.

## MANCHESTER.

ordination of Mr. THOMAS HASLAM, appointed as a missionary to India, took place on the evening of Thursday, the 1st September, at Silver Street Chapel, Salford. The following ministers took part in the service: J. Hill, J. S. Wardlaw, Patrick Thomson, James Bedell, and Mr. Parsons.

## ARRIVAL OF MISSIONARIES.

MR. HENRY and children, from Hankow, per "Sea King," September 7th.  
S. Turner, Mrs. Turner, and family, from Canton, September 20th.

## DEPARTURE OF MISSIONARIES.

Wm. Murray and Mrs. M., appointed to Oskraal, South Africa, per "Royal Diadem," for Algoa Bay, August 16th.  
Rev. A. H. Johnson and Mrs. J., and Rev. J. N. Levi, appointed to embark, per "Midlothian," September 11th.  
Rev. D. Meadowcroft and Mrs. M., and Rev. W. E. Mawbey and Mrs. M., appointed to Cuddapah District, India; Rev. Thomas Haslam, appointed to Salem District; and Rev. William Lee, embarked, per "Lord," for Madras, September 12th.

## ACKNOWLEDGMENTS.

of the Directors are respectfully presented the following; viz. :—

Mr. Ellis, Madagascar:—To Friends at home, per Rev. S. Clarkson, for a Box of goods and useful articles.

Mr. Joy, Madagascar:—To A. R. B., for a Box of Materials for work.

Mr. Corbold, Madras:—To the Ladies' Missionary Working Party, Canonbury Park, for a valuable Box of useful and interesting articles.

Mr. Mather, Mirzapore:—To the Ladies' Missionary Chapel, Camden Town, for a Case of goods and fancy articles, value £50.

Mr. Lowe, Neyoor:—To the Ladies of Mr. W. Lowe's Congregation, Portobello, for a Box of Books and Clothing.

Native Teacher "John Alexander," Calcutta:—To Mrs. De Carte and Miss Mather, Norwich, for a Parcel of goods.

Native Female Teacher "Janet Moyes," Pareychaley:—To J. Duncan, Esq., B. Dewar, Esq., Edinburgh, for a Box of goods and articles.

For Mrs. Shrewsbury's School, Berhampore:—To the Westbourne Grove Chapel Sunday School Juvenile Working Party, for a Parcel of Clothing.

For Rev. S. M. Creagh, Nengone:—To the Friends and Young People of Park Street Chapel, Llanelli, for a Box of Clothing, valued £8.

For Rev. W. Hillyer, Jamaica:—To a poor woman, for a Parcel of Garments; To the Juvenile Missionary Working Party, Harley Street Chapel, Bow, for a Parcel of Clothing.

To Mrs. E. Meade, Camberwell; To Mrs. Birch, Driffild; To a Friend; and to Mrs. Carley, Canonbury Park, for Volumes and Numbers of the "Evangelical" and other Magazines, &c.

The thanks of the Mirzapore Mission are presented to Mr. Elmore, of the Firm of Elmore and Forster, of Tunstall, Staffordshire, for a most handsome present of upwards of 200 cups and saucers, and 300 plates, besides milk-jugs, teapots, and basins, for the use of the Mission at the Annual Tea Meetings when the Benares and Mirzapore Christians assemble.



## MISSIONARY CONTRIBUTIONS.

From 18th July to 17th September, 1864, including some arrears.

<p>A Friend, by Rev. Dr. Tidman 30 0 0</p> <p>G. Brooks, Esq., for Madagascar, at the disposal of Rev. W. Ellis 25 0 0</p> <p>A Friend 10 0 0</p> <p>A Friend 5 0 0</p> <p>In Memoriam, for India 5 0 0</p> <p>E. D. Joyce, Esq., for Rev. R. Richards, Barbice 5 0 0</p> <p>Mrs. Kidd's Young Ladies, for the Native Girl Esther 5 0 0</p> <p>Ditto, for Mrs. Corwood's School, Madras 1 0 0</p> <p>Mr. J. G. Lloyd 1 10 0</p> <p>Anonymous 9 12 0</p> <p>Mr. J. Master's Missionary Box 0 17 4</p> <p>Private Bible Class, per Mr. G. Gyle 0 2 8</p> <p>Per the Record 0 5 0</p> <p>A Singular Friend 0 5 0</p> <p>E. A. M. G. 0 3 0</p>	<p>Grandon Lane, Collection 4 14 8</p> <p>Trinity Chapel, Collection 4 12 11</p> <p>Rev. J. and Mrs. Hayden 2 10 0</p> <p>Mr. P. Weston 1 1 0</p>	<p>Sunday School Boxes 0 12 5</p> <p>Agnes Walden, per Mr. J. Starling 2 10 0</p> <p>Steeple Bumpstead, Rev. H. D. Jamieson 4 5 0</p> <p>1861. 1862. 6d.</p> <p>Twining, Legacy of late I. Blyth, Esq., per Mrs. Blyth 10 0 0</p>	<p>Rev. G.</p> <p>Mr. J. F. W.</p> <p>Collected by Jo</p>
<p>Old Road Chapel, Auxiliary, per Mr. Mement 34 8 4</p> <p>Crofton Hill Chapel, Sunday School, per Mr. Eldway 7 12 0</p> <p>Hare Court Chapel, Milton Road Sunday School, per Mr. Daykin 3 10 8</p>	<p>West Wycombe, Collection 2 14 4</p> <p>2d. 7s. 6d.</p> <p>CHEESHIRE.</p> <p>Chester, Legacy of late W. Wardell, Esq., per E. Nicholson, Esq. 100 0 0</p> <p>Knutford, Sunday School, per Mr. W. Clayton 1 12 0</p>	<p>GLOUCESTERSHIRE.</p> <p>Bristol Auxiliary Society, per W. D. Willis, Esq., on Account 300 0 0</p> <p>Moreton-in-Marsh, Sunday School, per Mr. T. P. Hicks 2 14 0</p>	<p>Miss Atkins</p> <p>Mr. Barton</p> <p>M. A. Brook</p> <p>A Friend</p> <p>Family, per Mrs. Jones, for Missionary 1</p> <p>Collected by Jo</p> <p>Mrs. Wheeler</p> <p>Mr. Wheeler</p> <p>per of Mr. Mr. Hammond</p> <p>Mr. Keet</p> <p>Mr. Spearman</p> <p>Mr. A. Lane</p> <p>Mrs. H. John</p> <p>Mr. Felgate, for Mr. Comden</p>
<p>Mile End New Town, Auxiliary, per Mrs. Paine 4 10 7</p> <p>Stepney Meeting, Juvenile Auxiliary 9 10 0</p>	<p>CUMBERLAND.</p> <p>Wigton, Collection 0 17 2</p> <p>Collected by—</p> <p>Master E. Buck 5 10 0</p> <p>Mr. Martin 0 7 8</p> <p>Miss Paterson 0 4 9</p> <p>Mrs. J. Patterson 1 0 0</p> <p>Mr. Wm. Fell 0 10 0</p> <p>Mr. Thomas Irvine 0 10 0</p> <p>2s. 6d., 11s. 12d.</p>	<p>HAMPSHIRE.</p> <p>Southampton, Legacy of the late W. Garnier, Esq., per O. J. Gunner, Esq., less duty 80 0 0</p> <p>Interest on the Legacy of the late Mr. Hughes 5 10 0</p>	<p>Collected by Cole</p> <p>Miss Morey</p> <p>Mrs. Johnson</p> <p>Mr. Broaden</p> <p>Mrs. Jenkins</p> <p>Mrs. J. Co</p> <p>Mr. J. W. Co</p> <p>Mr. Cooper</p> <p>Mrs. O. Brock</p>
<p>Tolmers Square Congregational Church, Per Widows' Fund 2 10 0</p> <p>Miss Whitefield's Class, for Rev. G. Shrewsbury's School, Berham-pore 3 10 0</p> <p>7s. 6d.</p>	<p>DERBYSHIRE.</p> <p>Derby, A Friend 5 0 0</p> <p>Ditto, for the Madagascar Mission 2 10 8</p> <p>7s. 10d.</p>	<p>JERSEY.</p> <p>Auxiliary Society, per E. C. Williams, Esq. 80 0 0</p> <p>Mrs. West, per Rev. W. K. Lee, for a Native Evangelist at Amoy, to be called John Henry West 12 0 0</p>	<p>G. J. Lee Str Sch</p> <p>Girls</p> <p>Boys</p> <p>Female Bible by Mr. Case</p> <p>Morning Ch</p> <p>Miss Munn</p> <p>Miss John's</p> <p>Miss E. Coles</p> <p>Miss Hannah</p>
<p>BERKSHIRE.</p> <p>Cosley, Rev. P. Perkins, M.A. 2 10 0</p>	<p>DEVONSHIRE.</p> <p>G. R. Doran 100 0 0</p> <p>Bideford, Miss Pilestrin, by Rev. W. Clark 4 0 0</p> <p>Exeter, A Friend, by Rev. D. Hewell 12 0 0</p>	<p>ISLE OF WIGHT.</p> <p>Newport, Rodhill Chapel, Rev. G. J. Proctor, Per Widows' Fund 1 4 8</p> <p>Collected by Miss Poore 1 10 0</p> <p>Mr. May, Esq. 0 10 0</p> <p>Mrs. Lee 0 5 0</p> <p>Rev. G. J. Proctor 0 10 0</p> <p>Missionary Sermons 7 0 0</p> <p>Public Meeting 5 0 0</p> <p>Miss South, on behalf of the late Miss Gale 20 0 0</p>	<p>Weeks Sun</p> <p>Mr. Lewis</p> <p>Mr. Lewis</p> <p>Missionary R</p> <p>Brendon, for 2</p> <p>Miss Moore</p> <p>Mrs. Gayer</p> <p>Mrs. Littlefield</p> <p>Mr. Stannard</p> <p>Mr. J. Cutler</p>
<p>Wellingford, Rev. C. McC. Davies, Missionary Sermons 5 7 0</p> <p>Public Meeting 7 0 7</p> <p>T. F. Wells, Esq. 1 1 0</p> <p>Mrs. Mark Morrell 1 1 0</p> <p>Mrs. W. S. Clarke 0 10 0</p> <p>Friend 4 10 0</p> <p>Missionary Boxes, Miss H. A. Wells 0 14 0</p> <p>Mrs. Eggleston 0 7 0</p> <p>Sunday School 0 5 0</p> <p>Benson ditto 0 3 0</p> <p>2s. 6d., 11s. 12d.</p>	<p>DORSETSHIRE.</p> <p>Weymouth, Hope Chapel, Per Mr. Barling, Miss Rae, Kington, Munsell, N.E. 12 0 0</p> <p>Wimborne, Per Miss Wilson, Collection, less expenses 4 15 0</p>	<p>Senior Class, Mr. New 2 14 0</p> <p>Mr. Upward's Class 0 8 0</p> <p>Mr. B. Midlane 0 12 0</p> <p>Mr. W. Nobbs 0 1 0</p> <p>Mr. K. Harvey 0 4 0</p> <p>Mr. R. Hadstone 0 8 0</p> <p>Mr. J. Fuller 0 7 0</p> <p>Mr. G. Long 0 0 0</p> <p>Mr. Jennings 0 2 0</p>	<p>Mission</p> <p>Miss Scittle</p> <p>Miss Mandell</p> <p>Miss Patty Co</p> <p>Miss Lewis</p> <p>Miss H. Mum</p> <p>Mrs. Wheeler</p> <p>Mrs. Carter</p> <p>Mrs. Thorne</p> <p>Miss Fletcher</p> <p>Mrs. Taylor</p> <p>Mrs. Garbe</p> <p>Mrs. Fegala</p> <p>Mrs. Chapp</p> <p>Mrs. Washburn</p> <p>Miss Sheldon</p> <p>Mr. Wente</p> <p>Mrs. Comden</p> <p>Mrs. Reed</p> <p>Miss Cook</p> <p>Mr. Norman</p> <p>Mr. Smith</p> <p>Mr. Lewis</p> <p>Mrs. Carter</p> <p>Mr. J. Munn</p> <p>Miss Dwyer</p> <p>Mrs. Dwyer</p> <p>Mr. Broaden</p> <p>Mr. A. Coles</p> <p>Mrs. W. Coles</p> <p>Miss Broaden</p>
<p>BUCKINGHAMSHIRE.</p> <p>South Buck Auxiliary, Mr. W. Butler, Treasurer, High Wycombe, Town Hall, Collection 4 10 0</p> <p>M. J. Smith, Esq., M.P., Chairman 5 5 0</p>	<p>ESSEX.</p> <p>Auxiliary Society, Per T. Daniels, Esq., Chelmsford, per Messrs. Wells and Perry 205 12 11</p> <p>Colchester, per Mr. J. Wells 120 0 0</p> <p>Dunmow, Rev. H. Gurnidge 27 5 0</p> <p>Benford, Rev. A. Benford 5 4 0</p>	<p>Girls, Senior Class 0 17 11</p> <p>Miss May 0 7 0</p> <p>Miss Milne 0 7 0</p> <p>Miss Dumbly 0 3 0</p> <p>Miss Mow 0 9 0</p> <p>Miss Dore 0 4 0</p> <p>Miss D. Merwood 0 2 0</p> <p>Miss Kenton 0 2 0</p> <p>Infant Class 0 5 0</p> <p>2s. 6d., 11s. 12d.</p>	<p>Miss Broaden</p>

<p>led by Miss Cassie.          Haller ..... 1 0 0          ayland ..... 0 4 4          wler ..... 0 5 0          Han ..... 0 5 0          son ..... 2 17 0          (A.) 1 0 0          Menuti ..... 0 5 0          'Howe' Fund 3 10 0          nes, Esq. 2 0 0          Mary Meeting 2 15 0          Ad. 714. 17s. 4d.</p> <p><b>NOTFORDSHIRE.</b>          Ware.          In Street Chapel.          Native Boy          Stokes... 3 0 0</p> <p><b>KEST.</b>          Ashford.          son of Hunt-          ton's Sunday          oil, per Mr. J.          4 13 8</p> <p><b>Canterbury.</b>          A. Sankey... 1 0 0</p> <p><b>West Greenwich.</b>          Church          School.          Mr. E. Clayton 1 2 2</p> <p><b>Folkstone.</b>          by          Holden... 1 10 0</p> <p><b>Grosvenor.</b>          Rev. B. Kluht.          Sunday Sermons 12 4 0</p> <p><b>Cambridge Wells.</b>          Esq., for          R. Porter... 95 0 0</p> <p><b>Woolwich.</b>          Street          Sunday          1 14 1</p> <p><b>LANCASHIRE.</b>          Bolton-under-Lyne.          Fanny          (A.) 10 0 0</p> <p><b>Churchtown.</b>          son, per Mr.          2 10 0</p> <p><b>the Widows' Fund.</b>          1 0 0          1 4 0</p> <p><b>Horwich.</b>          Lee Chapel.          Rev. M. Hardaker.          son, &amp;c., less          7 8 2</p> <p><b>Lancaster.</b>          Auxiliary Society.          son, Esq., Treasurer.          65 8 8          Association 3 9 2          Miss Mullane's          School.          5 0 0</p>	<p>China for Christ... 5 0 0          For the Native          Teacher Robert          Baughfield 10 0 0          W. Jackson, Esq. 1 1 0          Miss Sakriggs... 1 1 0          Mrs. Dawson, for          China 100 0 0          Missionary Boxes 1 13 0          Ladies' Association 7 15 0          Exp. 18s., 17s. 6d., 18s. 6d.</p> <p><b>Little Lever.</b>          Rev. E. Pickford.          Mr. George Taylor, Treas.          Mr. R. H. Pickford, Secretary.          Missionary Sermon 1 19 4          Missionary Meeting 1 1 1          Sunday School Classes.          Girls.          Mrs. Pickford ..... 3 3 4          Miss Hulme ..... 0 5 1          Miss Johnson ..... 0 5 2          Miss Fletcher ..... 0 3 8          Miss E. Brooks ..... 0 3 8          Miss Kay ..... 0 4 10          Miss M. Chatburn... 0 3 7          Miss Berry ..... 0 4 7          Miss Brooks ..... 0 3 1</p> <p><b>Boys.</b>          Mr. E. Pickford ..... 1 11 7          Mr. G. Taylor ..... 0 10 10          Mr. J. Bullies ..... 0 7 8          Mr. K. Unsworth ..... 0 4 8          Mr. J. Ashton ..... 0 4 7          Mr. W. Lord ..... 0 4 7          Mr. J. Seale ..... 0 4 7          Mr. J. C. Shaw ..... 0 4 4          Mr. J. Hartley ..... 0 4 1          Mr. W. Berry (In-          fant Class) ..... 0 3 1</p> <p><b>Missionary Boxes.</b>          Emma Holloway ..... 0 1 7          Mary Ann Lee ..... 0 1 0          Sarah Kay ..... 0 2 0          Sarah Ann Gilbert ..... 0 0 0          Caroline Sains ..... 0 3 6          Martha Brabbins ..... 0 3 7          Ann Barlow ..... 0 0 4          Mat B. E. Pickford ..... 0 10 4          James Edward          Grundy ..... 0 1 3          Edmund Berry ..... 0 1 2          Fractions ..... 0 0 2          Exp. 17s. 6d., 10s. 6d., 10s. 6d.</p> <p><b>Liverpool.</b>          For the Missionary Hospital          at Antananarivo.          W. Hope, Esq. .... 10 0 0          J. O. Jones, Esq. .... 8 0 0          J. H. Simpson, Esq. 5 0 0</p> <p><b>Manchester.</b>          G. Hadfield, Esq.,          M.P., for the          Madagascor Mo-          numental Churches 100 0 0</p> <p><b>Southport.</b>          Per J. Hamilton, Esq.          On Account ..... 10 0 0</p> <p><b>Mid Auxiliary.</b>          Per T. Koolen, Esq.          Great Harwood,          Rev. D. Williams 2 8 11</p> <p><b>Dorwen.</b>          Rev. E. Bury.          Lower Chapel ..... 13 0 0          Haslingden, Rev. F.          Wilson ..... 7 11 7          Exp. 6s. 6d., 10s. 1s.</p> <p><b>LEICESTERSHIRE.</b>          Hinckley.          For Widows' Fund 1 1 0          "Leicester" ..... 2 0 0</p>	<p><b>MIDDLESEX.</b>          Brentford, Mr. G.          Pitt ..... 1 1 0          Pinner, W. Cooke,          Esq. .... 5 6 0</p> <p><b>Poyls.</b>          Rev. E. J. Evans.          On Account ..... 20 0 0</p> <p><b>NORFOLK.</b>          Northrepps Hall.          Downer Lady Bur-          ton, for the Madag-          ascor Mission 20 0 0          For the Buildings of          the Manxway          Christians 20 0 0</p> <p><b>NORTHAMPTONSHIRE.</b>          Northampton.          R. Stevenson, Esq. 10 0 0</p> <p><b>Wellingborough.</b>          Mrs. T. S. Curtis,          for the Chinese          Evangelist Josiah          Vincy ... (2-year) 30 0 0</p> <p><b>NORTHUMBERLAND.</b>          Alnwick.          Sten Meeting.          On Account ..... 3 5 0</p> <p><b>Amble.</b>          For the Native Girl          J. A. Nicolson ... 2 10 0</p> <p><b>NOTTINGHAMSHIRE.</b>          Auxiliary Society.          J. Cole, Esq., Treasurer.          Friar Lane Chapel.          Collected by Mrs. J.          N. Dunn ..... 6 0 0          Collections ..... 26 10 0          Communion ..... 4 13 11          Public Meeting ..... 10 0 0          431. 10s. 1d.</p> <p><b>Castle Gate.</b>          Collected by--          Mrs. Cleveland ..... 1 17 8          Miss Nixon ..... 1 4 0          Mrs. Rawson ..... 3 1 0          Miss Spencer ..... 0 0 0          Mrs. J. A. Lake's Box 0 5 2          Mat T. Oullen's do. 0 7 6          Mrs. Part ..... 0 13 0          Miss Thorpe ..... 3 5 6          Miss Preston ..... 2 1 0          Miss Ramm's Box 0 2 11          Collections and          after Donations 45 1 4          Surplus at Breakfast 0 17 0          681. 4s. 6d.</p> <p><b>St. James Street Chapel.</b>          Subscriptions.          Collected by Mrs. J.          E. Wild ..... 5 19 8          Miss Hawley ..... 1 10 0          Miss Chatwin ..... 0 10 0          Miss Sanderson's          Missionary Box 0 0 2          Sunday Collections 14 8 4          Collections after          Sermon by Rev.          H. Allen ..... 11 10 10          261. 11s. 6d.</p> <p><b>Salter.</b>          Collection ..... 1 0 0</p>	<p><b>Nottingham.</b>          Albion Chapel.          Collection ..... 5 15 0</p> <p><b>Hyson Green.</b>          Collection ..... 1 10 0</p> <p><b>Radford.</b>          Collected by R. Swift 1 7 6          Miss P. Houldgate 0 2 0          Miss C. Brown's Box 0 2 0          M. A. Wootton's Box 0 2 10          Collected by Miss          Mather ..... 0 6 0          Public Meeting ..... 0 18 0          31. 6s. 4d.</p> <p><b>Mr. J. Harrison, for          Widows' Fund ... 5 10 0</b></p> <p><b>Sutton-in-Ashfield.</b>          Collections ..... 5 2 0</p> <p><b>Missionary Boxes.</b>          Mrs. Wilson ..... 0 4 0          Mrs. Morris ..... 0 4 0          Mr. Elliott ..... 0 2 0          Mrs. Plumbo ..... 0 2 4          Exp. 5s. 6d.; 21. 10s. 4d.</p> <p><b>Manfield.</b>          Subscriptions.          Mr. Wilson ..... 5 0 0          Mrs. Wilson ..... 1 0 0          Mrs. Foster ..... 1 0 0          Mrs. S. Pooley ..... 1 0 0          Mr. Watson ..... 1 1 0          Mr. Grant ..... 0 10 0          Mr. Allen ..... 0 5 0          Mr. Thompson ..... 0 4 0          Mr. Babson ..... 0 5 0          Mr. Bradshaw ..... 0 7 6          Mr. Beaumont (Tyr.) 0 2 0          Miss Ward ..... 0 3 0          Mr. Kershaw ..... 0 1 2          Mrs. Harvey ..... 0 1 0          Mrs. Lindley ..... 0 2 0          Juvenile Missionary          Boxes ..... 1 0 7          Collections ..... 6 15 11          22s. 2s.; 10s. 10s.          12s. 9 7</p> <p><b>Retford.</b>          Rev. A. Gathrie.          Collection ..... 2 10 0</p> <p><b>OXFORDSHIRE.</b>          Oxford.          George Street Chapel.          Rev. D. Martin.          Mrs. Alden ..... 0 10 0          Mrs. Beaumont ..... 0 10 0          Mr. Biage ..... 0 10 0          Mr. Blackwell ..... 1 0 0          Mrs. Blackwell ..... 1 0 0          Miss Evans ..... 0 10 0          Mrs. Cavell ..... 2 2 0          Mr. Chillingworth 1 0 0          Mr. Cox ..... 0 10 0          Mr. Flako ..... 1 0 0          Mrs. Gregory ..... 1 1 0          Mr. Hill ..... 1 0 0          Mr. Jones ..... 1 0 0          Mr. Luff ..... 0 10 0          Rev. H. Martin ..... 1 1 0          Mr. Oliver ..... 1 1 0          J. Pike, Esq. .... 1 1 0          Mr. Thornion ..... 0 10 0          M. Underhill, Esq. 2 2 0          Mr. A. Underhill 1 0 0          Collections ..... 16 19 7          Collected by Misses          Alden and Walker 1 0 0          Exp. 11s., 13s. 7s. 1d.</p> <p><b>SOMERSETSHIRE.</b>          Highbridge, Mr. W.          Snell ..... 0 10 0          Trowton, North          Street Sabbath          School ..... 4 10 0</p>
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## STAFFORDSHIRE.

**Lichfield.**  
Rev. W. Bealby.

Annual Meeting	2 11 0
Boxes.	
Mrs. Walker	0 15 0
Mrs. B. Scott	0 6 0
A Friend	0 1 0
Mrs. Ball	0 2 0
Mrs. Mathewson	0 3 1
Juvenile Boxes.	
S. HAYNES	0 8 7
A. Honegate	0 8 6
Mrs. Barnes	0 8 0
Mrs. Oden	0 8 0
Henry Cox	0 4 0
W. W. Palmer	0 3 8
Edwin Phillips	0 3 0
J. Wheatley	0 2 0
Smaller Sums	0 4 1
Sabbath Schools	1 3 7
Rev. J. Graham (A.)	1 1 0
Exs. 2s., 6d., 10s. 4d.	

**Tatbury.**  
Rev. J. Wolfendale.

Collections	4 13 10
Subscriptions	1 4 0
Sunday School, Miss Wolfendale	0 13 8
Exs. 6s. 6d.	

## SUFFOLK.

**Auxiliary Society.**  
Per L. Webb, Esq.

Becker	22 0 1
Woodbridge, per Mr. G. P. Frost	8 14 10
Wrentham	7 16 0
On Account	5 1 0
Exs. 6s. 6d.	

**Lavenham.**  
Rev. S. Davies.

L. G. for the Native Teacher Isabella Meeking	10 0 0
Miss Meeking (A.)	1 1 0
Exs. 11s. 1s.	

**Woodbridge.**  
Quay Meeting.  
Rev. S. Hastings.

Mr. Andrews	1 0 0
Mrs. Rendall	0 10 0
Mrs. Christopher	0 15 0
Mr. Gammons	0 10 0
Rev. P. Hastings	0 10 0
Mr. E. Hayward	1 0 0
Mr. J. W. Islett	0 10 0
Rev. D. Jones	1 0 0
Mr. London	0 10 0
Rev. E. Moore	1 1 0
Mr. G. Norris	0 10 0
Mrs. E. Pite	0 10 0
Mr. Russell Smith	1 0 0
Mr. J. Walker	1 0 0
Collections	5 0 10
A Friend, per Mrs. Rendall	0 9 0
Boxes	0 6 0
Exs. 10s. 6d.	

## SURREY.

**Godalming.**  
Rev. T. Davies.

Collections, low Ex-penses to. ed.	0 0 0
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**Norwood.**  
Rev. B. Kent.

Per Miss R. Scott	5 7 3
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**Tooting.**  
Rev. W. Anderson.

Mr. E. Medcalf, Treasurer	
Collections	7 11 2
Sunday School	1 17 10
Collected by—	
Mrs. Darton	2 0 1
Mrs. Page	1 4 0
Miss Attridge	1 10 2

Miss Jones
 2 15 0 |

Miss Hayler
 0 10 11 |

Mrs. Chapman
 0 5 8 |

Miss Chapman's Missionary Box
 0 4 4 |

For Widows' Fund
 2 0 0 |

Mr. R. Medcalf
 1 1 0 |

Mr. Hunt
 1 1 0 |

**Wendover.**  
Per Mr. Ashton, on Account
 2 14 11 |

## SUSSEX.

**Brighton.**  
S. Portlock, Esq., for two Native Girls in Mrs. Parnell's School, Kewcott
 2 0 0 |

Countess of Huntingdon's Sunday School, per Mr. S. Ayton
 13 1 6 |

For the Widows' Fund.

Mrs. W. C. Dyer	2 0 0
Mrs. O. Whitlow	2 0 0
Exs.	

## WARWICKSHIRE.

**Stratford.** Rev. J. S. Beamish
 0 10 0 |

**Colnhill.**  
Rev. A. Taylor.

Contributions	5 0 0
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**Wormick.**  
For Widows' Fund
 5 4 10 |

## WORCESTERSHIRE.

**Auxiliary Society.**  
E. Wall, Esq., Treasurer.

**Bromsgrove.**  
Rev. R. Tuck.

Sabbath School Classes.	
Girls.	
Mrs. Amies	1 0 0
Mrs. Withford	0 8 0
Mrs. Pearce	0 8 0
Mrs. Tuck	0 4 0
Miss Jones	0 6 0
Miss Withford	0 2 0
Miss H. Spenny	0 5 0
Miss Brown	0 3 10
Miss Albut	0 1 10
Infants	0 3 11

**Boys.**

Mr. Withford	1 10 0
Mr. James	0 4 0
Mr. Sandford	0 1 2
Mr. Langdon	0 0 11
Mr. Amies	0 2 0
Mr. Withford	0 2 0
Mr. Halfpenny	0 4 0
Mr. Scriven	0 5 0
Fractions	0 0 3
Superintendent	7 3 2

**Congregational Boxes.**

Mr. B. Withford	0 10 0
Mr. J. Amies	0 10 0
Mrs. Munn	0 15 0
Mrs. Gusher	0 4 10
Mr. D. Sneyd	0 3 1
Mrs. Scriven, sec.	0 2 0
Mrs. Warner	0 10 0
Mrs. Buckingham	0 11 0
Miss Albut	0 3 0
Miss A. Withford	0 3 4
James Barrow, Esq. (A.)	1 1 0
Mrs. Barrow (A.)	1 0 0
Mr. Silvester (A.)	1 1 0
For Widows' Fund	2 0 0
Missionary Sermon	1 5 0
Public Meeting	5 4 2
Exs. 2s., 6d., 10s. 11d.	

## Dorset.

**Rev. T. W. Toner.**

For Widows' Fund	2 5 0
Missionary Sermons	20 10 1
Address to S. School Children	1 20 0

**Annual Subscriptions.**

Mrs. Guest	1 1 0
Mrs. Wood	1 1 0
Mr. Jno. Cooper	1 1 0
Joseph Hall	1 0 0
Mr. Wm. Harrison	1 0 0
Mr. John Tandy	1 1 0
Mr. Luke Jones	1 0 0
Ladies' Association	15 2 0
Sunday School	5 2 0
Dioc. Miss. Boxes	0 14 0
Congregational do.	2 1 0
Collected by Richard Picardell in blind man	0 0 0
Rev. T. W. Toner, D.	0 10 0
Public Meeting	4 10 2
Thank-offering, a Friend	5 0 0
For two Orphan Children, a Boy & Girl, Miss Pearce	5 0 0
For Native Teacher James Dawson, by Jno. Whitehouse, Esq.	10 0 0
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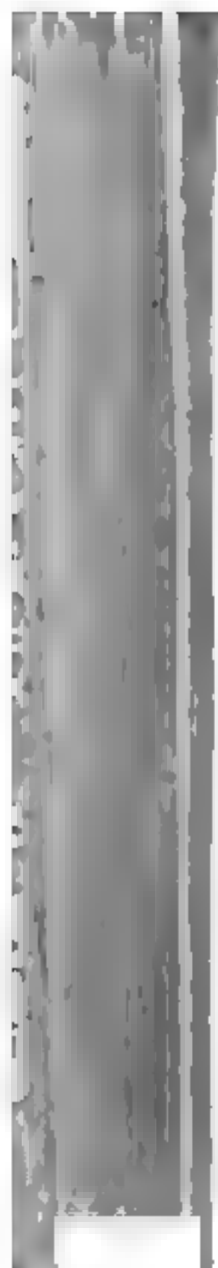
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# THE EVANGELICAL MAGAZINE

AND  
MISSIONARY CHRONICLE

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NOVEMBER, 1864.

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## Beginnings of English Puritanism.

### III.

#### CONTROVERSY BETWEEN THE PURITANS AND THE HIGH CHURCH PARTY.

In our last paper we described the two Acts relating to ecclesiastical matters which were passed by the first Parliament of Elizabeth, and which occasioned so much disturbance and distress to the more advanced Protestants. We referred to the contest which necessarily ensued between them and the party who stood by the enactments of the Legislature. The history of this controversy, and the sufferings which it wrought on the Nonconformists, we are now to relate.

The laws which had hitherto been passed were passed by the authority of Parliament and the Queen. But on January 13, 1562, a Convocation of the Church assembled, in which the Thirty-nine Articles, that still constitute the doctrinal basis of the Church, were agreed upon. At the beginning of the session, Archbishop Parker informed the clergy that "they had now in their hands an opportunity of reforming all things in the Church—the Queen did earnestly desire it, and so did any of the nobility." The questions in debate between the High and Low Church parties therefore came up for consideration, and several propositions were brought forward, which, had they been carried, would have much relieved—would, probably, have quite satisfied—the Puritans. One paper, signed by names of great weight and influence, requested that organs should be removed, and the Psalms sung by the whole congregation; that the ordinance of baptism should be administered only by clergymen, and that the sign of the cross should be omitted; that kneeling at the Communion should be optional; that copes, surplices, gowns, caps, and generally such vestments as by many were deemed badges of Popery, should be unenforced; that the law inflicting punishments on those who refused to conform to certain ceremonies should be

softened ; and that saints' days should be abolished, or commemorated only by a sermon or other exercise that might instruct the people. The requests contained in this paper very fairly indicate the kind of objections which the Puritans made to the Prayer-book, and the kind of alterations which they required.

However, the paper was not favourably received, and therefore another was presented which asked, "That all Sundays in the year and principal feasts of Christ be kept holidays, and that all other holidays be abrogated ; that in all parish churches the minister in the Common Prayer turn his face toward the people, and there distinctly read the service appointed, that the people may hear and be edified ; that in baptism the cross may be omitted, as tending to superstition ; inasmuch as divers communicants are not able to kneel, for age and sickness, at the Sacrament, and others kneel and knock superstitiously, that therefore the order of kneeling may be left to the discretion of the ordinary ; that it be sufficient for the minister, in time of saying Divine service and ministering of the sacraments once, (*i. e.* once for all), to wear a surplice, and that no minister say service, or minister the sacraments but in a comely garment or habit ; that the use of organs be removed." A warm discussion ensued ; and when the vote was taken, forty-three were found to be in favour of the suggested alterations, and thirty-five against them. Unhappily proxies were allowed, and these turned the scale, though only by a narrow majority of one, the other way, the numbers now being fifty-eight for, and fifty-nine against, the alterations proposed. It might have been hoped that as the two sides in Convocation were so evenly balanced, the victory, which scarcely amounted to more than a tie, would not be ungenerously pressed home, but that a frank and cheerful toleration would be allowed. But neither the Queen nor Archbishop Parker was disposed to adopt a conciliatory policy : their rule was, "Submit or suffer." A stringent Act was passed which so overawed the Romanists, that the nine thousand four hundred clergy who had acknowledged the Pope in the reign of Mary, with the exception of two hundred and fifty, were brought to acknowledge the supremacy of Elizabeth. But the Puritans were cast in a different mould, and were not prepared to abandon their convictions at the command of either a Convocation or a Queen. The consequence was, that they persisted in the course which they deemed right, and refused to observe ceremonies which they judged to be superstitious. For a short time this was connived at. The Government had some fears as to the loyalty of the Popish party, and, therefore, had no wish to alienate the Puritans. But, as soon as the authority of the Queen was firmly established, and the friendship of the Puritans was less needed, the Queen addressed a letter to the Archbishop, complaining of the diversities which prevailed in the celebration of public worship, and

requesting him without delay to enforce the Statute of Uniformity. To her it was intolerable that some of the clergy should minister in a surplice, some without; that some should wear a square cap, others round one, and others a hat; that some should baptize at a font, and others in a basin; some with the sign of the cross, and others without; that the Communion should be given to some kneeling, to others standing, and to others sitting; and it was even more exasperating to her that all this variety should exist in spite of her commands to the contrary. She therefore declared, "We mean not to endure or suffer any longer these evils thus to proceed, spread, and increase in our realm; but have certainly determined to have all such diversities, unities, and novelties amongst those of the clergy and our people, to breed nothing but contention, offence, and breach of common charity, and are also against the laws, good usages, and ordinances of our realm, to be reformed and repressed, and brought to one manner of uniformity through our whole realm and dominions." The task which was thus assigned to the Archbishop he was only too ready to execute. In audience to the Queen, he with his brethren in the Ecclesiastical Commission determined that no one should be admitted to preferment in the Church who would not rigidly conform to one common order. Pilkington, Bishop of Durham, Whittington, Dean of Durham, and other persons of influence, remonstrated against the measures then in contemplation, but with only very partial success. Miles Overdale, the venerable translator of the Bible, who had been presented to the living of St. Magnus, was driven from his cure after holding it only two years, and died soon after at the advanced age of eighty-one. Sampson, Dean of Christchurch, and Humphrey, resident of Magdalen College, Oxford—men of profound learning and spotless lives—were proceeded against, deprived, and imprisoned; the latter, however, subsequently conformed, and was raised to the bishopric. Even Foxe, the celebrated Martyrologist, whose work was deemed a bulwark of Protestantism, and who himself was called by the Queen "her Father Foxe," was nevertheless, for his firm refusal to wear the habits, reduced to such poverty that he complained of the want of clothes, and was in old age presented to nothing better than a small prebend in the Cathedral Church of Salisbury. When men of such standing were treated with so little consideration, we may be sure that the inferior clergy had still harder measures dealt out to them. And so we find that Parker wrote to Grindal, Bishop of London, communicating to him the wishes of the Queen, and requiring him to carry them out among the clergy of his diocese; but Grindal was a man of gentle and tolerant spirit, and could not be induced to throw any heart into the work of suspension or deprivation. Parker was aware that the great body of the London clergy were

opposed to the ceremonies which he was aiming to enforce; and as he knew that their conduct would greatly influence the conduct of their brethren throughout the country, he was the more resolved to make them bend. He therefore sought to obtain a letter from the Queen to support him in his proceedings, and to give weight to a set of articles known by the name of "Advertisements," which the Ecclesiastical Commissioners proposed to issue under the authority of the Council. "If," said he to Cecil, "the Queen's Majesty will not authorize it, the most part of the orders therein prescribed are like to lie in the dust, as they are so much against the private doings of the leading clergy. But if she, with consent, will publish her pleasure concerning these articles, I trust, out of the awe the clergy have of her, she will be obeyed." Such were the measures which this Protestant prelate wished to adopt, to overbear the judgment and conscience of his clerical brethren. Happily, the Puritans had friends in the Council who prevailed on the Queen to refuse his request; but, though thus defeated, he was determined, if possible, to bring the London ministers to obedience. He therefore resolved, in conjunction with the other Commissioners, to issue an address urging upon them immediate conformity, and hinting at the penalties which recusants would incur, and then to inquire of them separately whether they would yield or no; the consequence of refusal being instant suspension, and, if acquiescence did not follow within three months, deprivation by the due form of law. Accordingly on the 24th March, 1565, they were required to appear before the Commissioners at Lambeth, when the Chancellor of the Bishop of London, pointing to Mr. Robert Cole, a London minister, who stood before them canonically habited, said: "My masters and the ministers of London, the Council's pleasure is, that strictly ye keep the unity of apparel like to this man, as ye see him; that is, a square cap, a scholar's gown priest-like, a tippet, and in the church a linen surplice; and inviolably observe the Rubric of the Book of Common Prayer, and the Queen's Majesty's injunctions and the Book of Convocation. Ye that will presently subscribe, write *volo*. Those that will not subscribe, write *nolo*. Be brief; make no words." And when some wished to ask or give explanations before they came to a decision, the only answer vouchsafed was, "Peace, peace! Apparitor, call the churches. Masters, answer presently, under penalty of contempt, and set your names." Such was the spirit in which Parker attempted to dragoon pious and learned ministers into conformity; a spirit worthy of the Spanish inquisition. He heeded not the bitter sorrow of men who had families, some of whom, still holding fast their integrity, saw before them nothing but deprivation and want; and others of whom, feeling that they were not justified in giving up their living and forsaking their flock, sighed in secret, "We are killed in the soul of our souls for this pollution of ours;

for that we cannot perform in the singleness of our hearts this our ministry." The result of this inquisitorial process, he informed Cecil, was, that sixty-one promised conformity, nine or ten were absent, and thirty-seven refused. But he further intimated, "that some of them, he thought, would come in when they should feel their wants, especially such as by a *spiced fancy* held out. Some of them, he doubted not, were moved by a conscience which he laboured by some advertisements to pacify. But the wood, he said, was yet green; and it was not felt as he thought it would be hereafter." Indeed, having set his hand to this work, Parker showed no disposition to pause or retreat. He commanded the bishops to call in all the old preaching licences that had been given to the clergy, and to grant new ones only to those who would promise to conform to the order of the Church. Several of the bishops strongly disapproved of this new and intolerant measure, and carried it out with considerable indulgence. But still it silenced many good and useful men, to the great detriment of the Church and nation; for it must be recollected that able and faithful ministers were then few in number. The majority of the clergy were ignorant, careless, irreligious men, who had been Protestants under Edward, Papists under Mary, and, under Elizabeth, had subscribed the Thirty-nine Articles, and adopted the new Service-book. That a man like Parker, who professed to love evangelical principles, should, for the sake of mere uniformity, issue orders which struck the most earnest and able preachers dumb; and that other prelates, still more remarkable for the loftiness of their spiritual life, should, however reluctantly, give their consent to the same,—that these chief ministers should thereby hand over the cure of souls to men who were notoriously incompetent and unprincipled, to men who were ready enough to observe the ceremonies of the Church, but had neither knowledge nor experience of its great fundamental beliefs,—are facts which can only be thought of with shame and sorrow. They occasioned the deepest distress to the foreign divines. Bullinger and Gualter, especially, addressed a letter full of earnest expostulations to Bishops Horn, Grindal, and Parkhurst, which they requested them to communicate to Jewel, Sandys, and Pilkington. In this letter they say: "We exhort you, reverend sirs, and very dear brethren, to have respect to faithful ministers and learned men. They have their own feelings; whence the apostle has instructed us to bear one another's burdens. Your authority can effect much with her most serene highness the Queen. Prevail on her Majesty to grant that these worthy brethren may be reconciled and restored." The general Assembly of the Church of Scotland also sent a remonstrance to the bishops, in which they say: "By word and writ it hath come to our knowledge that divers of our dearest brethren, amongst whom are some of the best learned within that realm, are deprived from ecclesiastical function, and forbidden to



preach, and say that by you they are stayed to promote the kingdom of Jesus Christ, because their conscience will not suffer them to take upon them at the commandment of authority such garments as idolaters, in time of blindness, have used in their idolatry. Ye cannot be ignorant how tender a thing the conscience of man is. All that have knowledge are not alike persuaded. *Your* conscience reclaimeth not the wearing of such garments; but many thousands, both godly and learned, are otherwise persuaded, whose consciences are continually stricken with these sentences: 'What hath Christ Jesus to do with Belial? What fellowship is there betwixt darkness and light?' If surplice, corner cap, and tippet have been badges of idolatry in the very act of idolatry, what hath the preacher of Christian liberty and the open rebuker of all superstition to do with the dregs of that Roman beast? Our brethren that of conscience refuse that unprofitable apparel do neither harm nor molest you which use such vain trifles. If ye should do the like to man, we doubt not but therein ye shall please God, and comfort the hearts of many which are wounded with the extremity that is used against the godly and our beloved brethren." But these exhortations were of no avail. Whatever the bishops may have wished, the Queen and the Archbishop determined not to swerve from the course they had commenced. The deprived ministers, therefore, resolved to appeal from those in authority to the people at large by means of the press. They published a small treatise, entitled, "A brief Discourse against the Outward Apparel and Ministering Garments of the Popish Church." This was followed by other tracts, written in a nervous popular style, which, though answered by the High Church party, produced an impression widely unfavourable to the bishops. The Ecclesiastical Commissioners, finding that this mode of controversy did not advance their views, but rather the views of their opponents, recommended the Privy Council to put a restraint on the press. A decree was in consequence passed which forbade the printing or publishing of "any book against the force and meaning of any ordinance, prohibition, or commandment contained or to be contained in any of the statutes or laws of this realm, or in any injunctions, letters patent, or ordinances passed or set forth, or to be passed or set forth, by the Queen's grant, commission, or authority." Thus the press was fettered. Prescription ruled it over reason, and the attempt to educate public opinion was put down by law. A spirit of intolerance was manifested which, however it may be accounted for, can never be excused. Good men were silenced, impoverished, persecuted, but it was vain to hope that opinion could thereby be crushed. On the contrary, it was only strengthened and diffused. Larger views were taken. Sounder principles of ecclesiastical government and discipline were evolved. The right of the Crown or of Convocation to dictate to the conscience or decide articles of faith began

to be questioned, and the first germ of that religious liberty appeared which in after years was fully developed. Had the Queen and the authorities of the Church used conciliation and concession at first—had they granted even a moderate degree of freedom, in all probability both parties would have been satisfied, and the controversies which followed could have been avoided. But then that spirit of inquiry and independence would not have been evoked which, spreading from things ecclesiastical to things political, effectually resisted the despotism of the throne as well as the intolerance of the Church. The refusal to concede the modest requests of the Puritans led them carefully to examine the foundations on which the very office of a bishop rested, and on which the authority of the secular government in questions of conscience was built; gradually they advanced to inquiries respecting the political power of the sovereign and the limitations which ought to be imposed upon it; so that probably it is not too much to say that the severity exercised against conscientious Nonconformists in the days of Elizabeth was the remote cause of the resistance to the tyranny of the Stuarts, of the glorious Revolution of 1688, of the growth of religious toleration, and of the perfect liberty, orderly and yet unrestricted, which we now enjoy. The rulers in Church and State meant it not so. They desired to drill the whole country to one ecclesiastical step and uniform, that at any rate they might show well on parade. But the unreasonableness of the attempt secured its defeat. Christian men could not submit to be schooled by mere martinets, or to be defrauded of the liberty wherewith Christ made them free. Oppression led to resistance—resistance to examination into the proper ground to be taken and the best weapons to be used; and this examination at length to the adoption of our Lord's rule as alone universally applicable and absolutely right: "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's."

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## The Conversion of Children in the Families of Believers.

How wise and beneficent is that law of Providence which renders necessary a protracted childhood! It is peculiar to man. The young of the lower animals are soon able to defend and provide for themselves. How different with man! He comes into the world the most helpless and dependent of all creatures: he needs a parent's vigilance and care, not for a short time only, but for many years, during infancy, childhood, and youth. Now, suppose that a child grew up to full stature and strength, say, in three or four years. What would be the consequence? Is it not obvious that its effects in many respects would be injurious? For ten, twelve, or fourteen years our children are for the most part within the home-circle, and under parental influence and

authority. Then, or never, is the parent's opportunity. It is when the wax is warm that it will take the impression of the seal ; it is when the clay is soft that it may be moulded into any shape in the potter's wheel ; it is when the tree is young that it may be inclined in any direction ; and it is when the heart is young, and the conscience tender, and the mind impressible, and the imagination active, and the spirits buoyant, and the disposition pliable,—before sorrow has soured, or prejudice has warped, or disappointment has chilled, or vice has stained our youth,—it is then, or never, that the Christian parent must do his work.

I say "his work;" and yet this chapter is intended more especially for mothers. Not that I would exonerate fathers from either the responsibility or the care of training their children ; but, after all, it is mainly a mother's work. Providence has ordained it so. It necessarily must be so. I rejoice that it is so. There is no influence on earth more powerful than a mother's. It is the earliest influence of which a child is conscious ; it is often the last which a prodigal retains. For the first ten years of life children are chiefly under a mother's care. She forms their principles, moulds their character, directs their energies, and gives a bias and complexion to their after-life which is never wholly lost. A boy never loses altogether a mother's influence. It follows him like a shadow, it haunts him like a dream, it acts upon him as a charm. He may grow up to manhood ; he may forsake the paths of virtue and piety in which his mother was wont to lead him, he may take the drunkard's cup ; perhaps listen to the voice of the strange-woman ; become wholly abandoned in his habits : but if in his heart there is one good thing left, which the blighting process of sin has been unable to destroy, it is his first affections for his mother.

There was a certain son who was blessed with a pious mother. He remembered, when a little boy, how his mother every night came beside his bed, knelt down, placed her hand on his head, and then prayed for him a mother's prayer. He stood a few years afterwards at his mother's grave. He left his native country and travelled through many lands. He became familiar with vice. He went far astray ; but he never forgot his mother's prayers, nor even lost the sensation of the pressure of her gentle hand. In after years and in better days, he wrote—

"That hallowed touch I ne'er forgot ;  
And now, though Time hath set  
His frosty seal upon my brow,  
These temples feel it yet."

I have now before me, lying on my desk, the likeness of a lady, the mother of seven children. It is one of the most beautiful faces I ever saw : sweetness, serenity, intelligence, piety, are all there. She is now

n the evening of her days, calmly waiting her departure hence. As an example of what a mother can do, and as an encouragement to others, I am induced to publish what was never made public before. All her children were converted to God, and mainly through her influence. One of them, now a sainted son in heaven, died about four years ago at the age of forty-five. All his papers and MSS. passed through my hands. Among them I found a sketch of his mother, and a beautiful testimony to her worth. His first religious impressions were associated with her prayers. "Though careful," he says, "and cumbered about many things, and often wearied almost to fainting, yet, through her whole life, she always set apart a portion of every evening for retirement, for reading the Scriptures and prayer. This was generally about eight o'clock. This, I believe, was the well-spring of her spiritual life and the secret of her moral strength. When a child, I was often present in her room on these occasions. My father was from home one night every fortnight, and then I was put to sleep in his bed ; and no picture on memory's page is left so distinct as that of my mother's earnest devotions. Kneeling by the side of the bed on which I lay, she poured out her soul to God in fervent prayer, for light and help to enable her to discern the path of duty and to walk in it ; then she prayed for her husband (my father), her children, the servants, the neighbours, the church, and the world—and all in an earnest, gushing kind of whisper—most of which I could understand, though then only four years of age. When, at the age of twenty-five years, I left home to engage in business at B——, I felt as though that supplicating angel accompanied me, and when exposed to temptation I used to feel her gentle presence, interposing between myself and the sin, crying to her God and saying, 'Lord, come down ere my child die.' Mothers, if you would teach religion, that is the way to teach it ; if you desire for your children 'the blessing of the Lord which maketh rich,' prayer is the way to get it, and, of all prayers, I believe that a mother's prayers are the first to be answered."

The truth taught by this testimony of a grateful son cannot be too deeply pondered by all mothers, and especially by Christian mothers. Your influence is far greater than you think, and your prayers far mightier than you have sometimes faith to believe. But personal influence must be in harmony with prayer. The old adage is ever true, "Example is better than precept," and in one sense better than prayer. In all true Christian training the two are never disassociated. "As to our mother," again to quote the words of my sainted friend, "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, these seemed congenial to her nature. In regard to both our parents, they were religious persons, and, which is not the case with all who make the profession, they were pre-eminently moral. Not

only was their practice blameless, but their conversation was pure; and the latter, let it be observed, is of great importance. From the want of attention in this matter, I have seen some sad consequences in several families. An impure word or action may do infinite mischief in a family. Some people have a habit of joking about things which they would strongly condemn in action."

Do we never forget that there is nothing quicker than a child's ear! that there is nothing more retentive than a child's memory? that there is nothing more sensitive than a child's heart? Are Christian parents always wise in this matter? Is the conversation of parents, in the hearing of their children, such as is calculated never to injure them, to beget no prejudice, to produce no antipathy for what is good? Does it not sometimes come across their incipient piety, like some bitter east wind, that cuts off the tender blossom that might have set to fruit! Where there is nothing positively injurious in the conversation or example of parents, may there not be the absence of a direct influence that is beneficial? What *we are*, our children, in a measure, become. The seal of our life makes its indelible impression upon them. Our influence is ever at work: silently yet surely, it is blessing or blighting the young life committed to our care. We shall die and be buried, but the echo of our voice will be prolonged through succeeding years; forgotten by others, we shall live on in our children; our character will speak long after our tongues are silent in the grave; and our influence may go down to the third and fourth generation. The changes of life, the cares of the world, the pursuits of business, the rough brushing by of men, the effacing finger of Time, may to some extent destroy, but can never wholly obliterate our parental influence. Our sons and daughters will speak of us when we are gone. A parent's life is that "which being dead, yet speaketh."

I come to the point which I have delayed too long: Do we, as Christian parents, really seek the *conversion* of our children? I prefer this old-fashioned word to any other. It expresses what no other word does. It is sad to think of many parents who put forth no visible effort for the salvation of the souls of their children. They do not make it their most sacred business. They are not wanting in affection for their children, nor in care for their well-being; but their affection is often misplaced and their care earth-born. The main anxiety of many professedly Christian parents *appears* to be that their children should excel in secular education, start well in the world, succeed in some business or profession, gather riches, and get a name. There is no harm in any of these things; the harm lies in the place that they are permitted to occupy; that they often take precedence of far more serious matters, and in some cases, we fear, operate to their exclusion altogether. "It will not be out of place," says Dr. Chalmers, "should a single

not among you be led, from what we have now uttered, to be jealous of your children with a godly jealousy, and not to suffer those for whose eternal interests he is so deeply responsible, to take their random direction through society, just where the prospects of business and worldly advantage may chance to carry them; to calculate on the possibilities of moral corruption as well as on the possibilities of lucrative employment; to look well to exposures and acquaintances, and hours of dissipation and entertainment, as well as to the common place object of a situation in the world. And when you talk of a good line for your children, just think of the line that leadeth to eternity, and have a care lest you be the instrument of putting them in such a path of danger, that it shall only be by the very rarest miracle of grace, that your helpless young can be kept from falling, or be renewed again unto repentance.”\*

Many parents are cruel to their children, and that in the most fatal manner, by mistaken kindness. From the fear of prejudicing their minds against religion, they never speak to their children on the subject. Ten, twenty years have passed away in some professedly Christian families, during which time neither father nor mother has once taken a child aside for religious conversation and prayer. Other matters are the frequent subjects of earnest discourse, but this never. What, I ask, is the natural impression likely to be produced on a child's mind by the habitual exclusion of such subjects? Is it any wonder if he attach little importance to that of which a father or mother never thinks it worth while to speak? But what shall we say of parents who teach their children the pride of dress, the pride of fashion, the pride of wealth, and the love of life; who take them out into the world where its fashions are so dazzling, its pleasures most fascinating, its customs most pernicious, its atmosphere such as is calculated to hurt and destroy whatever pious piety they may have?

But I forbear. Let me not, however, be mistaken. I am no advocate of a narrow, sour, ascetic system of training children. Let home be to families bright, cheerful, and thoroughly genial; let us deny them no lawful pleasure; let us seek for them agreeable companionship; let their happiness be our daily study; let us bring them up with broad and healthful views of life; let this be done, but let not the other be left alone. We have, perhaps, erred here. We have not been wise. We have permitted the season to slip by, and the opportunity to glide past. When the shadow was on our hearth, and our home hung with the dark pery of grief, and sadness sat on every brow, and sorrow filled every heart, there were silent moments then, when a gentle word or a simple prayer might have proved life's best benison. At such seasons the ear of the soul is not heavy that it cannot hear, neither is the heart hardened that it cannot feel.

\* Sermons in Tron Church, Edinburgh.



“I have known a word more gentle  
 Than the breath of summer air ;  
 In a listening heart it nestled,  
 And it lived for ever there.”

The realities of life grow more real as time rolls on, and never seem so real as when we look at them in the light of the life beyond. Sometimes those realities, seen in that light, seem almost terrible to us. In the sick chamber, or standing beside the bed on which a son or a daughter is laid in the last sleep, a parent feels, in the darkness and agony of that hour, how hollow everything else is but the satisfaction afforded by the belief that his child has died in the faith of Jesus. “I have twelve children,” once said a dying mother, “and I have the unspeakable satisfaction of knowing that they are all either with Christ or ‘in Christ.’” Let the conversion of our children to God be nearer our heart than heretofore. Let it be the burthen of every prayer. Let it be the object at which we habitually aim. Without obtruding religious discourse upon our children *ad nauseam*, let us watch for “the word in season.” Let us not only pray for, but with our children, and with them one by one alone. Let us make them our friends. Let us win them to Christ. Let us train them for heaven.

“And as a bird each fond endearment tries,  
 To tempt her new-fledged offspring to the skies ;  
 So try each art, reprove each dull delay,  
 Allure to brighter worlds, and lead the way.”

Earthly homes are doomed to be broken up, earthly dwellings to be unroofed, and earthly ties to be dissevered. “All these things shall be dissolved.” Blessed are the parents of those children, and blessed are the children of those parents, who, in bereavement’s inevitable hour, can solace each other’s heart, and wipe away each other’s tears, with a hope of a speedy reunion in the skies, and the prospect of an unbroken circle before the throne :

“No wanderer lost,  
 A family in heaven.”

R. BRINDLEY.

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### Dr. Hamilton, of Leeds.

It is the purpose of the writer, who was a hearer of Dr. Hamilton from his childhood, and afterwards, till the time of his own entrance on the ministry, a member of his church, to give a few personal recollections of his pastor. It is a pleasure to him to recall the form, the voice, the teachings, and the moral and religious influence of one whom he revered most deeply whilst he lived, and whose memory he cherishes most lovingly now that he is no more ; and he has reason to hope that the fragments

he may write will awaken a similar pleasure in the minds of others, and especially of those who attended Dr. Hamilton's ministry, or enjoyed his friendship. He trusts, moreover, that they will not be without interest to those who know him only by report or by his works, as one of the most eminent men that ever adorned the Nonconformist pastorate.

The writer will now, perhaps, be excused if he exchanges the third person for the first. For such recollections as he proposes to write, the latter seems the more natural form; it will certainly be easier to himself than the other; and he thinks it will also be more pleasant to his readers.

My earliest remembrances of Dr. Hamilton go back more than forty years. My father was a worshipper in Albion Chapel before Mr. Hamilton went to Leeds, and was one of those who rallied round him on his entrance on the pastorate in that place. As soon, then, as I could conduct myself properly, and perhaps a little sooner,—certainly long before I could understand what I heard,—I was taken there. I passed the chapel a short time since, and I could not help wondering that such a ministry should have been exercised in such a corner for so many of the best years of the minister's life. Should any one have the curiosity to seek it, he will find it in a little narrow street which crosses from Albion-street to Basinghall-street. It was then much more secluded than it is now; for a dead wall, close by the chapel gates, prevented the street being used as a thoroughfare; so that unless a person were actually in quest of the chapel, he would be altogether unlikely to see it. The building had been occupied successively by a church belonging to the Countess of Huntingdon's connexion, and by a congregation of Presbyterians associated with the Church of Scotland; on which latter account it was often called the Scotch Church. It was very small, not being capable of seating comfortably more than 500 people. Chapel architecture was not quite so well understood in those days as in these; and the deficiencies of Albion Chapel were not felt as they would be now. They did not prevent a congregation of thoughtful hearers gathering around the youthful pastor; and the small mean building resounded with the utterances of a ministry which was greatly admired, and which, whatever might be some of its peculiarities, was a ministry of rare eloquence and mighty power. Of course, many of his sermons, both on account of their depth of thought and their style,—which, it is well known, was not the simplest in the world,—were quite beyond my childish capacity; and all I could do was to wait in patience till the close: still there was much to arrest the attention both of old and young. Although, indeed, he never laid hold on what are called the masses as powerfully as some men have done, it is a fact that, from the first, there attended his ministry a considerable proportion of working

men, by whom, there is every reason to believe, he was thoroughly understood.

It was Mr. Hamilton's custom, on the Sunday evenings of January, to deliver four or five discourses, as the case might be, especially addressed to young people. Beautiful discourses they were; intensely earnest; sometimes the very soul of tenderness, sometimes most pointed and searching; but as a rule, though not less imaginative than his ordinary preaching, much more simple. They always attracted considerable attention, and were, I believe, the means of attaching many to his person and his ministry. The congregations were generally much larger than usual, and the chapel was often quite filled. Scripture characters eminent for religious decision and excellence, were held up for imitation; whilst others of a contrary kind were exhibited as beacons, warning against youthful folly and vice. There were glowing enumerations of the advantages of early piety; melting and powerful appeals were addressed to the children of believing parents:—there was, in short, every variety of subject likely to interest the young, presented with the utmost diversity of treatment. But for nothing were they more remarkable than for their true pathos. In that respect, no ministry to which it has ever been my privilege to listen exceeded his. He was one of the last men in the world to make any parade of emotion; and he abhorred all trickery; but I have seen him at times completely carried away: his eyes streamed with tears; his voice became choked and husky; and he was all but overpowered. This was especially the case when he spoke of home affections, the solitudes of Christian parents on behalf of their children, the union of families in Christian faith and hope, and the reunions of heaven. It is overleaping a long space of time, but I cannot forbear mentioning one discourse which he delivered in East Parade Chapel very near the close of his ministry, in connection with a series of united religious services. I did not hear it, but the Rev. John Ely, who was present, spoke to me about it in terms of unqualified delight. The text was, "Thou hast the dew of thy youth." Mr. Ely said, "It was just such a sermon as you can imagine him preaching on such a text. It was throughout strings of beautiful pearls." Quite spontaneously, the Rev. Wm. Hudswell referred to it in the course of conversation with me, only a month or two since, as one of the most beautiful and melting discourses he had ever heard.

I have reason to believe that Mr. Hamilton's sermons to young people were amongst the most useful he ever preached. One case I may mention, the particulars of which came to my knowledge a very short time since. A young gentleman, who had recently gone to Leeds for the purpose of being articled to a solicitor, was deeply impressed by one of those discourses. Towards the close, Mr. Hamilton urged strongly on his youthful hearers the necessity of an immediate trust in Jesus, and

egged that if any of them felt the burden of sin, and wished to serve Christ, they would call upon him and speak with him on the subject. Nothing, he said, would give him greater pleasure than to be visited for such a purpose ; and he would be glad even to be summoned from his bed at any hour of the night, that he might remove a doubt or allay fear. The young gentleman thought, " This is an invitation for such as me ; I feel myself to be a sinner, and I want to be a Christian : I will go." He called and rapped at the door. The knock, which was perhaps a feeble one, was not answered. His courage failed him, and he went away without giving a second knock. On the following Saturday evening he called again, and found Mr. Hamilton at home. It was not the best time to call on any minister, and certainly not the best time to call on Mr. H. ; for his preparations for the pulpit were generally left till Saturday, and it was his rule to keep the whole day as much as possible sacred from all intrusion. He welcomed his visitor, notwithstanding, as cordially as though it had been a time of the most perfect leisure. He was seated in a corner of the room, with a little table before him, on which were a Bible and a small sheet of paper, evidently in the midst of one of the morrow's sermons. He advanced to the centre of the room to receive his visitor, took him warmly by the hand, stood for a moment or two and heard the purpose of his visit, expressed his gladness that he had believed him to be fully in earnest in the invitation he had given, begged him to be seated, and entered into conversation with him. At the close of the interview, he urged him to repeat his visit. The young gentleman did so ; went frequently ; and through the instructions and encouragements given him on these occasions, he was led to religious decision. He became almost immediately a Sunday-school teacher ; subsequently, some years before the death of Dr. Hamilton, he was appointed deacon of the church. To the last he continued the pastor's faithful friend, and he still fills the post of deacon in the church at Belgrave.

The time came when Mr. Hamilton's friends thought it due to their pastor that he should have a chapel in some degree worthy of his talents, and due to themselves that they should contribute more largely to the evangelization of the town than it was possible for them to do in their present place of worship. They were neither wealthy nor very numerous ; but they entered into the work most heartily ; they gave freely, and none contributed more handsomely, in proportion to his means, than did their pastor ; friends of all denominations assisted ; and so Belgrave was resolved upon. Surrounded by his beloved brethren, Ely, Scales, Hudswell, and other ministers, and by a large concourse of people, he laid the foundation-stone on May-day, 1835. It was with a trembling hand that he took the trowel and struck the stone ; and very nervously he expressed his fears that he might after all prove incompetent to

sustain the responsibilities of the new place, declaring that if he felt himself to be so, he would immediately resign his trust into other and abler hands ; and with that deep attachment to the truth by which he was ever distinguished, he expressed his wish, that sooner than another Gospel should be preached in it, the lightnings of heaven might rend it, the winds scatter it, and the grass grow in its aisles. Then he prayed, with intense fervour, that it might ever be kept from all false doctrine, and that, as long as it stood, it might resound with the glad tidings of salvation through the Cross.

At length the new building was finished. The last service in the old chapel was a memorable one. It was endeared to him, he said, in the course of the sermon, by many precious recollections ; and he could not leave it without regret. He had gone thither nearly two-and-twenty years ago, a stripling, ignorant of the world, and knowing little of his Bible ; he had been welcomed kindly ; friends had gathered round him ; his ministry had been blessed ; in its burial-place lay his beloved dead. He was deeply moved, and so were great numbers besides. Few who were present will forget that farewell.

The congregation was more than doubled immediately on the opening of Belgrave ; and a fresh and powerful impulse was given to the pastor's ministry. Eight years afterwards, quite as much to the gratification of his people as to his own, the Senate of Glasgow University conferred on him the degree of LL.D., and the Council of the University of New York that of D.D. It was the great sorrow of all who loved him, that he was spared so short a time to wear his well-won honours.

I cannot conceive of a ministry more thoroughly evangelical than Dr. Hamilton's. It was anything, however, than an endless reiteration of a few fundamental truths in threadbare phraseology. It was marvellous to find what a vast variety of subjects were made to revolve around the great centre, nor was it less marvellous to see what an exuberance of imagination and what exhaustless copiousness of language he brought to their illustration. His preaching was evidently the preaching of a man who held the truths he proclaimed with the firm grasp of an indisputable certainty. His hearers could scarcely help feeling that he was giving utterance to that which was the life and the joy of his own soul. Nearly all the sermons contained in the two octavo volumes which he published were preached in the course of his ordinary ministry. They are, some of them, perhaps rather longer than when delivered, and some of them, perhaps, a little more elaborate than his sermons generally were ; but, on the whole, they furnish a fair specimen of the preaching to which his people were accustomed to listen regularly. A little volume, however, entitled "Pastoral Appeals: on Personal, Domestic, and Social Devotion," gives a better idea than anything he ever published of the devout and practical character of his

ministry. The impression produced by the delivery of those sermons was very powerful, and a strong desire was expressed for their publication. His friend Mr. Ely was wont to say, that if ever he wanted to have his heart warmed and quickened, there was no volume he could take down with so much pleasure and benefit as that.

Dr. Hamilton's style, as every one who has read his works is fully aware, was peculiar. He himself used to say that he was not aware that there was anything about it different from other people's. No doubt, it was the natural outflow of his own mind. But, somehow or other, in his ordinary discourses, the gush of feeling, his intense earnestness, and the vigour and freshness of his thoughts, very frequently made his hearers lose sight of it entirely. Indeed, sometimes the peculiarities actually vanished, and plainer modes of speech than those he employed would scarcely have been used. Still, it must be admitted, even by his warmest admirers, that, had the style been simpler, his ministry would have been much more popular, and perhaps it might have been more extensively useful.

His week-evening sermons were often exquisitely beautiful. They were most commonly the outpourings of his heart on some topic of practical and experimental religion; and, but for their brevity, they might very well have been delivered on the Sabbath. On Monday evenings, at the prayer-meeting, he frequently delivered consecutive expositions. In this way, he went through the Book of Psalms, the epistle to the Hebrews, the Book of Revelation, and other portions of Scripture. These expositions were brief, seldom much exceeding twenty minutes; but they were highly instructive and interesting.

Dr. Hamilton's preaching was extempore. I never heard of his reading in his own pulpit more than one series of discourses; and though, no doubt, well read, the manner was so inferior in glow and freedom and animation to that of his spoken sermons, that none of his hearers ever cared to see a MS. on his cushion again. I have before me a number of his MSS. kindly given me by his son; they are for the most part very brief, though very careful preparations. There is no appearance of haste, and scarcely a correction in any of them. Only the introduction is fully written; the rest of the sermon consists of mere jottings. Frequently he preached with scarcely any writing at all. One Sabbath evening, I conducted for him the devotional exercises, and when in the vestry I saw that he had in his hand a very small scrap of paper, not more than half an octavo sheet. The sermon, however, was full of magnificent thoughts, the whole strain was most eloquent, and every sentence in it might have been carefully elaborated. Altogether it seemed to me one of his best efforts. I dined with him on the following day, and in the course of conversation some reference was made to the sermon of the previous evening. I ventured



that it would be impossible for him to perform the mere of writing out in full an ordinary sermon in less than a Fortunately for him, the labour was needless.

*(To be concluded in our next.)*

## The Treatment of Small Things.

As I strolled one evening in the garden of a friend, looking with pleasure on the parterre studded with graceful forms and blended hues, I discovered among the flowers one that hung its head to an unusual degree, as if the summer's sun had looked too sternly on it. Next morning, on making an early visit to the region of bloom and beauty, I observed the same plant standing proudly erect and strong. On looking more closely, the eye fastened on the cause of the great change. There, nestling in the cup of the flower, was an orient dew-drop. God had fashioned and flung upon that fragile plant the moisture for which it pined. "How mindful is the Almighty of little things! None other than He could have constructed those wing-like leaves, or pencilled those exquisite hues, or imparted that delicate fragrance; none other than He could have wrought that glassy globe, or dropped it so discreetly

drops He forms the n a seed He begets the from an acorn He rears out of powerless infants wise and noble manhood corrupted earth He cleans heaven.

But man, who is "than nothing and van Lord,—man, whose lification of trifles,—cherishes that which is small; attention to persons who are tion, or things which are size and feeble in effect.

With no desire to be generous, niggardly, covetous about littles, which, unprominent in the characteristics, I wish it to be disdain of the weak a mark of a good judgment consideration of littles

selves acquainted with the parts, thus became masters of the whole. Athenes won the ability to touch springs of feeling, and mould the sons of his auditors, by daily practice in *rudimental* duties of an orator. He marched to the goal of honour, winning the eager gaze of a humble ear on the most commonplace of surging objects. The men who have used worldly wealth, and attained the praiseworthy title of "millionaire," first had to reduce to practice the house-proverb, "Take care of the pence; pounds will take care of themselves." So, in the nobler hemisphere of religion, the men and women who have been mighty in prayer, rich in faith, happy in the favour of God, have been known for their effort to avoid little, conquer little failings, perform little, and discharge the largest and the noblest acts of life to the glory of the Lord. By little and little, the Hivites, Gittites, and Jebusites have been driven out from before the Israel of God.

The reader will have already discerned the subject in this paper. It is to offer suggestions on the treatment of small things, which may serve to make us more contented amid the vicissitudes of earth, to throw a halo of consistency around our Christian profession, and prepare us for the perfect home of God.

Just place foremost our *small mercies*, and say, *be grateful for them*. When in the English Lake district, I visited Rydal Mount, formerly the dwelling-place of Coleridge. Close at hand, in the woods connected with Rydal Hall, are very beautiful waterfalls. The grey-headed old man of nearly seventy summers, who acted as my guide through the grounds to the summer-house, where the best view of the falls is obtained, interested me by the freedom with which he talked of his past experience; I was not a little surprised to find him devoid of all taste for the beauties around, and to hear him express his belief that so many people should dwell in that charming, picturesque dis-

That hoary veteran is, more or less, the type of all his fellow-immortals.

We are surrounded by invaluable comforts, and, moment after moment, are the recipients of countless mercies; but we are blind to their preciousness, because they are so oft repeated, and so uniformly possessed. When signally delivered from impending danger, we express our gratitude, but forget that perils ever crowd around our pathway, and that any moment the Arbiter of life may suffer us to be numbered with the dead. We fall upon our knees and devoutly thank Heaven for any unprecedented supply of our necessities, and forget to utter one word of acknowledgment for the gifts by which life is habitually sustained. Aye, we are like multitudes who put themselves to enormous expense and inconvenience to search for fine scenery abroad, when they have not visited the spots of beauty and interest at home. Depend on it, the more we think about our small mercies, the more pleasure will life afford us; we shall never be wanting for sources of innocent joy, whilst on the soul will be shed the tranquillizing balm of sweet contentment. "Thou art wise, and shalt find comfort, if thou study thy pleasures in trifles. For slender joys, often repeated, fall as sunshine on the heart." We know that a man of uncultivated mind and undisciplined taste will look with indifference on objects in which his companion, of opposite characteristics, will discern abundant food for thought and ground for gladness. The country swain will sneer at the geologist bending so tenderly over a rude stone; and the busy husbandman will feel vexed with the botanist who spends hours in collecting leaves. But the latter, by mental training, finds something to interest where the former detects nothing. The one can make himself happy where the other could not. So is it with those who do not despise small mercies, and those who do. Be it ours to prize the every-day gifts of Divine Beneficence, and thus garner to ourselves happiness from all events. Then, when the signal blessings of Providence are poured into our lap, they shall be accompanied by tenfold greater satisfaction.

Next to mercies, I will refer to *small*

*duties*, and recommend you *faithfully to discharge them*. In one sense, no duty is small. Nothing that can occupy the thoughts and enlist the energies of an immortal spirit is trifling. The Infinite One, to whom there are no such terms as "great" or "small," looks upon the heart of man, reads the motives of the agent; and, consequently, the meanest work performed with purity of intention is noble in His sight. Herbert rightly put it when he wrote—

"Who sweeps a room, as for Thy law,  
Makes that and th' action fine."

And the Great Teacher conveys the same truth in these striking words, "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." Still there are duties of daily and hourly occurrence, duties in the home circle and in the house of business, which are comparatively subordinate. They are not "the weightier matters of the law." Amongst them may be mentioned patience under annoyances, forbearance under wrongs from others, cheerfulness, the effort to make others happy, and the determination to obey superiors. Attention to these and other minor obligations will prepare us for the proper performance of loftier acts. Every endeavour to bear inconveniences at home, or endure provocations abroad—every attempt to quell in our own breast the disposition to murmur, or to cast into the cup of another a drop of sweetness—will develop our characters, call into exercise some of the noblest feelings of which humanity can be conscious, and so lift us to a vantage ground, from which broader and better views of the right path will be obtained, when special duties lie before us.

"A solitary blessing thou canst find  
Our joys with those we love are intertwined.  
And he whose helpful tenderness removes  
The obstructing thorn which wounds the  
breast he loves.  
Smooths not another's rugged path alone,  
But scatters roses to adorn his own."

More than this: thus to be faithful in the discharge of small duties may be far to the honour of our heavenly

Father than to present occasions of colossal faith and fervour. A host of unhallowed motives influence us to enter on a work of magnitude, but nought else than goodness and affection for God warns us regularly to hush the surging hatred, check the tongue from the uncharitable word, or call off from beholding vanity. If you were in imminent danger, there are few men who would not hasten to your aid. But if searching for a friend, you go first to the man who has never deceived you, never spoken otherwise kindly of you or to you, and is ever watched for opportunities of small tokens of affection; you will turn to the man who has been as a friend, who has aided you in your hours of trial, who has applauded you in your seasons of prosperity. So look ye for God among those who act out faithfully the little things prescribed. There are multitudes who would endanger themselves for the truth under some extraordinary circumstances, who have not loved for the Holy Redeemer to witness Him by transparent conduct even in the week. Aye, believe it, daily to the forbidden pleasures and pursuits of this life is far, far easier than to die once for a creed, to be bound to the stake for Christ, far easier than to live with the cross crucified to our heart, and our lives crucified to the world. Therefore, look lightly on little obligations, no duty superciliously. "Venerge, therefore, ye eat or drink, or whatever ye do, do all to the glory of God."

Closely allied to small duties are efforts, respecting which I say these words, and encourage others. The natural heart long to accomplish great things. Like the colt of old, it shrinks from the unpretending. It passes by the Jordan, and impatiently yearns for the rivers of Damascus. It finds it difficult to settle down to a humble sphere, and spend time in toil. Against all depreciation of Christian work let us carefully guard. There are no "small interests" in the

f the Lord, save where there are interests. Those members of the which seem to be more feeble are ary, and the less comely parts more abundant comeliness. Be it to magnify the meanest office, cultivate a sense of our own inadequacy to fill it. "My Lord," cried a leader, "I am not eloquent, as heretofore, nor since Thou hast come unto Thy servant; but I am slow of speech and slow of tongue." "Ah," said the prophet Jeremiah, "I cannot speak, for I am a child." Conscious of our personal deficiencies, of the impotence of our best attempts, we shall do well to remember "our Father" can make little things wondrously efficacious. I rejoice in the belief that not one word is lost when spoken for God, nor one mite offered that is given to God, and in the eternal world we shall reap a harvest from seeds we thought for ever perished. "I can never forget," said a man of God to a friend, "one word which was whispered to me once in a meeting for religious conference." "What word was it?" "The word *eternity*. A young friend, who was yearning for my salvation, came to me as I sat in my pew, and simply whispered *eternity* in my ear with great simplicity and tenderness, and then left. That word made me think, and I found no peace till I came to the Cross." This is but one out of a legion of instances, in which the Arch-foe has fallen by the sling and the stone employed by the youthful David. "Out of the mouths of babes and sucklings" the Lord has ordained strength." It is wisdom to remember, also, that the frequency of the act will compensate for feebleness. You have visited the shore, where stand huge cliffs, pressing their broad, white faces to the sea. The aged resident will tell you there is a singular difference between the aspect of the shore now and when he was a boy. In his early years there were vast masses of chalk formation jutting out into the sea, where now, at low tide, there is a clear, soft pathway

on the sands. That difference has been wrought by the repeated action of the waves. The waters have foamed and dashed against the projection, sweeping off a bit to-day and another to-morrow, till deep fissures have been formed, and soon the whole has fallen. Southey has shown the preciousness of little efforts, by calculating that in fifty years one may read and speak seven languages by the devotion of only ten minutes each day to their acquirement. The gathered fragments will compose a body of surprising bulk. Worth remembering are the words of Johnson: "He who wants to do a great deal of good *at once* will never do any." What your efforts want in themselves, let them gain by repetition.

There is, however, a more charming thought than this. It is, that albeit our efforts are small, they are truly acceptable to the Searcher of hearts, when performed from hallowed principles. We have not forgotten those tender words of the Lord Jesus: "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward." We remember how the Saviour's all-penetrating gaze followed the poor widow as she moved up to the treasury with her two mites, and how He surprised the rich by the remark, "This poor widow hath cast more in than all they who have cast into the treasury." And we often meditate on the treatment the affectionate Mary received from the disciples and the Master when she emptied the box of precious ointment on the head of Jesus. The utilitarian disciples indignantly reproved her, but the loving Saviour discerned the strength of the woman's attachment, and said, "Verily I say unto you, Wheresoever the Gospel shall be preached in the whole world, there shall this that this woman hath done be told for a memorial of her." Ah! Christ often sets the stamp of Divine approval on the work which the world denounces and depreciates. *That* is precious, very precious, to our all-wise Lord which is the fruit of a heart pul-

I carry a point. If, as I go home, a child has dropped a halfpenny, and if by giving it another I can wipe away its tears, I feel that I have done something. I would do greater things, but I will not neglect this." So, too, when we see a fellow-creature exerting himself in a good cause, feeble though he may be, let us look approvingly upon him, and cast a gleam of sunshine on his upward path. A little boy once drew the likeness of the baby in the cradle, for which his mother patted the youthful head, and planted a kiss on the ruddy cheek. Many years afterwards, when his fame spread over England, Richard West referred to the kiss of approval, and said, "That made me a painter." Ah, who shall say how many a vineyard labourer has been daunted in his toils for the weal of man, and how many noble minds and compassionate hearts have been lost to the Church, by cold indifference or the intentional slight—

"The sneer equivocal, the harsh reply,  
And all the cruel language of the eye?"

Go on, thou youthful, humble, and unknown worker!—go on, though the ambitious world heed thee not, or malevolently oppose thee! Put forth all thy strength; cast thy bread upon the waters, and then look up to heaven. There is

day; but whilst hoping, be sadly anxious. You rest, but the night is by dreams of coming freshed, you have risen with the same depression remind you, then, aching hearts are tears dried, and heavy. Let me point you to changing love and the power. Your heaven for you." Be not con- own griefs. Go and heart throbs as warm, love now He occupies glory as it did when cross of ignominy. His spirit shall never be cry. But I can imagine "That is very excellent have pursued it in the adversity. I have a gigantic troubles to but these little worries I can scarcely speak beneath the notice of holy." Not so, faint concerns Himself for and trains so tender vale, and counts so of your head, will ;

with unswerving confidence on the faithful word: "In *all* thy ways acknowledge Him, and He shall direct thee." "

Now a word, in closing this paper, of the little sins. In the Apocryphal book Ecclesiasticus, it is written, "He that doeth small things shall fall by a little." How true! I have known a man well to do, in this world's estimation, ruined for ever by yielding to the temptation of pride. He aspired to dress as a monarch, to dwell in a house as large, and with a table as choicely supplied as a king's. Yielding to his ambition, he incurred expenses his income could not meet. His creditors pressing him to the wall, he resolved to use his property as capital, but return it at the most convenient time. The convenient time never came; and, the first sum of money not being discovered, he was obliged to go farther. Again and again the evil act repeated, till there was no recovery, defalcation, disgrace and ruin to himself, with sorrow and grief to his friends. Just thus is it with the little sins.

As several particles of quick-silver will speedily blend in one, so one evil attracts another. Sins con-

gregate. The one evil spirit having gained admission to the heart, opens the door for seven other spirits more wicked than himself. "He that offends in one point is guilty of the whole." Cain disbelieved the Almighty, and soon was heard the tramp of a train of evils—envy, malice, murder, falsehood. Achan coveted, and disobedience, deceit, and death soon ensued. Watch, reader, watch against the little sins! Exercise your vigilance to prevent the incoming of "the little foxes that spoil the vines." And, whether your sins be great or small, come with them to the cross of Christ; come with them to Him who trod earth's polluted soil with a spotless soul—who bore man's impious mockery and ruthless cruelty with un murmuring fortitude—who paid the penalty for fallen humanity with a willing heart—who grasped the cup of concentrated agony, and encountered the mystic woes of His atoning death as one "mighty to save," and who now, with a breast glowing with tenderness, is ever and eloquently pleading with God.

J. HILES HITCHENS.

*Peckham Rye.*

## The Connection between Christianity and Happiness.

Christian religion is designed and intended to bestow, increase, and perfect happiness here, and to perfect it in the latter state of existence. Its principle is to induce happiness—its spirit is the very life of happiness—all its tenets are not only favourable to happiness, but lead directly to it: while the promises which it opens to the minds of its disciples, contribute materially to their happiness amidst all the varied trials of life; all the difficulties, sorrows, and sorrows inseparable from our residence in the present world. There is, unquestionably, great diversity in the degree of happiness enjoyed by the children of God, while struggling in the wilderness, and fighting their way to "the country of the enemy," to

the peaceful land of Canaan. They differ materially in their personal condition, in their domestic and relative circumstances, in their constitutional temperament, and in the life, elevation, and fervour of their piety; but we maintain, that every real Christian must be a happy man—the partaker of that joy "with which no stranger can intermeddle," and which no man can take away from him. This is the charm and the glory of the Gospel of Christ, that it makes all its true friends, all its faithful and unswerving adherents, happy emphatically, and sometimes, in spite of the most untoward circumstances and apparently disastrous events, pre-eminently happy.

How dissimilar is the history and experience of those who are ignorant of



Christianity,—those who have never been brought under its benign and sanctifying influence,—those who are living to themselves, living to sin, living to the world, instead of living to God!

Sin and misery are not only closely connected,—they are inseparable. The one cannot exist apart from the other. The union has been announced and established by God himself. “There is no peace, saith my God, to the wicked.” “The wicked are like the troubled sea, casting up mire and dirt;” always agitated, always in a state of turbulence and unrest, and always, as a necessary consequence, casting forth what is impure, defiling, and calculated to increase and perpetuate evil and wretchedness. A diseased condition of the vital organs might as correctly be supposed to exist, without occasioning disturbance or producing pain, as for sin to be predominant in the heart and life of any person, without restlessness and sorrow as its concomitants and results. All the gross and irregular appetites of sense, all the irascible and malignant passions, all the inordinate and corrupt propensities of our nature, are precisely and necessarily fitted to destroy the peace of the soul, robbing it of all pure and abiding enjoyment, and to create antagonistic elements in society, fatal to its tranquillity.

Besides, there is sometimes what Scripture terms, “a lighting down of the arm” of God in judgment, so vivid, so powerful, so fearful, as to demonstrate to all that “He is wise in heart, and that none ever hardened themselves against Him, and prospered.”

Under these circumstances of sorrow and misery, where is the cure? Only in the Gospel of Christ—only in that Divine system which reveals to man the Saviour—“brings life and immortality to light.”—communicates a peace surpassing all understanding here, and which is only the earnest, the prelibation of that perfected, inexpressibly hallowed tranquillity which shall be enjoyed in Paradise, in the presence of God and the Lamb.

No system, whatever its character or origin, but that of Christianity, can make even a plausible pretence to give happi-

ness to the world.’ In ancient as well as in modern times, numerous and elaborate experiments have been tried to render man truly happy; to form peaceful and happy societies; to make communities tranquil and undisturbed, in spite of all the conflicting occurrences and the antagonistic circumstances of life: but they have failed, and that signally—completely. There has been a radical defect marking them all. There has been the superstructure, but no adequate basis. There has been the promise, but it has not been realized; expectations were awakened, but they were vain and delusive. Literature, art, science, legislation, philosophy, have been successively presented, as having a natural and necessary tendency to mitigate, and in a large degree remove, the evils of society, and not merely to augment the sum of human happiness, but, in numberless cases, to secure it. Granted, that they have been useful and important in many respects: still, let us never forget that ancient nations of renown, pre-eminent for literature and the love of philosophy, had all these at their command; and yet,—destitute of the Gospel, of its light from Heaven, of its ennobling principles, and of the impress of its spirit.—what was their condition?

Classic nations were not destitute of the advantages to which we have referred. Quite the reverse. They were singular for their possession and development: but, in connection with their multitudinous inhabitants, was there universal happiness, or even partial happiness, worthy of the name—happiness flowing from large and hallowed views, from pure and elevated sentiments? Certainly not. The records of their personal, domestic, and social history amply confirm this representation. There was mirth; there was pleasure—loud, noisy, intemperate, gross: but not happiness—quiet, hallowed, lasting, divine.

It is Christianity, and Christianity alone, that furnishes the true remedy for human misery, and bestows the “pearl of great price,” individual and social happiness. It is the infallible catholic. It cannot fail in any instance,

here it is applied with power, to alleviate man's burdens, tranquillize his mind, and minister rich and priceless enjoyment to his spirit. It is ever divinely efficacious; so that, "in the multitude" of our anxious, depressing, gloomy thoughts, the comforts yielded by the Gospel support, and even "delight the soul."

As human vice is the legitimate and exclusive source of human debasement and misery, so the holy religion of the New Testament secures our happiness, by the destruction of our vices, and continually promotes it, by acting on our inner nature, by implanting the noblest principles, by controlling our passions, by giving a right bias to all our affections and desires, by making us, in a moral and spiritual sense, entirely different persons from what we were before.

It is essential to remember that Christianity is not a religion that is external, but, emphatically, internal and spiritual; not a religion of forms, or ritual observances, but of the heart. It is not a mere palliative; it is a cure. It traces the stream of human misery to its source; it goes back to the origin of all, the corruption of our nature; and then it works, and works effectually. It purifies the fountain itself, and then the waters flow, calm, pellucid, unperturbed: while they are tranquil, they are pure, diffusing beauty, and conveying life, freshness, and health wherever they proceed.

By the influence which Christianity exerts on the individual mind and character; by the benignant power which it commands over the domestic and social affections; by the tranquillity which it imparts in adversity and sorrow; by the resignation it inspires, and the filial confidence it awakens, under believing dispensations; by the spirit and habits it creates and fosters of love, devotion, obedience to the Divine will, and efforts to advance the Divine honour; by the peace it communicates in the solemn hour of approaching death; and by the hopes of a glorious immortality, with which it animates, the religion of Christ renders those who

supremely value and love it, truly happy. They cannot be otherwise. "Great peace," O Lord, "have all they who love Thy law, and nothing shall offend them." Their "peace flows as a river." The heart is calm and happy,—set at rest. "The mind" is sweetly "stayed upon God," as our God—our God to relieve, succour, and bless. The union between Christ and man, the only true source of happiness, is restored and realized. The charities and kind affections, the fruits of the Holy Spirit, spring forth from the renewed soil.

Man, then, lives indeed—lives to do good—to benefit and bless all around. The spirit of universal benevolence is awakened, and he must live to be useful; thus, by the implantation of this one principle, provision is made for diffusing happiness throughout the world. This spirit no other religion has created; this principle Christianity, and Christianity alone, has bestowed; and it is at once its characteristic and its glory. "No man liveth to himself." He lives to benefit, or endeavour to benefit, his brethren, and he feels that every man is a brother. He forms plans of benevolence and mercy. He visits the poor, the sick, and the dying. He sends the "balm of Gilead" to the diseased. He puts the Bible into the hand of the ignorant. He preaches the best kind of liberty to the captive. He "binds up the broken-hearted." He seeks to relieve and comfort "those that mourn." He exults in the diffusion of the Gospel, and consecrates his property and his service to aid in the extension of Messiah's kingdom. He "condescends to men of low estate," considering himself honoured in being useful to any. The blessing and prayers of a little child he values, and desires to win that child to Christ, longing for the day when the Church shall be one, in breathing this temper, cherishing these desires, making these efforts. 'This is what Christianity, when it reaches the heart, accomplishes for each of its disciples; and happiness—pure, solid, lasting—must be the result.

T. W.

## Extracts.

### TRUE DISCIPLESHIP.

"So shall ye be my disciples."—JOHN xv. 8.

THE sense is clearly this: By bearing much fruit, ye shall *be proved to be* my disciples. The verb here used is one that sometimes means "to become," and sometimes "to be," and sometimes "to prove one's self to be." This last is its meaning in John xx. 27, "Be not faithless, but believing;" prove thyself not faithless. So xii. 36, "Believe in the light, that ye may prove yourselves to be the children of light." Disciples are to make others see the reality of their profession, as the Apostle James so fully insists. The fruit borne by them shall show that they are what they profess. Their continual believing in the light will manifest to all men what family they belong to: viz., to the family of which the Head is He whose name is "The Light." Just

as in Matt. v. 44, 45: "Love your enemies, bless them that curse you: . . . that ye may be the children of your Father which is in heaven." You are to return blessing for cursing, love for hatred, in order that you may thus *prove yourselves to be* the genuine children of that Father who giveth gifts to the rebellious. O believers, let your deeds, your life, your walk, your holy resemblance to your Lord, manifest to all men whose you are!

ERRORS.—Errors, to be dangerous, must have a great deal of truth mingled with them; hence such religious systems as comprise truth sufficient to deceive good men, while they also satisfy the wicked, are those which deserve the severest assaults of intelligent soldiers of the Lord Christ.

## Pages for the Little Ones.

### EXCELSIOR.

THE night was fast coming on over the great mountains that are called the Alps, when a youth was seen in a village among those mountains, walking with quick and firm steps towards a high peak covered with snow. He carried in his hand a flag or banner, on which was written but one word—"Excelsior." This is a long and hard word, but it will seem less hard when you know that it means "higher." Now, if we carry a banner, it is supposed that whatever is drawn or written upon it is what we believe, or love, or try for. So as the word "higher" was written on this banner, it was very plain that the boy was intending to go upwards. But it was dark, and the mountains looked very awful. His brow was sad, but there was a light in his eye, bright as the flash of a steel weapon, and from his lips the same strange word came ringing in a clear voice—"Excelsior." Do you think all the persons whom he

met cheered and encouraged him to go on and upwards? This would have made his way much easier. But, indeed, they were far from doing so: he met with discouragement from everything that he saw, and from every one who spoke to him. Only strong was his noble heart. He knew that he ought to keep to the word on his banner, and nothing could stop him on his way.

He walked through the streets of the village where the cheerful firelight shone through the windows. He saw that in happy homes there was brightness, and warmth, and comfort; and as he thought how different it was on the cold mountain before him, one groan was heard from his lips, but he lingered not.

He met an old man who knew the mountains well, and he sought to turn him from his purpose. "Try not to climb to-night," he said, "a tempest is coming—there is a wide roaring torrent in your path into which you might fall."

with his one word only the youth answered—"Excelsior."

Then a sweet young girl spoke to him, and begged him to stay with her and rest from his weariness. At this kind request a tear came to the bright blue eyes of the boy, and a sigh mingled with his answer, but that answer was still—"Excelsior."

Next a peasant, coming home from his day's work, saw the youth climbing. At this time he had got some way up the mountain; but the man called out to him to take care—not to catch at any thin branch which might be withered and break; and warned him, too, that a dreadful fall of ice called an avalanche was very likely to come in his way and crush him. The boy heard the peasant's warning, but answered from above with the same word—"Excelsior."

Now on he goes, and the night grows dark, and no man sees him, and no one warns him any more. Even to break of day he climbs, only cheering his path with the word from his banner. Again and again he repeats that word, and it falls on the startled ears of the monks who, in their home at the top of the mountain, are saying their morning prayers. But they know not that the voice is that of a lonely traveller—they think not that they are hearing the last word which that voice shall ever speak on earth.

The stormy night at last is over, and one of the dogs that live on this mountain, and often find the bodies of travellers who have lost their way and

perished, finds the dead body of the noble boy lying half covered with snow, his frozen hand still tightly holding the banner with the strange device. And men came and looked on the dead youth after the dog had found him. There he lay in the cold twilight of the early morning, lifeless, but beautiful; and it seemed to those who were gazing on him that a clear sound fell from the sky like a falling star, and that sound was the word still written on the banner—the word that the boy had so often spoken—the glorious word "Excelsior!"

There is a great lesson in this story. It is the will of God, it is our one great duty, to be going ever upwards; hindered by no discouragements, stopped by no terrors, through all difficulties and all dangers to look and to move towards that which is above us. All that is most good is high up above: if we get better, we are getting higher; if we get on towards what is holy, we are climbing. Sacrifices take us higher—love takes us higher—diligence takes us higher—earnestness takes us higher. Blessed, then, are all they who are ever going upwards, for they are going towards happiness, towards heaven, towards God!

Now, my dear children, I have written this story in words that I hope you will understand, but you may find it told in a far better way elsewhere, in a beautiful poem, and I hope that the reading of what I have written may lead you to the finding of that poem, that you may love it and learn its lesson.

## Poetry.

### THE FULNESS OF CHRIST.

WHERE is mercy and compassion  
For the sinner that repents?  
Love, which offered free salvation  
To returning penitents?  
Where is crimson guilt forgiven?  
Who, when death and hell affright,  
Sets before us joy in heaven,  
Everlasting life and light.  
Christ, in whom all fulness is,  
Can alone bestow all this.

Where is balsam which assuages  
 Grief or pain's acutest smart ?  
 Where is counsel for all ages,  
 Comfort for the broken heart ?  
 Who revives the faint and weary ?  
 Who brings back the sheep that stray ?  
 Who, when long the way and dreary,  
 Is our guide, support, and stay ?  
 Christ, in whom all fulness is,  
 Can alone bestow all this.

Who gives joy in tribulation ?  
 Who enables us to bless  
 God in every dispensation,  
 And in all to acquiesce ?  
 Who the trust of children gives us,  
 Lays us in our Father's breast,  
 From all needless care relieves us,  
 Shows us all is for the best ?  
 Christ, in whom all fulness is,  
 Can alone bestow all this.

Who gives us a childlike meekness  
 And humility of mind ?  
 Calm endurance, strength in weakness,  
 Gentleness to all mankind ?  
 Love, which shuns no sacrifices,  
 Prompt to answer every call,  
 And a heart which sympathises  
 In the joy and grief of all ?  
 Ah ! thank Him who will and can  
 Give such grace to every man.

Who to us a life hath given,  
 Over which death hath no power ?  
 Who makes us the heirs of heaven,  
 And of joys for evermore ?  
 Who will raise again in glory  
 What is here in weakness sown,  
 And the frail and transitory  
 Clothe with beauty like His own ?  
 Ah ! rejoice, for Jesus is  
 He who can alone do this.

Thou who with the Father livest,  
 And whose presence all things fills,  
 Who to all men all things givest,  
 And in whom all fulness dwells.  
 Oh, how large the invitation  
 Which Thou giv'st to all our race,  
 To accept a free salvation,  
 And partake of Thy rich grace !  
 Happy he who thus can taste  
 All Thou art, and all Thou hast !

## The Rev. Thomas Raffles, D.D., LL.D.\*

own personal recollections of Dr. Raffles go back for thirty years, when he was to be the "slim youth" before us, without yet attaining to the thinness which, while it dignified, yet distressed his later days. In 1840 we saw him first, a middle-aged man, with a most genial-looking face and an easy graceful manner, a strong voice, and impressive delivery. His sermon was simple, evangelical, and decidedly popular, and most in its tendency, yet expressed in a rhetorical style, which had become second nature through habit, or had become second nature through nature; certainly it appeared free from all art and affectation. On frequent occasions our high opinion of his peculiar qualifications as a preacher was confirmed: and we can well recollect the effect of his sermons preached before the various missionary societies, and at the various meetings of chapels, glowing with the force of words, and musical in a richness of diction quite going out of fashion now-a-days. Fervid and startle appeals marked the conclusion. His sermons in sparkling phraseology were repeated throughout, and often a thrill would pass through the congregation. The style was dramatic, yet seemingly unforced, in a way in which he would repeat verses of Scripture of special solemnity.

We shall never forget his utterance of the text, "The strong shall be as fuel, and the maker of it as a spark, and they shall both burn together, and no man shall quench them." As he spoke the spark appeared to fall on the tow, and we could see the blaze. The idea of the destruction of those who forsake the word was complete. Our last opportunity of hearing him was a few years ago in the neighbourhood of Liverpool, when, though age and infirmities were creeping over him, he exhibited, in

Memoirs of the Life and Ministry of the Rev. Thomas Raffles, D.D., LL.D. By T. S. Jackson, Esq. (London: Jackson, Walford, & Co. 1864.)

the progress of his sermon, much of his youthful vigour. Warming with his subject, he became much impassioned towards the close. The fire of other days was rekindled. His voice became as sonorous as ever, and afterwards, with a characteristic smile, when we had affectionately greeted him in the vestry, and congratulated him on the animation of his delivery, he replied, "Yes; the old lion can roar still."

Dr. Raffles the companion was no less remarkable than Dr. Raffles the preacher. We shall always remember the successive humour and pathos of his oft-told stories. Who that knew him well but can recall his anecdotes, some of them lengthening out into histories, which it was treason to interrupt, and which, even when familiar, nobody cared to interrupt, so well were they rehearsed? When a large company was getting quiet, and the fitting time arrived, how adroitly would the elaborate narrative be introduced, solicited perhaps by those who had heard it before, for their own sake as well as others! Dr. Raffles was more at home with the concrete than the abstract, and preferred relating and hearing facts to the discussion of principles. One night, when on a long continental journey, two of his companions in the same train began to talk upon a subject involving the metaphysics of theology, for which the Doctor had no taste: he good-humouredly interrupted their conversation, and began a series of personal recollections and descriptions of strange incidents, and quotations of passages read years before, beautiful or odd, touching or grotesque, which lasted from midnight till the grey streaks of dawn lighted up the distant hills in the south of France on an early spring morning. Such a rare memory for words we never met with. It was a perfect curiosity shop, and, like all curiosity shops, contained some things not very valuable. His general intelligence, taste for art, knowledge of the



world, practical wisdom and prudence, and dignified courtesy, came out in a very marked way during that memorable journey, mingled, of course, with such little peculiarities as serve to show the truth of what pious folks often say, "That the best of men are but men at the best." We can testify to the truth of several entries in his continental diaries, and particularly of his descriptions of Rome, of St. Peter's, and of the Pope, with whom our friend was amazingly pleased, and whose performance of the feet-washing on Maunday Thursday he watched with curiosity and interest, after having stood waiting to witness the ceremony. "Four mortal hours did I stand in the crowd to see it, but it was worth all the toil." So he states in his diary, and during the "four mortal hours," as we stood side by side, we were whispering together on the strange fascination which could so long fasten to the spot Protestants, who felt compelled to pronounce the whole affair most superstitious. The secret was that, while deplorable as a religious service, it had something exceedingly picturesque as a theatrical spectacle. The affair of the cockade (p. 433) and the ascent of Vesuvius (p. 434) are truthfully and amusingly related, but the amusement of the reader can never equal the amusement of those who actually witnessed these incidents.

Abroad he made himself at home with his fellow-travellers, and at Liverpool, in his own hospitable dwelling, he made his visitors, and they were many, at home like himself. If they did not feel so, it was their own fault, not his. His attention to strangers, his calls, invitations, and entertainments, were those of the English gentleman. The biographer and his correspondents have not overcharged their pictures of the pleasant breakfasts in Highfield-street. How cordially he welcomed his guests! With what perfect *bonhomie* he set them at ease! Punctually and with devoutness family devotion was conducted. The conversation at the breakfast table, grave or gay, according to the topics introduced by the parties present, was guided

with tact by the host, born to be "prince of chairmen." He would "bring people out" in the cleverest way, and throw in his own witticisms at the right time, without forwardness, giving tinge and flavour to morning chat, when it became pale and insipid. And, then, the library! How the autographs, and the prints, and the other treasures would be duly spread forth for eyes meet to behold them! A collector, a bookworm, an antiquary was put on the best of terms with his entertainer, and with himself. But these were lighter traits of character, for dwelling upon which, however, we hope to be pardoned. Under the surface there lay deep personal piety, which ever and anon came to light, not in sermons and in formal conversations alone. He was a true-hearted Christian, and his soul always beat sympathetically with what was spiritual, devout, and Christ-like. He was as tender with the sorrowful as he was genial with the joyous; and we believe he was most exemplary amongst his flock for consolatory conversation with them when they were in trouble. He had his own trials, and, taught by experience, he could "weep with those that weep."

When death came, it found him prepared to die. The last time we saw him was a few weeks before his death. We found him much distressed by weakness, dropsy, and difficulty of breathing, but just as ready to take the mysterious journey into the invisible world as he had ever been to enter on a continental tour. His countenance was placid, his speech gentle and affectionate, his faith very strong, his hope very bright. We knelt in prayer and commended the departing pilgrim to his heavenly Lord, and then he, in a few touching words, took up the prayer and turned it into loving intercession on behalf of his visitor; and so ended our earthly communion with Thomas Raffles.

Our readers will pardon us if for a while the reviewer of the book has been forgotten in the friend of the hero.

Of that book we feel qualified to speak in very high terms. The son has well drawn his father's life. There is no

pt at philosophical analysis, rhetorical description, or fine writing of any but an easy, natural, manly style, even adopted throughout, as credit to the author as it is worthy of the t. Mr. Raffles leaves the Doctor ask for himself, and quotes largely diaries and letters. The history of good man's life has been sketched in these pages, and an account of a remarkable funeral given in an extract from the Rev. J. B. Brown's able discourse on the death of his

The book will be almost universally, we hope, procured by our libraries, and, therefore, any summary of its contents would be superfluous; yet I cannot resist the temptation to give a brief extract or two.

It was here used to be in the olden time, but I ought I know there may be still, a bookstall at the corner of Wild-street, Great Queen-street, Lincoln's Inn.

That bookstall I could never pass without glancing over its contents, and, one day, then, I picked up something interesting. On one occasion, however, I had the good fortune to meet an article of no ordinary character, worthy of special record. I observed, just peeping out from the mass of books, in the midst of which it was a thin octavo volume, bound in morocco. The circumstance of its being so valuable a binding induced me to take it out of the lot to ascertain what it was. I was astonished to find, not that it was elegantly bound in morocco, but that on the one corner was a fine portrait of Charles I., and on the other a portrait of Charles II. While the tooling of the volume on the back and sides had the cipher 'C. R.' inscribed in gilt letters. On opening the book it proved to be a copy of the *N. BAZIAIKH*; the *Pourtraiture of the sacred Majesty King Charles I. in his virtues and Sufferings.* While still looking at it, from the stamp of the royal arms on the fly-leaf at the beginning of the book, with 'Carolus Secundus Rex' inscribed, it appeared to have been the original copy of Charles II. How it had wandered from the precincts of the

palace and come to so ignoble a fate, I had no means of ascertaining. The small sum of half-a-crown put me in possession of the book. I was then on my way to dine with a select party of literary men, at the London Tavern, to whom, after dinner, I exhibited my treasure, and who expressed great interest in it. I retained possession of the book for a few years, but, at length, I resolved that it should return to a position more worthy of it than my humble library furnished. I therefore intimated to the Duke of Kent that I had unexpectedly come into the possession of so precious a relic, and that, if he would condescend to accept it, I should be happy to place it in his royal highness's hands. He most gladly responded to the overture, and begged me, at the same time, to write an account of the book in the blank leaf at the beginning of the volume. This I did, closing the brief notice of the book, and of the way in which it came into my possession, with the words, 'And is presented with profound respect to his Royal Highness the Duke of Kent.' On the day which he appointed for the purpose I waited upon him at Kensington Palace, and placed the volume in his hands. I have not yet forgotten, though so many years have since elapsed, the expression of his countenance as he looked upon the interesting volume, turning it over and over, inspecting the portraits and the tooling of the covers and the back with the greatest earnestness and delight. 'Oh, yes,' he said, 'this is, undoubtedly, Charles II.'s copy of the book. Have you written an account of it as I requested?' I answered, 'Yes,' and pointing him to the page, he began to read. Turning to me as he finished, he said, 'I am greatly obliged to you for what you have written, but you have not put your name to it; why did you not put your name to the memorandum which you have so admirably drawn up?' I replied, 'I did not presume to couple my name with that of your royal highness.' 'Then,' he said, 'I must do it myself;' and turning to the desk by which he stood, he took his pen and wrote on

world, practical wisdom and prudence, and dignified courtesy, came out in a very marked way during that memorable journey, mingled, of course, with such little peculiarities as serve to show the truth of what pious folks often say, "That the best of men are but men at the best." We can testify to the truth of several entries in his continental diaries, and particularly of his descriptions of Rome, of St. Peter's, the Pope, with whom our friend was amazingly pleased, and whose appearance of the feet-washing. On Thursday he watched with much interest, after having been permitted to witness the ceremony. The crown of the statue is recumbent. One of the feet from the base is a trifling sum, climbed, to the top with incredible difficulty, and showed, as he stood, the proportions of his own enormous bulk of the statue. What a scene! and what a moment! He was gazing in the loneliness of the desert, and by the light of that moon which we look upon at home, upon these stupendous relics of the most remote antiquity! There they were, in the fullness of their magnificence, even before Moses began to write his inspired story of the world's creation, or the Exodus from Egypt, or the founders of that chosen race, of which he was the law-giver, leader, and judge, existed. \* \* \*

We were up with the dawn, and Achmet having prepared a cup of coffee for us, we partook of it, and started on our donkeys for the Great Pyramid of Cheops. All round the Pyramids there is nothing but immense undulations or hills of sand and stones, and what appeared to me to be fragments of bones—the debris of ages. Beneath these a large portion of each pyramid is buried, so that, stupendous as they still are, they must have been much more lofty and imposing in their original state. Dr. Halley, with an agility which astonished me, was quickly at the top, and like an eagle perched upon his cyrie, and dwindled to the dimensions of the said eagle, was looking down on us pigmies below. But

with tact by the aid of his chairman, he got out of his chair, and his own exertions were not sufficient to get him down. He was affected by the heat, which, as he supposed, by his exertions, they perceived, and, taking advantage of it, began to clamour for 'sheesh.' He told them they should be paid when they got down; but they were not satisfied with that, and demanded payment on the spot. They proceeded to ascertain if he had money by requiring him to turn his pockets inside out, when, happily for him, it proved to be as he had stated with regard to his ordinary pockets, though he had money in his watch fob, of which they were not aware, and did not, therefore, demand to search. I had the moral courage to remain below, without ever making or contemplating the effort to ascend. I knew well that, with my bulk and difficulty of breathing, the effort would be vain and the idea absurd.

"I reached the entrance to the Great Pyramid, which, owing to the accumulation of the sand of the desert upon it, the course of ages, is now much nearer the ground than it originally was, and I remained there at the door with Mrs. Lieder and a curious group of Arabs squatting around, while the rest of the party went in to explore the interior. Had I brought back a favourable report as to the possibility of my entering and ascending so far as the great chamber should have done my best to accomplish it; but, on their return, they declared unanimously that I could not manage it, the difficulty was so great; and after all, it was not worth the toil, nothing was to be seen but a dark, empty chamber, lined with granite, with an empty sarcophagus at the end. As we sat at the door of the pyramid, our amiable and intelligent guide, Mrs. Lieder, discoursed delightfully and instructively concerning these wonderful structures, and their history, their hieroglyphics, and all appertains to them; and I cannot record the wish, which I believe I then expressed, that she would

the fruits of her long and  
to the story and the  
interesting regions." "  
close these ex-  
passage from a  
occasion of  
close of  
by the  
de-  
to myself  
have thus at-  
long and varied pil-  
I now look back. Its  
accidents crowd upon my  
I feel as though I could  
hours. But I must con-  
spare you the recital of  
my personal history, on  
dwell, with mingled feel-  
litude of my own fireside.  
, however, here to testify,  
adoring gratitude, that  
mercy have followed me  
of my life. Not the least  
any cheering circumstances  
has been the fraternal con-  
faithful friendship with  
ve honoured me. As one  
of Liverpool, I must now

say farewell. I find it a painful word to  
utter. But though I retire from the  
position I have so long occupied among  
you; if life and health are spared to me  
a little longer, I shall hope still, some-  
times, to meet and mingle with you in  
the hallowed exercises of the sanctuary,  
in the various associations of Christian  
benevolence and zeal, and in the plea-  
sant intercourse of social life; and then,  
when these scenes have passed away from  
us for ever, how joyous the prospect  
that we shall renew the intercourse  
which age impairs and death (though  
but for a season) suspends, in a world  
which death never enters, and where  
the word *Farewell* shall never be pro-  
nounced! Till then, beloved and ho-  
noured brethren, farewell! '*Be perfect,  
be of good comfort, be of one mind, live  
in peace, and the God of love and peace  
Himself be with you.*'"

These extracts will recommend the  
book without any further eulogium on  
our part. But we must, in conclusion,  
express our thanks to Mr. Raffles for the  
judgment, intelligence, filial piety, and  
admirable taste with which he has com-  
piled these very interesting and instructive  
Memoirs of his father.

## Brief Notices of Books.

*Church Music.* A Book  
Price of Song in the House  
rd. Pocket Vocal Score  
London: Jackson, Wal-  
loder.)

*Supplemental Tune-book.*  
the Rev. CHARLES DAY,  
JAMES TURLE, Esq. (Lon-  
s Nisbet and Co.)

n has been issued of the  
d book of psalmody first

The estimation in which  
res its merits to a certain  
no doubt, one of the many  
ave in part arisen from the  
rs of psalmody which mark  
in part promoted those  
e corresponding practice.  
selections, however, we  
nk the one now before us  
first. The new composi-

tions are not at all the best part of the  
book, but many fine old tunes from  
different sources are introduced. We  
think, however, that both as regards  
compositions and arrangements, the  
popular taste and capacity have been  
too much consulted in proportion to  
the classical merits of the music. This  
is of course a question of degree, and  
the compilers have consistently adhered  
in the matter to the views expressed in  
their preface as to what is mainly re-  
quired in modern church music.

The "Supplemental Tune-book" is  
remarkable chiefly for the sources from  
which the tunes are derived. Those  
from the old Hebrew worship are of  
course especially interesting. It is always  
difficult for music of a new and some-  
what foreign character to find its way  
into common favour and use, while the  
appearance of such novelties from time  
to time is exceedingly valuable. We

think that several of the tunes in this small collection will be found fully worthy of introduction into our psalmody.

*The Conflict of Opinions.* An Essay. By CHARLES CHAPMAN, M.A. (London: Jackson, Walford, and Hodder.)

In the present day, when opinions are so diverse in their nature, and so mighty in their influence, a few wise thoughts regarding them, such as are contained in this essay, cannot but be useful and acceptable. The most foolish and harmful mistakes are constantly made on this subject. Some would allow no variety of opinions; others, seeing that variety is inevitable, would forbid all controversy. One is for throwing away all old opinions, and getting a complete new set; while another blindly resists the slightest change, and condemns all novelties unheard. The present writer opposes both these extremes, and makes many just and moderate, though not very original, remarks. The subject is by no means exhausted; but the tendency of the essay, in as far as it goes, will be decidedly good.

*The Child's Commentator on the Holy Scriptures.* By INGRAM COBBIN, M.A. A New Edition. Revised and Corrected. (London: Jackson, Walford, and Hodder.)

This is a most captivating volume, calculated to attract the young, and increase their love and veneration for the Holy Scriptures. Simple in style, evangelical in doctrine, exquisite in its illustration, this Commentary is likely to be a popular favourite. As a beautiful book, it is well adapted for birthday or Christmas presents, and we most cordially commend it to all our young friends. It is handsomely printed, and embellished with woodcuts and brilliantly coloured engravings.

*The Lambs all Safe; or, the Salvation of Children.* By the Rev. ALEXANDER BALLOCH GROSART, Kinross, Author of "The Prince of Light and the Prince of Darkness in Conflict," &c., &c. (Edinburgh: William Oliphant and Co.)

It seems hardly conceivable that any should be found to question the doctrine advocated in this little book. But there may be some whose minds are not quite at rest on the subject, and we trust such may find satisfaction from the proofs here adduced. The passages

of Scripture which are brought forward are generally clear, and to these mainly is the question referred: but in some cases we think that a forced interpretation is suggested. On this subject, (as on many others), it is the certainty of the fact rather than the way in which it is accomplished on which we must chiefly dwell. We cannot for an instant question that all who die as infants are safe; while we may understand in different ways, and we shall certainly understand but imperfectly, the manner in which the work of Jesus Christ takes effect for their salvation.

*The Beloved Physician.* A Memoir of Peter Murray, M.D., of Belle Vue, Scarborough. By the Rev. R. BARGNIE, Minister of the Bar Church. (London: Simpkin and Co.)

A very long life is here simply and as far as one can judge, faithfully traced. The subject of the memoir seems to have been one of those good, true, and useful men whose lives are, as we may say, a clear gain to the world. His youth was marked by successful diligence, his manhood by energy and usefulness, and the long closing period by quiet benevolence and an unusual degree of that peace and calmness which so well befit old age. The reading of the book should deepen our conviction that it is the good man who lives happily, and dies honoured of men as well as accepted of God.

*The Molyneux Family; or, How to do Good.* A Tale. By JULIA ADDISON. Authoress of "Sister Kate," "Mary Grove," &c. &c. (London: Marlborough and Co.)

The readers of this little book must be those who are not very anxious to discover originality of thought. They will then find a pleasing narrative of domestic life, and useful lessons deduced from all the incidents related. But a commonplace character marks both the events and the improvement made of them.

*The Earnest Life.* Memorials of the Rev. T. O. Keyse. By THOMAS M'CULLAGH. (London: Hamilton.)

The subject of this Memoir appears to have been a very devoted Wesleyan minister, full of zeal in his Master's service. We would speak of such men with the highest respect, but we do not see anything in the book to satisfy us



that a person of this stamp need to have 348 pages printed about him. The large notice of such a weakness in his character as that of thinking it a sin to laugh, had better have been omitted.

*The Fisherman's Family.* By Miss STAPLETON.

*Youth and Age.* By the same Author. (London: Hatchard and Co., Piccadilly.)

Among the innumerable books now written for the poor, it is a refreshing variety that some should take the form of simple verse; when a more lively and attractive character is thus given both to narratives and instructions. The two little books now before us are not, however, happy specimens of their class. They are sadly wanting in simplicity and elegance. We hardly expect to find

poetry in such works, but we have a right to demand a nearer approach to it than this writer has made.

*British North America.* With Maps. (Tract Society.)

This volume is a welcome and useful addition to the Geographical series which the Society has for some time been engaged in publishing. It seems a judicious compilation, in which large use is made of "Blue Books."

We beg to call special attention to the cheap re-issue of Mr. Stanford's interesting "Memoirs of Joseph Alleine." (Jackson and Walford.) The book is well worthy of a large circulation, and we would earnestly commend it to our readers.

## Obituary.

REV. CHARLES GREENWAY.

THE Rev. Charles Greenway was the youngest child of Mr. Daniel Greenway, Jeweller, of Birmingham, in which town he was born in 1798. At an early age he was sent to Carr's-lane Sunday-school, where he received his first serious impressions on the subject of religion; and although these did not immediately ripen into conversion, they were sufficient to keep alive a consciousness of sin and a dread of its consequences. It was not until he was fourteen years old, after many attempts to get rid of the subject of personal consecration to God, and having passed through a season of great disquietude and distress of mind, he was guided by the Holy Spirit into that peace whose saving influences he was permitted, in after life, to expound, and to that sense of pardon and acceptance with God, the necessity for which it was ever his earnest effort to enforce and illustrate.

So far as human instrumentality was concerned, it was the superintendent of the Sunday-school at Carr's-lane to whom Mr. Greenway owed much of the joy and peace he found in believing. Mr. Greenway's early efforts in the Divine life were greatly aided by his attendance upon the ministry of the Rev. John Angell James, whose considerate interest and affectionate counsel it was his good fortune thus early to enjoy, and upon whose friendship he was able to rely unto the last.

Having been blessed with success in his early attempts to benefit some of his associates and neighbours, Mr. Greenway acquired an ardent desire for usefulness upon a more adequate and promising basis. As the result of earnest prayer and much anxious consideration, he was led to seek the ministry of the Gospel of the grace of God as his life-work. This step was warmly approved by his pastor, who soon arranged for his introduction to Hoxton Academy, where he remained until 1823, having passed through the academical course with commendable diligence and success. His first charge was taken at the request of his excellent friend and tutor, Dr. Harris, at Bere Regis, Dorset; and it may be taken as an indication of his affectionate solicitude for his youthful brother, that Mr. James travelled from Birmingham, twenty years before railways were thought of, to deliver the charge at his ordination.

His ministry at Bere Regis was honoured by the Master with evidences of His Divine approval and blessing; and having continued to labour with much assiduity among them for four years, he was compelled to remove, to form an alliance of a more intimate, though not more hallowed, character; for, having become engaged to Mary, sister of the late John Shaw, Esq., of Wolverhampton, it was necessary, for the consummation of his earthly happiness and the prospective increase of his ministerial usefulness, that he should resign his



first charge in Dorset, for one which, by its proximity to Wolverhampton, would enable Miss Shaw to share his lot without relinquishing his sacred charge of an invalid and beloved brother.

In this step he sought the advice of the Rev. J. A. James, who not only cordially approved, but strongly recommended it. With his hands thus strengthened, Mr. Greenway undertook the cause at Cannock at that time in its infancy, and struggling under an incubus of debt and discouragement. In the course of his ten years' ministry he was instrumental in removing the whole of the debt from both chapel and minister's house, and also of extending the facilities for preaching the Gospel in that neighbourhood, by erecting the chapel at Brownhills, which he supplied himself, by riding five miles every Sunday morning, returning to Cannock for the afternoon and evening services. In 1836 he removed to Erdington, where, soon afterwards, was erected the present neat and commodious chapel. In 1840 he was called to mourn the loss of his beloved wife, of whom it may truly be said, that those who knew her most loved her best, and whether as a daughter and sister, or afterwards as a mother and minister's wife, it would be difficult to say in which relationship she was most exemplary.

Mr. Greenway afterwards took the oversight of the church and congregation at Newnham, Gloucestershire, but a throat affection, with which he had been troubled many years, compelled him to withdraw from active service. Having removed to his native town, he was enabled to resume his pulpit labours, and for some years ministered at Salley with much acceptance and success; failing health, however, obliged him to retire from stated pulpit ministrations, but his great desire for usefulness and his active habits precluded the possibility of his remaining long without some religious work. His life-long attachment to the Rev. J. A. James led him to undertake the office of secretary to the committee for celebrating the jubilee of that honoured servant of Christ. In this labour of love his failing powers were somewhat severely taxed, and it was not long after that he was seized with the illness from which he never rallied. He was asked to give the charge at the ordination of the minister at the Boatman's Chapel. Before starting he complained that he could not recall what he had intended to say, but had no difficulty at the time. In the middle of the night he was seized with paralysis, and from this time till

his death, a period of eight years, he continued to decline. Never during all this time was he once heard to complain. He was always very cheerful, and, so far as those around him could judge, a cloud never dimmed his sight of the Saviour. He continued, as far as his strength would allow, to visit the sick, the poor, and the needy, and in these, his last ministrations, was honoured by God to do good.

But even this work had reluctantly to be given up. After his first attack, although unable to preach himself, he rendered good service by promoting a movement for preaching to working men, on Sunday afternoons, in the large buildings of Birmingham. Mr. Greenway's kindness of disposition will be long remembered by many; none ever applied to him for help in vain. His hands were always stretched out to render any service within his power to his brethren in the ministry, and he thought nothing of devoting days or walking miles to accomplish any purpose that appeared likely to benefit them. When his failing powers forbade his preaching, he undertook a tract district, that thus he might be able to testify for Jesus. The benevolence of his character was ever exhibiting itself in labours for the benefit of those who need help, but he now "rests from his labours, and his works do follow him."

In 1860 he married Louisa, youngest daughter of the late James Nind, Esq. of Overbury, Worcestershire. It would be difficult to estimate the comfort which, throughout his lengthened illness, was afforded him by the untiring ministrations of this affectionate wife. He more than once remarked that she would be rewarded for having so tenderly and unremittingly soothed his passage to the tomb.

In 1859 he suffered a great increase of his affliction, and appeared to be drawing nigh to the grave. He bade his wife and children an affectionate farewell: he longed to depart, and when he began to recover expressed his reluctance to return to life, and asked why they wished to detain him. After this, though delivered from immediate danger, he never was able to get down stairs more than once. Nor was he able to read, but much enjoyed listening to his wife and daughter.

A little book containing some of the brightest promises, compiled by Clarke, was constantly in his hands, and in several of the more favourite parts the printing is nearly effaced from constant use: but even this, from weakness, had to be hid

ide; and latterly John iii. 16, 17, with the hymns, "Rock of Ages," "Just as am," &c., were each morning repeated by him, himself at the end of each verse of the latter hymn saying, "I come." On Saturday, January 23rd, he was better than usual, and listened with much interest to extracts from the memoir of Dr. A. Reed, referring to many of the events and persons of his earlier life with which he was acquainted. On Sunday, January 24th, he appeared a little worse than usual. He was too feeble to speak, or even to take any notice; twice only he pronounced the word "Yes," in reply to questions, but on the following Tuesday, when his hymns were being read to him, at the line "Thou must save, and Thou alone," with difficulty, but emphatically, he said, "Thou." No doubts or distress disturbed his repose: gently and quietly he departed on Thursday, the 28th January, to be for ever with the Master he had

striven to serve, and whom he so ardently desired to see. His was indeed

"A death-like sleep,  
A gentle wafting to immortal life."

On Thursday, the 4th February, he was borne to the family vault at Erdington, by those members of the church there who remained from among those to whom he had ministered in holy things twenty years before. The following Sabbath-day his funeral sermon was preached at Erdington, by the Rev. H. J. Heathcote, from Heb. xiii. 7; and also at the Lozells Chapel, near Birmingham, which was the sanctuary where, during his years of weakness, he had worshipped God, by his kind and venerable friend, the Rev. J. Hammond, of Handsworth, from the words, "Our friend Lazarus sleepeth."

May those who witnessed his zeal and faithfulness here, follow his footsteps and share his reward!

## Diary of the Churches.

July 20.—Sydney, Australia. A special service was held to welcome the Rev. John Graham, late of Craven Chapel, London, and to recognise him as pastor of the church. A large number of ministers of various denominations were present, and the building was densely filled. The Revs. S. C. Kent, W. B. Slatyer, Dr. Steel, J. Voller, L. Hartley, Mr. Fairfax, and others, took part in the interesting service.

Sept. 6.—Halesworth. The Rev. H. Coleman, late of Wickhambrook, was recognised pastor of the church here. The Revs. Mr. Hopkins, J. Browne, B.A., L. Jones, and C. Carey assisted in the engagements of the day.

Sept. 12.—Nantwich. The members and friends of the church here met to present their pastor, the Rev. E. L. Adams, with a testimonial, consisting of a gold watch, &c., in acknowledgment of eight years' labour among them.

Sept. 14.—Accrington. A meeting took place in the Peel Institute, to present three memorials and several purses of gold, amounting to £150 12s. 4d., to the Rev. C. Williams, on his removal to Southampton, after being fourteen years at Preston. The presentations were from the church, the Young Men's Society, and one from some of the townspeople, presented by J. E. Lightfoot, Esq.

— Blaenavon. The ordination of

the Rev. D. Evans, of Carmarthen College, as pastor of the church here, took place. The Revs. J. Davies, W. Morgan, H. Daniel, J. Jenkyns, T. Rees, T. August, Professor Morgan, and R. Thomas assisted in the engagements.

Sept. 16.—Herne Bay. The memorial stone of a new church was laid by S. Morley, Esq. The Revs. T. Blandford (the pastor), A. Turner, W. P. Tiddy, H. Cresswell, V. Ward, and others, assisted in the engagements. The Revs. J. Viney and J. De Kewer Williams, &c., spoke at a meeting held in the evening.

Sept. 17.—Horsley-on-Tyne. A meeting was held to take leave of the Rev. J. H. Hughes, and to present him with a purse of sovereigns on his removal to the church, Newent, Gloucestershire.

Sept. 19.—Marldon, Devon. The new chapel here was opened, when the Rev. F. F. Thomas preached; and W. M. Paull offered the dedicatory prayer. A meeting was held in the evening, Mr. H. Coombes in the chair; when the Revs. H. Cross, H. Jones, W. Stapleton, and Mr. J. Harvey spoke.

— Shrewsbury. At a meeting held in Castlegate School-room, a purse of 100 sovereigns was presented to the Rev. E. Hill, to commemorate the twentieth year of his pastorate. T. Barnes, Esq., M.P., presided; and the Revs. R. W. Dale, D. D. Evans, and others, offered their congratulations.

Sept. 20.—Boston. The Rev. T. Davey was recognised pastor of the church in Grove-street. The Rev. J. Shaw presided, and the Revs. P. Strutt, E. Metcalf, T. Lord, J. Bevan, J. Horscroft, G. R. Bettis, H. R. Waugh, and others, took part.

— Coggeshall. The ordination of the Rev. A. D. Phelps, of Hackney College, to the pastorate of the church, took place. The Revs. T. B. Sainsbury, B.A., J. G. Hughes, S. Clarkson, T. W. Davids, and S. McAll conducted the service. The Rev. A. McAuslane preached in the evening.

— Pembroke Dock. A testimonial was presented to the Rev. J. Williams, on his retirement from the pastorate through ill health. The presentation was of plate, consisting of a silver salver and cake-basket. J. McLean, Esq., presided; and ministers of various denominations addressed the meeting.

— Dover. A purse of sovereigns was presented to the Rev. T. B. Hart, on his leaving to take the pastoral oversight of the church at Paris. The Revs. H. Cresswell and E. Cornwell spoke on the occasion.

— Sheffield. The Rev. J. News-holme was ordained pastor of the church worshipping in the Tabernacle. The Revs. C. Larom, M. Howard, D. Loxton, Dr. Falding, Professor Fraser, and the Rev. R. Bowman took part in the service.

— Hertfordshire Association. The half-yearly meetings of this Union took place at St. Alban's, the Rev. S. Davis presiding. The Revs. W. Griffiths, P. Law, W. Braden, H. R. Reynolds, T. Hill, W. Upton, Messrs. Morrison, Bartlett, Crowe, Baker, Cowing, and Nunnely conducted the business of the session.

— Somerset Association. This Association held its annual meetings at Paul's Meeting, Taunton, the Revs. T. Adkins and the Hon. and Rev. B. W. Noel, M.A., preaching on the occasion. The Revs. W. Guest and E. H. Jones, H. O. Wills, Esq., T. Thompson, Esq., and many other gentlemen, transacted the business of the session.

— Bradford. A meeting was held to present the Rev. H. J. Betts, pastor of Trinity Chapel, with a testimonial consisting of a purse of sixty sovereigns, an inkstand, and other offerings, to commemorate the seventh year of his pastorate.

— Scarborough. The corner-stone of a new chapel was laid, the Revs. R. Balgarnie, the minister, J. Hargreaves, B. Evans, D.D., Dr. G. Smith, Dr. J. R.

Campbell, and T. Whitehead conducting the proceedings. The building is designed to seat 1,040 persons, at an estimated cost of £7,700.

Sept. 21.—Wells, Somersetshire. The chapel in this town was re-opened, when the Rev. S. Martin preached. At a meeting held in the evening, S. Morley, Esq., in the chair, addresses were given by the Revs. S. Martin, C. R. Howell, the new minister, W. Guest, and J. L. Poore.

Sept. 22.—Plymouth. The new chapel in Tavistock-road was opened, when the Revs. H. Allon and R. W. Dale, M.A., preached. On the following Sunday the opening services were continued by the pastor, the Rev. C. Wilson, M.A. The total cost is about £6,000.

Sept. 23.—Suffolk Open-air Mission. A conference was held of those engaged in this Mission at the house of M. Prentice, Esq., of Stowmarket. The Revs. H. Coleman, T. Anthony, F. Hastings, and J. Gay took part, and a report of what had been accomplished was read.

Sept. 25.—Surrey Chapel. This edifice was re-opened after having been closed for repairs and improvements, the Rev. N. Hall, LL.B., preaching morning and evening.

Sept. 26.—Lye, near Stourbridge. The Rev. Job Hawkins was ordained pastor of the church meeting in Mount Zion Chapel. The Revs. B. Bird, T. G. Horton, B. Roebuck, J. Richards, W. Bealby, A. Major, and T. Hall took various parts of the service.

— Oswestry. The Rev. D. Evans, late of Brecon College, was ordained pastor of the church in Domgay Chapel. The Revs. R. W. Lloyd, T. Adams, H. James, J. Pattison, H. Oliver, B.A., D. M. Davies, W. Price, and T. Gasquoine, M.A., conducted the services held on the occasion.

Sept. 27.—Apprenticeship Society. The half-yearly election of this society, for "assisting to apprentice the children of Dissenting ministers," took place at the Congregational Library, Finsbury-circus, the Rev. Dr. Tidman in the chair. Twelve out of twenty candidates were elected to the benefit of the Institution.

— Welford, Northamptonshire. The Rev. W. H. Edwards, of the Western College, was ordained to the pastoral office in the Independent Chapel. The Revs. T. Coleman, R. Daw, T. Toller, W. R. Noble, and G. Nicholson, B.A., took various parts in the service.

Sept. 27. — Ruabon, Denbighshire. The Rev. E. Edmunds, of Carmarthen College, was ordained pastor of the church here. The Revs. W. Morgan, F. Gasquoin, B.A., T. Rees, D.D., R. Thomas, and J. Stephens took the various parts of the service.

Sept. 29. — Tottenham-court-road Chapel. This ancient place of worship, erected 110 years ago for the ministrations of the Rev. George Whitfield, was re-opened, after undergoing extensive alterations and improvements. The Revs. Dr. Spence and S. Martin preached the sermons. On the following Sunday, the Rev. J. W. Boulding, the minister of the chapel, preached; and the Rev. H. Allon on the Thursday after.

— Bridgewater. The new chapel was opened, when the Rev. S. Martin preached the sermon, and also addressed a large congregation of parents in the afternoon. A meeting was held in the evening, presided over by S. Morley, Esq. The Revs. E. H. Jones, S. Hebditch, W. Barker, W. Guest, J. C. Galaway, and other gentlemen, assisted in the engagements. The building is to accommodate 1,100 hearers, and to cost £4,500.

Sept. 30. — Special Sunday Services. A Conference of the committee of management with Christian friends was held at Radley's Hotel; S. Morley, Esq., in the chair. The Revs. S. McAll, J. Alexander, Dr. Underhill, J. H. Wilson, N. Hall, LL.B., J. Shedlock, W. Stott, W. Brock, R. Brindley, Messrs. Wright, Edwards, Murphy, and others, took part in the discussions.

— New College. The fifteenth annual session was opened with the usual *sermons* and introductory lecture. The Revs. J. Pulling, Professor Godwin, A. M. Henderson, A. Raleigh, Dr. Tidman, Dr. J. Young, and T. Jones addressed the friends on the occasion.

Oct. 1. — Charlestown, Manchester. The foundation-stone of a new chapel was laid, the Revs. E. G. Barnes, A. Thomson, P. Thomson, and Mr. W. Armitage taking part in the ceremony. A meeting was held in the evening, at which Sir Elkanah Armitage presided.

Oct. 2. — Eccles. The church here was re-opened, a new gallery, &c., having been erected. The Rev. G. H. Brown preached on the occasion.

Oct. 3. — Hants Congregational Union. The annual meetings of this Union were held at Basingstoke. The Revs. N. Hase, J. Woodwark, T. Adkins, J. Fletcher, J. H. Wilson, J. Moss, S.

Morley, Esq., Mr. Purchase, and other gentlemen, conducted the business of the session.

Oct. 4. — Enfield. The old chapel, Chaseside, was re-opened, when the Rev. J. Spence, D.D., preached. A public meeting was afterwards held; Mr. Ald. Abbiss in the chair. On the following Sunday, the Rev. J. B. Talbot preached.

— Peasley Cross, St. Helen's. The foundation-stone of a new chapel was laid here by R. Pilkington, Esq., J.P.; the Rev. J. Kelly addressing the audience; and the Revs. W. Roaf and T. Best offering prayer. The cost will be about £3,000.

— Salop Association. The Salop Association met to hold their autumnal meeting at Whitchurch; T. Barnes, Esq., M.P., in the chair. Addresses were delivered by the Revs. W. Paton, J. Pattison, T. Gasquoin, B.A., H. Sturt, E. Hill, D. D. Evans, and J. E. Yeadon.

Oct. 5. — Aberdeen Association. The annual meetings of this Union were held at Woodside, the Rev. Messrs. Robbie, Arthur, Miller, Rennie, Duncan, Nicoll, Troup, and Murker conducting the engagements.

Oct. 6. — Croydon. The Rev. S. Parkinson, of Cheshunt College, was ordained to the pastorate of George-street Church. The Revs. A. M. Henderson, H. R. Reynolds, and S. Martin conducted the service.

— Hull Association. The autumnal meeting of this Union was held at Grimsby. The Revs. E. Jukes, H. Ollerenshaw, J. Sibrec, R. Thompson, with many other ministers and friends, conducted the usual business.

— Knaresborough. The foundation-stone of a new church was laid by Mr. Ald. Brown. The Revs. J. Parsons, E. Corbold, and Dr. Campbell assisted in the ceremony. The cost will be £2,000.

— Bilston. The new chapel was opened, the Revs. R. W. Dale and R. D. Wilson preaching on the occasion. The Rev. J. W. Bain presided at the afternoon meeting, and the Revs. Mr. Jackson, T. G. Horton, and others, spoke on the occasion.

Oct. 8. — Pendleton, Manchester. The foundation-stone of new school-rooms connected with the church was laid by J. Sidebottom, Esq. The Revs. S. St. R. Dobson and G. W. Conder took part in the ceremony.

— Harden. The corner-stone of a new chapel was laid, the Revs. Dr. Fraser, A. Russell, M.A., and W. Kingsland taking part in the ceremony.

At a meeting afterwards held, the chair was taken by Mr. J. Watmuff.

Oct. 10.—Birmingham. A testimonial was presented to the Rev. R. Thomas by the church at Moseley-road. It consisted of a purse containing £77.

Oct. 11.—Tiptree Heath. The new church in this town, under the pastorate of the Rev. T. Sowter, was opened. The Revs. T. W. Davids, C. Riggs, T. Jones, I. Jennings, R. Brindley, J. Dewsnap, and A. D. Phelps assisted in the service; and I. Perry, Esq., presided at the afternoon meeting.

—Portland. The Rev. T. G. Beveridge was ordained pastor of the Congregational Church, Portland. The Revs. H. Smith, B.A., R. S. Ashton, B.A., R. T. Verrall, B.A., J. Shedlock, M.A., W. Lewis, F. Beckley, J. Smith, S. M'Call, J. Rogers, and J. Key took part in the services.

Oct. 12.—Bethesda Chapel, Burnley. The jubilee of this church was celebrated by a series of services. The Revs. J. Stroyan, R. Slate, B. Dale, M.A., R. Harley, F.R.A.S., J. T. Shawcross, G. Gill, J. Ross, J. Crossley, Esq., Mr. Councillor Kay, and others, assisted in the various engagements.

Oct. 14.—Mile End-road Chapel. The Rev. James Chew, late of New College, was recognised pastor of the above place of worship. The Revs. W. Bevan, J. Kennedy, M.A., J. Bowrey, W. Dorling, Professor Newth, E. Eastman, W. Hardie, B.A., E. Price, and R. Saunders preached and conducted the devotional exercises.

Oct. 19.—Peckham Rye. A testimonial was presented to the Rev. J. H. Hitchens, consisting of a purse of fifty guineas, on the completion of the seventh year of his ministry.

Oct. 26.—Irish Congregational Union. The meetings of this Union were held in Newry. The Revs. H. Kelso, G. Silly, R. Sewell, J. G. Manly, W. Urwick, D.D., J. W. Johnston, B.A., N. Shepherd, J. T. Lane, C. Skuse, W. Currie, J. Bain, J. Kydd, and J. Stirling conducted the usual business.

### PASTORAL NOTICES.

#### CALLS ACCEPTED.

The Rev. J. Shillito, late of Dewsbury, has accepted the invitation of the church worshipping in Crescent and Norwood Chapels, Liverpool, to be pastor, in conjunction with the Rev. John Kelly.

The Rev. T. Cain, of Lancashire College, that of the church at Stubbs, Ramsbottom, near Manchester.

The Rev. H. Luckett, of Rotherham College, that of the church at Gainborough.

The Rev. R. Seddon, of Smallbridge, that of the church Dover-road, Southwark.

The Rev. J. D. Riley, late of the Quinta, Shropshire, that of the church Newport, Isle of Wight.

The Rev. W. H. Dickenson, of Huddersfield, that of the church at Bicester.

#### RESIGNATIONS.

The Rev. S. Spink has resigned the pastorate of the church at Dover, through ill-health.

The Rev. T. Seavill that of the church of Swanage, from ill-health.

The Rev. B. Backhouse that of the church at Eastborough-street, Scarborough.

The Rev. E. M. Davies, B.A., that of the church at Maberly Chapel, King-land.

### CENTENARY SERVICES AT NEWPORT PAGNELL.

Most interesting services have been held in this town, in commemoration of the centenary of the ordination of the late Rev. William Bull, as pastor of the Independent Church, and of the continuance of the pastorate in the same family since that period.

For a father, son, and grandson to succeed each other as pastors of the same church for so many years is, perhaps, unprecedented in the history of Nonconformity. A remarkable fact in any church, it is especially so when the appointment of the minister is determined by the voice of the church.

On Sunday, October 9th, sermons were preached by the Revs. T. Adkins and P. Kent. On the following evening, a special prayer-meeting was held, at which the Rev. J. Stoughton gave an address. On Tuesday morning, the commemoration sermon was preached by the Rev. J. Stoughton. A public meeting was held in the evening, the Rev. Josiah Bull, M.A., the present honoured pastor, presiding, and giving an interesting sketch of the past and present history of the church.

Mr. Chapman, the senior deacon, then presented a silver épergne to Mr. Bull from the church and congregation. After speeches from the Revs. T. Adkins, E. Adey, E. Prust, G. Wilkins, and P. Kent, this memorable celebration was brought to a close.



# Missionary Magazine

AND

## CHRONICLE.

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### SHIPWRECK AND TOTAL LOSS

OF THE

### “JOHN WILLIAMS.”

For the last twenty years the successive voyages of the MISSIONARY SHIP among the islands of the South Pacific have been, both to the Directors and friends of the Society, an occasion of unfailing gratification and thankfulness. During that period she has made *five successive voyages* from the shores of England to that mighty ocean: and annually she has carried the needful supplies to the missionaries in the various groups in which they labour, starting from Australia and returning to the colony on the completion of her voyage. And although in these successive voyages she has often visited islands surrounded by dangers, and has encountered many fearful storms, she has been mercifully preserved from serious injury, and not a single man of her crew has been shipwrecked. But we have now, with feelings of intense sorrow, to record her loss—her total loss—including almost everything on board, except the lives of the passengers and the crew. This disastrous event occurred under circumstances from which no immediate danger was apprehended, and at an Island which she had visited on former occasions without injury. The “John Williams” was wrecked off a small island significantly named *Danger Island*, one of the Tokelau Group, situated lat. S. 10 deg. 54 min., long. W. 166 deg. The loss of the vessel is best described by CAPTAIN WILLIAMS in the following seaman-like letter to the Foreign Secretary—a communication which will awaken the deepest sympathy and grief in the hearts of thousands :—



“ At sea, on board of the brig ‘ Lalla Rookh,’

“ July 29th, 1864.

“ REV. AND DEAR SIR,—It is my painful duty to inform you of the total loss of the Mission barque ‘ John Williams,’ on Puka-puka, or Danger Island, on the morning of the 17th of May. We made the island the previous day, and at night were heading well off the land. At midnight it fell calm, and the ship drifted about two miles per hour towards the reef, with the life-boat ahead. About three A.M., finding she was going astern and fast towards the reef, we got out the long-boat and whale-boat. About four she struck the first blow, and I then got all the passengers put into the boats safely. About five o’clock I, with the rest of the crew, left the wreck, joined the other two boats, and pulled in company to the landing-place, distant about three miles. At daybreak we reached the landing-place, and two of our native crew swam over the reef to inform the native teacher *Okati* of our sad condition, and to get him to send canoes to take the passengers over the reef. These included the Rev. C. Barff and family, numbering five, Rev. H. Royle and daughter, two teachers, their wives and children, and Mrs. Williams. After they were safely landed, the three boats and some canoes returned to the wreck to endeavour to save what we could. But I am sorry to say that very little could be got at; for we found her filling fast and settling down at the bows, hanging with her heel on the reef. At great risk we got some coffee and sugar. I also succeeded in saving some nautical instruments and a few articles of clothing. These had to be thrown overboard and picked up by the boats, for they could not approach the ship on account of the surf and the heavy rolling of the vessel. I am sorry to tell you that Mr. Barff and myself have lost almost everything.

“ About eight o’clock we found it impossible to remain any longer, and with an almost broken heart, I left the much-loved but ill-fated ‘ John Williams’ for ever. In about three minutes after leaving she launched off the reef, going down head foremost in very deep water, taking all with her.

“ Although I have the satisfaction to know, that the calamity was not caused by any neglect, my feelings, sir, can be better imagined than described when I saw her go entirely from my sight for ever. No lives were lost; the Lord was very merciful in sparing all without any accident. I need not, dear sir, give you any more particulars, as you will have all details in the protest which accompanies this letter. I must not forget to mention the kindness shown to us by *Okati*, the teacher, and the natives of Puka-puka, in supplying our daily wants with taro, cocoa-nuts, and fish. During our stay of three weeks on their island, J. C. Williams, Esq., H.B.M. Consul, kindly sent to the islanders, in the name of the Queen of England, a quantity of useful articles of clothing, as an acknowledgment for their kindness to us, and also to encourage them in acts of kindness to any that may be shipwrecked in the future.

“ I must also mention the kindness and sympathy shown to us in Samoa by the missionary brethren and the consul. Mrs. Williams and myself were met with Dr. Turner; therefore I must more particularly speak of the never-to-be-forgotten kindness shown to us by him and his family. Although

p sorrow themselves, they did all they could to comfort us, and to us with many needful articles of clothing to help us up to Sydney.

“Sydney, August 17th.

am happy to inform you, dear sir, of our safe arrival at Sydney, also to at I hope to be in England (D.V.) the end of November, in the ship am Duthie.’ She is expected to sail about the 20th.

“I remain, dear Sir,

“Yours truly,

REV. DR. TIDMAN.”

(Signed) “W. H. WILLIAMS.

#### COURSE OF THE “JOHN WILLIAMS” PREVIOUS TO HER SHIPWRECK.

readers will be interested to know the voyage of the Missionary barque iately preceding her visit to the fatal island where she finished her ; and this is described by the REV. HENRY ROYLE, one of our mission- terans, who has lived and laboured in the island of AITUTAKI for more x-and-twenty years. He writes as follows:—

e arrived at Aitutaki, in the missionary ship, only to take leave, for a season, of my beloved wife and daughter, and our warmly loving people. were prepared to bid me God speed. After supplying the ship with ing the captain informed them he needed, and in such abundance that ld not take all, we prepared to leave. The Aitutakian youth, who had maintained a steady devotion to the interests of the ‘John Williams,’ manifested a stronger regard as they were about to commit their nary to it, as a home for several months. From fifty to sixty young the flower of our Church—having bid us an affectionate farewell, ded into their whale-boat. Spontaneously the captain, officers, and with about sixty natives of the Penrhyn Islands, crowded the quarter- f the ‘John Williams,’ and gave these young men nine British cheers the Aitutakians heartily returned.

e sailed pleasantly forward for one week, and arrived at the Penrhyn s. Here we had on former occasions six teachers and flourishing villages. g the whole, they numbered over one thousand. Now we found only f the original owners of the soil and one teacher; the others, with five r teachers, had been scattered, and most of them were dead, chiefly by iel work of the Callao slavers, just before our arrival.

e completed our work at the above-mentioned islands, and at our stations nihiki, where, in every social and moral point of view, decided improve- n former years, in industry and Christian civilization, was manifest. hapels and schools had risen up—very refreshing to look upon—and the g and courteous demeanour of the natives marked the effect of Gospel ce.

he 11th May, afternoon, we left Manihiki, after very pleasant engage- with the teachers and scholars and members of religious classes. We gan to experience our first unpleasant weather, unusual in these lati- and especially at this season of the year. In a gale of wind we brought

up near to a very dangerous rock, which throws up heavy breakers, about twenty-one miles from Danger Island.

“On the 16th May we sighted Danger Island. It was early dawn, and with joyous emotions, ere evening we hoped to be in their midst, receiving their welcome greetings and distributing amongst them the ample gifts we had brought from the Christians at Aitutaki to their less favoured brethren at Puka-puka. The winds, currents, and complex character of the reefs, to our great disappointment prevented our having intercourse with the island that day—not on account of our distance, for we were very near, but we had found the natives of all these low coral islands very shy in recognising us. We learned, however, that they had suffered so much from the Peruvian slaves and their barbarous outrages, that we ceased to wonder at their reluctance to come out to sea. Disappointed, both in not getting on shore, as we so confidently hoped, and their not coming out to us, we were left to uncertainty as to whether they knew us; so, after our usual domestic worship, the captain called us upon deck to witness the exhibition of blue lights and rockets, in order to facilitate our work of the coming day. Our signals were replied to by beacon fires along the shore, and especially the landing-place, until near midnight, and we all retired very happily to our respective places of repose for the night; but it was destined to be a night of horror, never to be forgotten—the wreck of the noble ship, the ‘John Williams.’

“It was early on the morning of the 17th of May, that jubilant month with the Churches at home, when we were called out of our profound slumber by a voice exclaiming, ‘Mr. Royle, get up and pray to God for the “John Williams.” she is just upon the reef.’ Affrighted, I started from my sleeping-place, hardly knowing what I did, but fully conscious of the reality and extent of our danger, by the height to which our fated vessel was raised on the surging billows, and the fearful roar of the breaking waters. I sprang to the couch of my dear child, who yet lay in profound and fearless slumber, unconscious of the anguish of her father and her own proximity to a watery grave. All my agonized feelings were compressed in one intense prayer, and I exclaimed, ‘O God, save my child.’ Again, at this moment, the voice of Mrs. Williams, our captain’s wife, was heard, ‘Mr. Royle, bring Harriet upon deck immediately: throw something warm around the dear child; but come quickly, the vessel has struck.’ I dragged her from her sleeping-place to the deck. The rudder and the stern had given way, and on the deck stood three aged Christians, between seventy and eighty years of age, and four young children trembling and naked by our side. Our Aitutakian young men came near to us, drew their upper garments off, and took possession of my child. Somewhat relieved by their devotion, and satisfied that they would do all they could for our rescue, I threw myself with prayerful confidence into the arms of a covenant-keeping God, and awaited the result.

“Orders were given to get out the boats, which after great labour, and many fine traits of character, the crew succeeded in doing, the vessel, in the meantime, rapidly filling with water. At length orders were given by the captain for the ladies and children to be put into the boats. Aiding my venerable friend the Rev. Charles Barff to follow, I beheld with grateful feelings their rescue from impending death, my own child being one of the

number. Seated on the deck of the ill-fated vessel, I saw Mrs. Williams, whom I had supposed to have gone in the boat, approaching. She said, Mr. Royle, I give you my place in the boat; go, take care of your daughter; remain to share the fate of my dear husband—I cannot leave him.’ She disappeared, and in a few minutes the captain came and requested me to enter the boat and to keep her out of the reach of falling spars, and within reach for any contingency. I obeyed the welcome orders. Out of reach of immediate danger, I looked around upon the affecting scene; we a half-drowned throng—our pleasant home a wreck, and the tremendous crashes of the ship breaking on the silence of the night. Every blow the ill-fated vessel received was a vibratory stroke to the ship’s bell, and a pang of sorrow to our hearts. At five o’clock A.M., while yet dark, orders were given for all to enter the boats, forty-two in number, occupying three boats. We proceeded along at a safe distance from the reef, to seek an opening whereby to hold communication with the natives of Danger Island. As soon as they saw us, crowds hastened to our relief, embraced us in their generous love, and carried us to their homes. Clothing they had none to offer us, but the best of their clothes they reserved for us and brought daily to our table, generously denying themselves of the only food that we could eat—a sacrifice the more to be admired, as they could evidently see we had been deprived of the ability to reward them for such service.”

#### MESSENGERS SENT TO SAMOA.

Within a week of the merciful deliverance of the passengers and crew of the “John Williams,” the long-boat was fitted out, and Mr. Turpie, the first mate, and six of the ship’s company, proceeded to Samoa, distant nearly a hundred miles, to make known the loss of the Missionary ship, and to assist the British Consul, J. C. Williams, Esq., the means of fetching Captain Williams and his company from Danger Island to that group. Mr. Turpie promptly chartered a small vessel for that purpose, named the “Lalla Rookh,” which sailed forthwith to Danger Island, and on the 14th of June returned safely with all her passengers to the harbour of Apia.

It will be readily imagined that the arrival of the rescued party, including Captain Williams and other old friends, would awaken in the minds of our Brethren mingled feelings of grief and joy. During their confinement in the Island of Upolu they received every proof of deep sympathy and generous affection, and, after a short stay, Captain Williams and his party proceeded in the “Lalla Rookh” to Sydney, where they arrived on the 1st of August. In that city also they received from the Rev. JOHN WILSON, and many Christian friends, that generous and tender regard which their destitute condition rendered so acceptable.

Graham announces the arrival of the “Lalla Rookh” and her passengers, and the prompt and generous provision made by himself and others for the relief of the sufferers, in the following communication to the Brethren:—

"I send you by this mail the sad account of the total loss of the 'John Williams,' off Danger Island. All the crew and passengers were saved, and to-day (August 20th) Captain and Mrs. Williams, with Mr. Nisbet's daughter Isabella, and several of the crew of the 'John Williams,' sail for London by the 'William Duthie.' Captain Williams has lost property to a considerable amount, by the wreck, and our committee and friends here confidently hope the Directors will indemnify him. Last night a few friends of us presented him and Mrs. Williams with an address of confidence and sympathy, and a purse of fifty guineas. We have resolved to undertake immediately to indemnify the missionaries, Barff and Royle, and also Mrs. Howe, for their losses, which will amount to about £220."

SPONTANEOUS EFFORTS TO PROVIDE A MISSIONARY SHIP AS THE SUCCESSOR OF  
THE "JOHN WILLIAMS."

Mr. Graham expresses the conviction entertained by himself and the Christian friends at Sydney, of the necessity of providing forthwith a successor to the "John Williams." This conviction the Directors also strongly entertain, and they will endeavour with the least possible delay to carry it into effect. They feel assured that the members of the Society, and especially *its juvenile friends*, who have in past years contributed for the purchase and support of the "John Williams," *Twenty thousand pounds*, will promptly and heartily adopt measures to secure a new vessel, which shall maintain Christian fellowship between the Churches of Britain, Australia, and Polynesia, and bear also the tidings of salvation to the degraded savages who are still found by thousands in the isles of the Pacific.

The painful tidings that the "John Williams" was lost no sooner reached the colony of Victoria, than the same feelings of spontaneous sympathy and love were elicited from the Ministers and Churches; and before the departure of the mail, the following earnest appeal was addressed by the Rev. J. P. SUNDERLAND, formerly our devoted missionary in Samoa, to the Ministers, Superintendents of Schools, and Friends of the London Missionary Society throughout that Colony:—

"The children of Britain, twenty years ago, purchased and fitted out the 'John Williams' for the South Sea Missions. She left London in June, 1844. Since that time the vessel has been engaged in visiting the islands, conveying missionaries and their stores to the various stations in Eastern and Western Polynesia. Her principal work has been amongst islands but little known. Her preservation for so many years from shipwreck has often been the subject of grateful remark. The sad tidings of her loss have been received. She was helpless in a calm, off Danger Island. All efforts to save her proved ineffectual. She drifted on to the reef, and afterwards sank in ninety fathoms water. All lives were saved, and the recently christianized natives on Danger Island showed to the shipwrecked party 'no little kindness.'"

The young people of Australia are invited to respond to the call of missionaries for a NEW SHIP. The Revs. Dr. Turner, H. Nisbet, and

A. W. Murray, of the Samoan Mission, earnestly beg that immediate action be taken by the friends of Missions in the Australian colonies to supply the loss.

“Dr. Turner writes:—‘We can never get along without a “John Williams” as well as a “Day Spring.” We have had a special meeting of the Samoan Mission, and we have appealed to the Directors of the London Missionary Society for a new “Messenger of Peace.” We have arranged to commence subscriptions among the *Samoan* children for the new ship. Appeal to the children of Victoria. It will spur on the English children amazingly if they hear that the children in the islands and the colonies are subscribing on the faith that the children in England will arise and meet the emergency.’ The Rev. A. W. Murray writes:—‘Now we must have another vessel. If our work is to be consolidated and extended a vessel is essential.’ The Rev. H. Nisbet says:—‘I am getting old now, but I should like, before going off the stage of life, to see all the groups of islands in the Archipelago sitting at the feet of Jesus and rejoicing in the light of the glorious Gospel. I hope we shall not be long without a substitute for the “John Williams,” or it will materially interfere with our helping in the good work.’

“Shall these missionaries appeal in vain? Will there not be a hearty response from all the Sunday Schools and the friends of the South Sea Missions? The Ministers and Superintendents of Schools are asked to take up the matter at once. The ‘John Williams’ was only insured for about half the sum which will be required to purchase and fit out a new vessel.

“All contributions towards this object may be sent to R. Smith, Esq., Flinder’s Lane, or to the Rev. J. P. Sunderland, Richmond.

“By order of the Committee of the General Victorian Auxiliary to the London Missionary Society.

“August 24, 1864.

“J. P. SUNDERLAND, Hon. Sec.”

In the review of the affecting event which we have now recorded, while we must deeply lament the loss of our old and familiar ship, “John Williams,” we should feel grateful that the providence of God has preserved her amidst the dangers of the Pacific for more than twenty years—that during this long period she has proved the messenger of mercy to myriads of the heathen—that at length, when broken and lost on the coral reef of Danger Island, not the life of a single passenger or seaman on board was sacrificed—and that, after a short sojourn on that Island, where, in the people recently rescued from barbarism by the power of the Gospel, they found friends instead of savages, they were, by the promptitude and kind exertions of Mr. Williams, our Consul, shortly conveyed in peace and safety to Samoa.





## MADAGASCAR.

THE intelligence which has reached us from the Capital during the last month, though by no means copious, is encouraging and satisfactory. The newly arrived missionaries have entered on their several spheres of labour; the different branches of the Mission are carried forward with diligence; and, as our Brethren advance in the acquisition of the vernacular, and in the knowledge of the habits and manners of the people, we may anticipate their increased efficiency. Our venerable friend the Rev. WILLIAM KIM repeats in substance the statement which he has heretofore given in reference to the numerous attendants in the several congregations, as well as the increase of the Native Churches. The following passage, given incidentally in one of his latest letters, is a clear indication that he is fully occupied, and that his occupations are cheering to himself as they must be to our readers:—

"I have been at work since daylight marking out the ground for a new place of worship in the heart of the city; and subsequently attending our usual monthly missionary prayer meeting, at which there were 1100 or 1200 people present—a glorious sight!—We still have to report continued additions to our Churches, though not so numerous as some months ago."

Our valued friend supplies also evidence of the improvement of the Native Christians in their social and religious customs, in the following account of a Malagasy marriage; and, in a country where the marriage relation is esteemed but lightly, and often dishonoured, it must obviously be most desirable to have the union recognised and sanctified by the public services of religion.

"We have from the first inculcated the desirableness of making the marriage ceremony of the people a public religious service; and at our last Church meeting it was announced that two young Christians of respectable families wished to enter into their marriage engagements in the house of God—to enter into the covenant in His presence, and, as they hoped, with His blessing. Two o'clock was the time appointed for the ceremony to take place at Ambatonakanga. When I arrived I found the bride and her friends waiting; her father and mother were both present, and sat next to her. The whole passed off very well. The bride came in her palanquin, attended by six or more young bridesmaids. It was indeed quite a bridal pageant."

## VISIT TO AMBOHIMANGA.

References have been often made in our correspondence to the city of AMBOHIMANGA, the ancient capital of the Hovas, and the burial-place of their kings. This city is still peculiarly sacred as the quarters of idolatry; and the Christians are required to sample their ship without the walls. It is

FOR NOVEMBER, 1864.

ally operate to the injury of Christianity, as will be learnt by extract from the latest letter of Mr. Ellis :—

in late with my letters, from having been three days absent from the Churches to the north. I went to Ambohimanga on Tuesday to see the people in appointing pastors and deacons for their Churches and members. Two native pastors and eight deacons were appointed. The congregation is scattered. I was much pleased with the simple faith of the people, who are among the latest sufferers for their religion. The following day I held service with one of the Churches to Ambohimanga, where one of the most distinguished among the Christians had laboured. I visited the caves in which he had been repeatedly imprisoned during the long years of persecution that he endured. On the following day I crossed the country to the west, and assisted in appointing pastors and five deacons at Ambohipanja. The congregation live in several small villages, and amount to nearly two hundred. Fifty-seven have been baptized, and forty-two are communicants. I was much pleased with the piety manifested by the villagers.

#### INTENDED VISIT TO THE BETSILEO.

Mr. Ellis states in his last letter, that in company with the Rev. Mr. Ellis he was about to visit the BETSILEO. The state and prospects of the Christians in that country are represented as most encouraging. It is considered that the Betsileo have hitherto had none of the advantages of an European ministry :—

We have continued to receive gratifying tidings of the steadfastness of the Christians in the Betsileo country, at Fiarantsoa, one of the largest towns of the Betsileo, and the residence of a Hova governor. The healthiness of the place, and the large population, together with the friendly disposition, has led me to decide to pay a visit to the country about as far south as Tamatave is east from the capital. The alliance with the Hovas, are admitted into their army, and it might prove the best station at which to begin a Mission in Madagascar. Should that not appear to be the case, information I shall gain by a personal visit will be valuable. The people will be interested and the Christians will be encouraged. I will accompany me. The journey will occupy about a month, and the same in returning, and if I have time I shall visit his people, three days' journey further south. It will not be more than a month or five weeks at farthest. I have received encouraging tidings from Mananjany and a large number of Christians, due east from Fiarantsoa; but it is too far to reach by land, and it could be reached by sea from Tamatave.

## CHANGE IN THE GOVERNMENT, AND STATE OF THE CAPITAL.

We adverted in our last number to the change in the Government of Madagascar, in the removal of the late Prime Minister and the appointment of his brother, the Commander-in-Chief, as his successor. This was represented in certain French journals as tantamount to another revolution, and as greatly endangering the peace of the country. Later accounts, however, sufficiently refute this representation. The change is clearly in favour of civilization, good government, and freedom; and we cannot but sincerely desire that the Government, as it now is, may gather strength and permanency. The character of the present Prime Minister, in contrast with his predecessor, is thus given by Mr. Ellis:—

“The new Prime Minister is perhaps about thirty years of age, late Commander-in-Chief, and younger brother to the Minister, his predecessor. He is a man of temperate habits, never having been carried away by the excesses of the court, though obliged to be in daily attendance upon the late king. He is a man of chaste morals, has a large family, and has never had but one wife; she is a heathen, but a very passive one. He does not profess to be a Christian, but his tendencies are favourable. He is, compared with his brother, a humane man, and anxious to save, rather than to take life. On the occasion of his elevation to the highest office in the state, his expressions were such as to inspire us with confidence at present, and hope for the future. In a note written the day after his elevation he said that he considered his position as a reward from God as well as from his sovereign; that he asked God to assist him, and would make it the object of his life, to the utmost of his power, to promote the enlightenment and welfare of his country, and all classes of its inhabitants.

“A gentleman who was one of the British embassy to the capital of Madagascar on the coronation of the late king, and who is well able to judge of the circumstances of the country, writing from Mauritius on the 25th of August, says, “If there is a man fit to conduct the affairs of that country, it is the new Prime Minister.”

The latest intelligence from ANTANANARIVO is contained in the “Mauritius Commercial Gazette” of September 17th, in which the editor gives the following news from the Capital:—“All goes on well at Antananarivo, and the greatest quiet reigns. The people, in general, are well satisfied with the new Government. The late Prime Minister is living in quiet retirement, and his successor working hard and giving satisfaction in his new office. Every freedom is permitted to foreigners.”

## INDIA.

## ALMORAH.

It is only two months since we published a very interesting account of the progress of the work of God at this station, especially among the diseased and suffering inmates of the LEPER HOUSE—a house of mercy kindly provided and sustained by the European residents. We have subsequently received a letter from the Rev. JOHN HEWLETT, the missionary at present stationed at Almorah, in which he reports the baptism of thirteen more of these poor sufferers; and gives us also a very cheering account of the state of the schools, as evinced at the recent annual examination, together with the reception of a Rajput convert.

The Rev. J. H. BUDDEN, who is at present in England for the benefit of his health, has laboured diligently at this station for nearly twenty years; and although, at the commencement of his Mission, the soil was most unpromising, yet the seed which he sowed in tears is now yielding precious fruit. This, indeed, is the ordinary lot of Indian missionaries. The night of toil is often long, but the morning dawn is sure to follow. They weary not in well-doing, and in due season they reap their reward.

“Almorah, August 31st, 1864.

“MY DEAR DR. TIDMAN,—With much pleasure I communicate to you an account of the examination of our schools, and of the baptisms we have had since I wrote last, not doubting but that you will unite with us in hailing these events as earnest of a more abundant ingathering to the Church of Christ from Almorah, which should call forth our devout gratitude to God, and encourage us to gird up the loins of our mind to more persevering and prayerful efforts for the furtherance of the unquestionably good work already begun amongst us.

## EXAMINATION OF THE SCHOOLS.

“The annual public examination of the schools was held 25th ult., at which W. Muir, Esq., C.S., of Allahabad, presided, who is very widely known, not only for his high position and oriental lore, but also for the cordial support and sympathy which he gives to every undertaking for the moral and spiritual benefit of the heathen. Besides our valued friend, Colonel Ramsay, and a number of ladies and gentlemen from the station, there was also a large attendance of the native inhabitants, who desired to encourage, by their presence, the spread of education in this part of India. After the scholars had been examined in grammar, geography, arithmetic, Euclid, other general subjects, and particularly the Bible, the usual prizes were awarded to the first three boys in each class, whose comparative merits had been previously ascertained by means of private examinations. All present manifested their gratification at the amount of knowledge, both secular and biblical, possessed by the boys. A gold medal was presented by Colonel Ramsay to the best scholar, who also promised a silver watch to the highest competitor at a voluntary examination of the historical portion of the Bible, to be held at Christmas next. At the

close Mr. Muir delivered a most encouraging address, in which he expressed the great pleasure he felt in contemplating the successful efforts which had been made for the advancement of education at Almorah since he visited it fifteen years ago; that then there was no school in the place, and now there are two large flourishing schools, in which every grade of learning is pursued from the alphabet in the vernacular to Euclid and other advanced branches of useful knowledge in English; he also pointed out to the scholars how, by prompt attention and diligent pursuit of their studies, they may, as indeed many from the schools had already, become fitted for very important spheres of usefulness, raise their own social position, become good citizens, and the means of elevating the moral condition of their countrymen, and of advancing civilization amongst them. He concluded by pressing home on them the importance of considering that the great end of all true knowledge is something higher than instructing men how to provide for the present mortal life, and of deciding for themselves, without delay, the weighty question that, were they to attain every branch of knowledge, acquire great wealth and honour, or even gain the whole world, what would it profit them if they lose their own souls; and by expressing the sincere hope that they would not rest satisfied until they had attained the higher and more enduring blessings, which it is the great object of the missionaries in labouring amongst them, that they should enjoy, eternal life, which the Gospel of Christ alone can impart.

#### NUMBER AND IMPROVEMENT OF THE PUPILS.

"The number of boys at present in the upper school is 136, and in the lower 142; altogether 278, which is as high a number, I think, as we can reasonably expect in a town of only about 5000 inhabitants. The regular attendance of such a large proportion of the youth of Almorah, for a period of at least four years on an average, especially as they pursue the study of the Word of God with apparently as much attention and interest as they do the other subjects taught in the schools, opens a noble opportunity of benefiting, by the blessing of the Gospel, the rising generation, and, through them, succeeding generations, the importance of which we can scarcely estimate. Indeed, a very decided change has already come over a large part of the inhabitants since the establishment of the Mission. The government officials, who have had the most favourable opportunities of watching very closely the character of the natives, from the connection of a large number of them with the government, bear very strong and gratifying testimony to the thorough changes undergone by several families that have been for a long time under their observation, the young men of which have been brought up in the Mission Schools. Many of them, whose character had been stamped by their addiction to lying, fraud, and litigation, are now looked upon as models of morality by their fellow-countrymen, and their names never dishonourably brought forward in the courts of law. Many of the scholars who have left the schools, as well as a number of those who still remain, are also favourably impressed with the truth of Christianity, and I cannot help feeling that we have good reason for resting upon the belief that in the Lord's good time these manifest effects of the Gospel will prove the precursor of many of them openly casting in their lot with the people of God.

## RECEPTION OF A RAJPUT CONVERT.

“ On Lord’s day morning, 31st ult., I had the heartfelt pleasure of welcoming Hari Singh, the Rájput of whom I gave you some account in my last, by baptism into our little band of Christians. To me he is one of the most satisfactory of all whom I have baptized. From the first I have felt that there was something about his thoroughly open manner, seriousness of conversation, and apparently strong conviction of his need as a sinner, to impress me deeply with a sense of his earnestness and sincerity; and his faith since then has certainly been put to a very severe test; for, being of a high caste, the brahmins tried every means of poisoning his mind against Christianity; they used the most unsparing threats, and warned him in the most terrifying manner, of the awful doom to which he would become obnoxious by forsaking the religion of his fathers; he was also fully aware that by professing Christianity he would cut off all means of support from his countrymen, who gave to him, not out of any charitable feeling towards him as a lame man, but because they expected, in accordance with a professed tenet of their religion, great merit to accrue to them from supporting destitute and afflicted persons of high caste. But, that his faith is of that precious kind which readily overcomes greater difficulties than these, appears from the confession he made to me, that he had tried, but tried in vain, for a number of years, to derive abiding peace of mind from the sources of hope and consolation afforded by Hinduism; and now that he has found Jesus on whom to rest his faith, and in whom he feels there is a sufficiency to meet all his need, he can easily bear whatever may befall him during the remainder of his life. And from the confession he also made at his baptism, in the presence of the congregation, it is evident that he grounds his hope upon no vague notion of the Gospel, but upon the fact of the Lord Jesus having stood between us and ruin and completely satisfied the claims of justice in our stead. From my interviews with him since he was baptized, he seems to thirst after realizing more of the heavenly experience which he has already begun to find that a knowledge of Christ brings to the heart.

“ His first impression, that Christianity offers something more satisfying to conscience-burdened sinner than anything he had ever heard before, was felt while listening to the head master of the upper school and myself preaching in the bazar, a little more than a year ago. I had given up all thought of witnessing myself, on earth, any direct result from that effort. The people who congregated there were perfect strangers to me, and perhaps I have not seen many of them since; besides, my knowledge of the vernacular was then, necessarily, very imperfect, and, from the manner in which the hearers gathered and dispersed, it scarcely seemed to me possible that any impression could have been left. But I now feel, the Lord having shown us that this man was then first enlightened, a stimulus to lose no opportunity of sowing the word of life beside all waters, however unlikely of success it may appear, clinging to the promise that ‘in due time we shall reap, if we faint not.’ Were a whole life of labour in India to result in leading only one such poor heathen to the cross of Christ, I should not consider it spent in vain.



## BAPTISM OF THIRTEEN LEPERS.

"On Lord's day morning, 14th ult., thirteen more lepers, four men and nine women, were admitted, by baptism, to join those who had preceded them in professing their faith in the Lord Jesus. One of the thirteen inquirers, to whom I referred in my last, died, but another came forward, so that the same number, thirteen, which I gave, remained. Eleven of them I baptized in the Mission Chapel; and, as two, on account of their weakness, were not able to walk so far from the asylum, I went immediately from the chapel and baptized them there the same day. These last converts manifest as great a degree of earnestness as the former ones, and are not in the least inferior to them in their knowledge of the Bible. Twenty-one of the ninety-two inmates now profess Christianity, and strive daily to know more of the Word of God, and to adorn it by their lives. I believe several others also will in a short time desire to join the company of the faithful. Nowhere have I ever witnessed the Bible listened to with more earnestness and attention than by the inmates of this lazar-house. What a blessed asylum it has proved to the poor lepers! I believe that, merely as a philanthropic and charitable institution, it is one of the most successful ever founded; and God has now set His seal to it as an unspeakably greater blessing, so many of the poor inmates having been led in it to a higher refuge—the Rock of Ages—clef to wash their leprous souls, and hide them from the wrath to come.

"I am thankful to say we are enjoying a fair amount of health at present, though Mrs. Hewlett has had a series of ailments since I wrote last, and I myself have been more or less indisposed from dyspepsia all the hot season.

"With our Christian love,

"Believe me,

"My dear Dr. Tidman,

"Yours faithfully in the Lord,

(Signed) "JOHN HEWLETT."

## BANGALORE.

## EXPECTED RETURN OF THE REV. JAMES SEWELL AND MRS. SEWELL TO ENGLAND.

AMONGST the veteran labourers in the missionary field none are more deserving of honourable mention than the three excellent men who, during an unusually extended period, have conjointly sustained the Society's Mission at BANGALORE. Whilst at too many other stations repeated changes have occurred, for six-and-twenty years and upwards the Revs. COLIN CAMPBELL, BENJAMIN RICE, and JAMES SEWELL have, by a singularly happy union of talents and dispositions, carried on their varied labours, comprising vernacular preaching, the superintendence of Native Churches, and the higher departments of education; all of which have been prosecuted with a most encouraging amount of success.

It is with much regret we have to announce that one of these devoted brethren, the Rev. JAMES SEWELL and his estimable wife, have been at length compelled, by failure of health, to relinquish their share in these labours of love. Our friends were to leave Madras in the "Barham" on the 25th of August ult., and with doubtful prospect of returning to India. In anticipation of their departure resolutions were passed by their beloved co-labourers remaining in the field, expressive of their warm and affectionate esteem, and of their earnest hope that the Divine presence and blessing might attend the voyagers throughout their future course.

But we would more particularly invite attention to the subjoined documents, being addresses of a highly interesting character, presented to Mr. Sewell—the one emanating from the Native Evangelists, now occupying useful spheres of missionary labour, most of whom had been trained by Mr. S., and the other subscribed by teachers and students connected with the theological class, and also with the Bangalore Institution, under the joint superintendence of Messrs. Rice and Sewell. As an evidence of the high appreciation in which the character and labours of our Brother and his devoted wife are held in India, where they are best known, these documents will, we are persuaded, be read with much interest; whilst they also afford a very gratifying exemplification of the intelligence, correct feeling, and Christian character of the Hindoo subscribers.

"Belgaum, 22nd, July, 1864.

"TO THE REV. JAMES SEWELL.

"REV. AND DEAR SIR,—As we have been assured of your final arrangement to depart from India, we think it our duty, as well as our privilege, to express unitedly, once more before your departure, the conviction that we have of you, our gratitude for all the privileges we have enjoyed while under you, for the lively interest you have since taken in our advancement in every respect, and our esteem and best wishes for you and dear madam.

"We must confess that before we were placed under your tuition we were as little children in our knowledge of divinity, in our views of the value and weight of the ministry, and also in our secular knowledge; but your mode of training us in these respects was so suitable and so beneficial in our case, that we, through the Divine blessing, have been greatly enjoying its fruits, in our own edification, as well as in our usefulness to others. Ever since then, we have been led to see fully what a high and holy office we were called to take upon ourselves. We, individually, have been greatly benefited by your salutary instruction for our edification, and by your earnest prayers for our future usefulness. Had we not had the advantage of such training, we should not ourselves have enjoyed so much, or have been so useful to others. Moreover, your conduct as a disciple of Christ, and especially as a minister of the Gospel, has left upon our minds so good and lasting an impression, that we shall never forget it; and we hope to be benefited thereby in our future walk. O, may we feel sincerely thankful for all these blessings, and walk worthy of them, that so we may receive more from above!

## M A D A G A S C A R.

THE intelligence which has reached us from the Capital during the last month, though by no means copious, is encouraging and satisfactory. The newly arrived missionaries have entered on their several spheres of labour; the different branches of the Mission are carried forward with diligence; and, as our Brethren advance in the acquisition of the vernacular, and in the knowledge of the habits and manners of the people, we may anticipate their increased efficiency. Our venerable friend the Rev. WILLIAM ELLIS repeats in substance the statement which he has heretofore given in reference to the numerous attendants in the several congregations, as well as the increase of the Native Churches. The following passage, given incidentally in one of his latest letters, is a clear indication that he is fully occupied, and that his occupations are cheering to himself as they must be to our readers: —

“I have been at work since daylight marking out the ground for a new place of worship in the heart of the city; and subsequently attending our united monthly missionary prayer meeting, at which there were 1100 or 1200 people present—a glorious sight!—We still have to report continued additions to our Churches, though not so numerous as some months ago.”

Our valued friend supplies also evidence of the improvement of the Native Christians in their social and religious customs, in the following account of a Malagasy marriage; and, in a country where the marriage relation is esteemed but lightly, and often dishonoured, it must obviously be most desirable to have the union recognised and sanctified by the public services of religion.

“We have from the first inculcated the desirableness of making the marriage ceremony of the people a public religious service; and at our last Church meeting it was announced that two young Christians of respectable families wished to enter into their marriage engagements in the house of God—to enter into the covenant in His presence, and, as they hoped, with His blessing. Two o’clock was the time appointed for the ceremony to take place at Ambatonakanga. When I arrived I found the bride and her friends waiting; her father and mother were both present, and sat next to her. The whole passed off very well. The bride came in her palanquin, attended by six or more young bridesmaids. It was indeed quite a bridal pageant.”

## VISIT TO AMBOHIMANGA.

References have been often made in our correspondence to the city of AMBOHIMANGA, the ancient capital of the Hovas, and the burial-place of their kings. This city is still held peculiarly sacred as the headquarters of idolatry; and the Christians are required to exercise their worship without the walls. It is, however, evident that this restriction does not

practically operate to the injury of Christianity, as will be learnt by the following extract from the latest letter of Mr. Ellis :—

“ I am late with my letters, from having been three days absent last week among the Churches to the north. I went to Ambohimanga on Tuesday, to assist the people in appointing pastors and deacons for their Church of forty-eight members. Two native pastors and eight deacons were appointed, as the congregation is scattered. I was much pleased with the simple earnestness of the people, who are among the latest sufferers for their faith. On the following day I held service with one of the Churches to the east of Ambohimanga, where one of the most distinguished among the martyrs lived and laboured. I visited the caves in which he had been repeatedly concealed during the long years of persecution that he endured. On the succeeding day I crossed the country to the west, and assisted in appointing two pastors and five deacons at Ambohipanja. The congregation live in nine different villages, and amount to nearly two hundred. Fifty-seven have been baptized, and forty-two are communicants. I was much pleased with the earnestness manifested by the villagers.

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Mr. Ellis states in his last letter, that in company with the Rev. W. E. Cousins he was about to visit the BETSILEO. The state and prospects of the Christians in that country are represented as most encouraging, especially when it is considered that the Betsileo have hitherto had none of the advantages of an European ministry :—

“ I have continued to receive gratifying tidings of the steadfastness of the Christians in the Betsileo country, at Fiarantsoa, one of the large towns or villages of the Betsileo, and the residence of a Hova governor. The account of the healthiness of the place, and the large population, together with their very friendly disposition, has led me to decide to pay a visit to that place, which is about as far south as Tamatave is east from the capital. The Betsileo are in alliance with the Hovas, are admitted into their army, and on many grounds it might prove the best station at which to begin a second, or branch Mission in Madagascar. Should that not appear eligible at present, the information I shall gain by a personal visit will be valuable hereafter, and the people will be interested and the Christians encouraged. Mr. Cousins will accompany me. The journey will occupy eight or nine days in going, and the same in returning, and if I have time I shall visit another chief and his people, three days' journey further south; but we shall not be absent more than a month or five weeks at farthest. I have this week had most encouraging tidings from Mananjany and a neighbouring settlement on the coast, due east from Fiarantsoa; but it is too far I think to include in one journey, and it could be best reached by sea from Tamatave.”

Lord of hosts is with us; the God of Jacob is our refuge.'

"In conclusion, we trust that your retirement from the arduous missionary life in this land of your adoption may, under God's blessing, be for you prolonged health, increased comfort, and further assurance; and we shall never cease to regard you with veneration. May our prayers be wanting for the welfare, peace, and joy, and the justly esteemed and beloved partner of your life.

"May the Lord God Almighty, the Father of all mercies, bless His everlasting arms over the dark and tempestuous ocean, and may you arrive in perfect health and safety on the shores of your native isle!

"May the favour of God illumine and cheer your latter days. At that distant hour may you be greeted and welcomed with those words, 'Well done, good and faithful servant, enter thou into the joy of thy Lord!'

"9th August, 1864.

"Native Seminary, Bangalore.

"Signed by—

"Six Students of the Theological Class

"Five Students of the Senior Class,

"Ten Teachers in the Institution,

"Evangelist and four Catechists,

"Ten young men above 20, formerly of the Institution, with three members of the Native Church, in attendance,

"The Native Pastor, and others."

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SOUTH AFRICA.

GRAAF REINET.

our possession from the pen of Mr. K.; but we prefer rather to give the testimony of a disinterested and candid witness to the value and efficiency of his ministerial labours. It is but a few years since that we should have sought in vain for a similar testimony throughout the South African Colonial Press. On the contrary, in that day it teemed with insult and abuse of the devoted Dr. PHILIP and his fellow labourers, and with the grossest misrepresentations of the native tribes. It should be remembered that many of the members of Mr. Kitchingman's Church were then Hottentot slaves, scarcely capable of receiving the knowledge of Christianity, and withal morally and socially debased to a degree that rendered all efforts for their civilization and conversion utterly utopian. Let the enemies of Missions read the following editorial article, and be silent if they cannot commend; and let the friends of Missions devoutly ponder the blessed transformation here presented, and gratefully exclaim, "What hath God wrought!"

"It is refreshing in these times, when so much controversy and unpleasant bickerings prevail in the theological world, to notice the good which is being quietly and steadily accomplished among our coloured population. The Church which is under the pastorate of the Rev. J. Kitchingman was established here many years since by the London Missionary Society, and entirely supported by it; but some three years since the congregation resolved to relieve the Society of the burden of their support, and become a self-supporting independent Church.

"On Wednesday evening last they held a social *soirée* to celebrate the third anniversary of their independence, and from the report then read we glean the following particulars:—The Church consists of 128 members; during the last year seventeen new members have been received, and there are between thirty and forty candidates for membership. These candidates have to go through a long course of instruction and probation, and are not admitted to full membership until they have given sufficient evidence that they are in some way worthy of that privilege. An out-station has been formed at Petersburg, and a neat commodious chapel built there, in which Mr. Kitchingman officiates once a month. Several farms in the district are also visited periodically by that gentleman, who, in his address, bore 'grateful testimony to the kindness of the farmers in assisting him in every way to accomplish the end he has in view.' Though the past year has been a trying one, the congregation very laudably exerted themselves; and after paying their minister's salary and some £56 for current expenses, such as lighting, &c., have a cash balance in their favour of upwards of £68. These few facts show what can be done where unity prevails and an earnest effort is made to accomplish a good work.

"Those who have resided in Graaf Reinet during the last ten or fifteen years must know, from their own observation, that Mr. Kitchingman's congregation contains a large number of the most respectable and trustworthy persons of the coloured class. During the recent decline of business here, and consequent distress amongst the working people, those of Mr. Kitchingman's congregation have in many instances relieved and assisted each other most



creditably, and not a single instance of destitution has been made public. It is too much the fashion here to despise the coloured class of our population, and to suppose that their religion is something quite different from ours, if not altogether a mere pretence. Their teachers, of course, come in for their share of abuse, but are better able to bear it, whether it be just or not. However, it is gratifying to refer to the facts above mentioned; and they seem to utter a quiet reproach to some other congregations, who, far more favoured in a worldly sense, are unable or unwilling even to provide for the support of their ministers. We wish the Rev. Mr. Kitchingman and his congregation 'God speed' in their good work, and trust that their example may stimulate zeal and emulation amongst others."

We are happy in being able to state that several other of the Mission Churches within the Cape Colony are in the same honourable position of self-support and prosperity as that at Graaf Reinet.

#### DECEASE OF THE REV. J. M. MILLS, OF SAMOA.

IN the last number of our Magazine it was our painful duty to report the early decease of MRS. BIRD, of Samoa, and to connect with it the almost hopeless state of her husband; and we regret to add that these mournful tidings have been confirmed by more recent intelligence. It now devolves on us to add to these records of suffering and death the departure of a devoted young brother, the REV. J. M. MILLS, which occurred at Malua, in the island of Upolu, on the 14th of May last.

The deceased was the son of the REV. WM. MILLS, one of the first band of European labourers sent out by the Society to Samoa in the year 1835. He was educated at Glasgow, where, in connection with a sound literary and theological course, he studied medicine and surgery—a branch of science, next to the direct exercise of the ministry, the most valuable to the missionary, especially in a semi-barbarous country. He married the eldest daughter of our devoted brother DR. TURNER, and sailed in company with him and Mrs. Turner to Australia in the early part of 1863, and thence by the missionary barque, "John Williams," to Samoa, where they arrived in November following.

The devoted young missionary and his wife entered at once on their course with great earnestness, and with enlarged hopes of happiness and usefulness in the work to which their lives were consecrated. They were received by the natives with unusual delight, as being children of the fathers of the Samoan Mission, a fact noticed by Dr. Turner in the subjoined letter. But Mr. Mills had scarcely entered on his twofold labours before he fell a victim to the most aggravated form of typhus fever; and he died

amidst the lamentations, not only of his youthful widow and her parents, but of his Samoan countrymen, for whose temporal and spiritual welfare he cheerfully relinquished the attractions and advantages of English life.

‘I have now,’ writes Dr. T., ‘a very mournful tale to tell you. Mr. Mills, to whom you looked with so much interest as the son of a missionary, and with whom I parted only fourteen months since, is now no longer among us. He died here of fever on the 14th of May. After having been ailing a little for about a week he came up here thinking that, by God’s blessing on a little rest and change, he would soon be well again. But death was in the cup. An intermittent merged into a continued fever, which in five days carried him off. He treated his own case, to a considerable extent, consulting, of course, Mr. Nisbet and myself, until Monday the 9th, when delirium set in. On the Tuesday we got Dr. Grappe, a German physician from Apia, who took up the case with evident skill, and with much sympathy. He did all he could for the dear sufferer, but in vain. He breathed his last at a quarter to one, A.M. on Saturday the 14th, in the 24th year of his age. He continued insensible, and has left no ‘dying testimony;’ but his life of faith and attachment to the cause of his Lord and Master is proof sufficient of his safety for eternity. His body is buried in a small cemetery attached to our Institution, and rests side by side with the remains of Brother Stallworthy.

‘No young missionary, perhaps, was ever held in higher estimation by his people, and perhaps no one ever entered on his work with brighter prospects. It was natural that the people should feel a peculiar attachment, both to Mr. and Mrs. Mills, as they were the first of the children of the Samoan Mission to follow in the footsteps of their parents. The people looked upon their arrival as an answer to prayer, and as an earnest that, instead of the fathers, they will eventually have the children. Mr. Mills’s medical knowledge was so highly valued, and attracted the sick from all quarters. Much of his time was spent in giving advice and dispensing medicine. He over-exerted himself, I fear, in this department, combined with other duties which pressed on a missionary at the outset of his work. It was in his heart to do much for God among the people of Aana, Manono and Apolima, and they knew it well. They are all mourning over this sad event. I visited Aana a few days ago, and found all the people in deep grief. ‘We can do nothing,’ said they, ‘but mourn. It is like the week after a dreadful battle, every one weeping over the slain.’ They were remarkably fond of their new missionary, and perhaps we all erred in this respect. Now we have a severe rebuke, and may it be blessed in leading all of us, for the future, to look less to man and more to God.’

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#### ARRIVAL.

Rev. THOMAS CARTER and MRS. CARTER, from Berbice, September 29th.

## DEPARTURES.

REV. S. J. HILL, Mrs. H., and two children embarked at Gravesend for Calcutta, per "Malabar," September 12th.

REV. JAMES GOOD, and Mrs. G., appointed to Griqua Town; and Rev. JOSEPH MC LEOD, and Mrs. M., appointed to Kruis Fontein, South Africa, embarked for Algoa Bay, per "Kalahome," October 11th.

## MISSIONARY CONTRIBUTIONS.

From 17th September to 22nd October, 1864.

Legacy of the late T. M. Coombs, Esq., per Mrs. Coombs, P. J. Wood, Esq., L.L.D., and Rev. W. Par- rard, 1 L.B., duly paid 1000 0 0	Offered East Chapel. Mr. D. Burns 0 10 0 Mr. J. G. Berger 0 10 0 Mr. G. Budd 1 1 0 Mr. G. Outhbertson 0 10 0 Mr. J. Skinner 2 2 0 4l. 14s. 6d.	Wednesday ditto 4 4 8 Sunday School Col- lection, for the Stephen Mission School at Waltham- stow 0 10 1 Rev. R. Hall's Family Missionary Box 1 3 0 Exs. 11s. 6d., 20l. 17s. 6d.	Melbourne. Rev. J. McKillop. Collection 1 1 1
Dr. W. Lockhart Chinese Medical Missionary (D.) 100 0 0 W. R. 100 0 0 Private Friends, by Miss Reid, for the Orphan School, Baliary 2 1 0 A. B. 0 10 0 M. Z. 0 10 0 T. J. 0 10 0 Anonymous 0 2 0	Old Great IPit Auxiliary. Per T. T. Curwen, Esq. Mr. Burton, for Madagascar 0 2 0 Juvenile Association 4 1 7 Sunday School, Boys' Bible Class 1 0 0 of 9s. 1d.	Whitehaven. Rev. W. Place. Missionary Sermons 42 12 3 Sabbath School 4 1 4 Public Meeting 20 12 0 Collected by Mrs. John McGowan 1 12 4 Miss Higgins 1 12 0 Miss Mary McGowan 2 12 3 Mrs. Steven 1 2 0 By Miss Muncaster, Miss R. Humphreys, and Miss M. J. Hampton, for the Native Girl Anna- hain Wardlaw, at Vancouver 2 0 0 Miss Mary Fox Mun- caster's Missionary Box 1 1 5 Exs. 14s. 6d., 77l. 15s. 6d.	DEVONSHIRE. Barnston. Rev. E. Thomas. Missionary Sermons 2 1 1 Public Meeting 1 2 0 Collected by— Mrs. Lowe 4 1 0 Miss Skinner 1 0 1 Miss Reed 0 4 1 Miss Widlake 0 2 1 Miss Drake 0 1 1 Mr. Osborn 0 1 2 42 11s.
Bedford New Town Chapel. Sunday Schools, per Mr. Fuller 2 4 7	Pembury Grove. Juvenile Society, per Mr. Husband 10 10 0	By Miss Muncaster, Miss R. Humphreys, and Miss M. J. Hampton, for the Native Girl Anna- hain Wardlaw, at Vancouver 2 0 0 Miss Mary Fox Mun- caster's Missionary Box 1 1 5 Exs. 14s. 6d., 77l. 15s. 6d.	Exeter. Castle Street. Rev. D. Hewitt. Anniversary Collec- tions 2 1 1 Subscriptions 1 1 1 Girls' Sunday School 0 1 1 44l. 11s. 6d.
Hilopegate Chapel. Per Mrs. Wannerling 7 2 3 Juvenile Society 7 0 0	St. John's Wand Congrega- tional Church. Miss Watkins's Class, for the Native Girl A. Headband, half- year 1 10 0 Collected by Miss A. P. Webb, for Mrs. Wilkinson's School 0 10 0 2l.	Workington. Rev. J. Jennie, M.A. Missionary Sermons 5 11 7 Public Meeting 2 14 4 Sunday School 0 9 1 Collected by— Miss Morry 1 12 0 Mrs. Westray 1 7 0 Sunday Scholars' Box 0 6 2 Miss Conley's ditto 0 12 0 Exs. 6s. 8d., 12l. 9s. 8d. Total 112 5 5	Plymouth. Norley Chapel. For Widows and Or- phan's Fund 2 1 0
Buckingham Chapel, Fimbo. Sunday School, per Mr. E. Smith 2 15 0	Surrey Chapel Auxiliary. Collections, per H. Howard, Esq. 45 10 0	Collected by— Miss Morry 1 12 0 Mrs. Westray 1 7 0 Sunday Scholars' Box 0 6 2 Miss Conley's ditto 0 12 0 Exs. 6s. 8d., 12l. 9s. 8d. Total 112 5 5	Tiverton. Rev. J. Stuckbury, R.A. Collections 11 0 1
Chilton Congregational Church, Peckham. Per Mr. Harris. Collections 5 7 4 Missionary Box 0 9 8 5l. 11s.	Walthamstow. Mrs. Carter 0 10 0	CUMBERLAND. Auxiliary Society, per W. Wilson, Esq.	Witherside. Rev. J. Smith. Collection by Rev. T. Mann 2 1 0 Mr. C. Partridge, Esq. 0 1 0 2l. 11s.
Hanover Chapel, Peckham. Juvenile Auxiliary, per Miss Haws, on Account 4 10 8	Aspatia. Rev. G. T. Wallace. Public Meeting, less Expenses 4s. 8d. 2 2 0	DERBYSHIRE. Ashbourne. Juvenile Association, for the Native Teacher John Wigley 10 0 0	Dorsetshire. Blandford. Per M. Fisher, Esq. Collections 1 1 0
Holloway Congregational Church. Per D. McNeil, Esq., on Account 19 17 6	Cockermouth. Rev. R. Hall. Collected by— Alice R. Rawick 2 1 0 Ellis Brown 2 12 4 Lily Outhard 0 8 8 Sarah Ann Hodgeson 5 12 3 Ann Eliza Huddart 1 6 0 Jane Ivison 1 2 0 Sunday Sermons 0 17 7	Ilkerton. Rev. W. W. Jubb. Sermons 5 5 0 Meeting 1 10 4 Mail Name 0 14 10 Exs. 10s. 6d., 5l. 12s. 8d.	Dorset. Per M. Dorman, Esq. Collection 2 1 1
Zetland Chapel. Per Mrs. Lyet. Collection 2 6			

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# THE EVANGELICAL MAGAZINE

AND

## MISSIONARY CHRONICLE.

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### DECEMBER, 1864.

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#### Beginnings of English Puritanism.

IV.

#### RISE OF PRESBYTERIANISM: CARTWRIGHT AND WHITGIFT.

WE have already seen that the differences between the Reformers had broken out into open strife. The High Church party were bent on putting down the Puritans by the strong arm of law; the Puritans were thereby driven to adopt every means of resistance that lay in their power, and rose in their demands as their moderate claims were denied. The vehemence which they displayed alarmed their adversaries, and even perplexed those good bishops who would gladly have conceded some of their requests. It would be absurd to deny that there were faults on both sides. First the arrogance and then the fears of those in authority led them to act oppressively towards their Nonconforming brethren; and in their turn the Nonconformists, when their just claims were disallowed, resented the wrong with a bitterness and a violence of spirit which no candid man would attempt to justify. The devout and evangelical bishops had originally been induced to take office because, although wishing for more extensive reformation than was actually attained, yet, seeing that the Queen *would* have an Episcopal Church, they feared that, if they stood aloof, the Romanising or worldly party would have it all their own way, and the cause which they had at heart would grievously suffer. For some time after they ascended the bench, they felt that the established religion was still trembling and insecure, assailed by the Romanists on the one hand and the more liberal Protestants on the other, and, therefore, feared to withhold their consent, reluctant as it was, to the harsh measures of the Queen and the Archbishop. The Puritans, refusing to take counsel with expediency, and believing that what is right and Scriptural ought to be maintained at all

hazards, censured the timid and yielding course of their conforming brethren, and chid them for their coalition with men of whose principles and measures they often strongly disapproved.

And now the controversy passed on to another stage. Hitherto the questions in dispute had chiefly regarded modes of worship and administering the sacraments,—vestments, organs, the cross in baptism, kneeling at the Lord's Supper, the posture of the officiating minister, the observance of feast days, and so forth; but henceforward matters of deeper significance were debated. Has the episcopal form of government any real warrant in *Scripture*? Does not the Word of God rather indicate Presbyterianism as the rule of the Apostolic churches? If so, are we bound rigidly to follow the hints thrown out in the New Testament, without regard to national character and the circumstances of the times; or has the Church a right to make laws and institutions for herself, provided always that she decrees nothing which is positively forbidden in the inspired volume? These questions were argued with great learning and ability, though not on equal terms, by the two parties. The party in power backed their arguments by force; the nonconforming party urged their arguments at the risk of law-suits and imprisonment. The history of this controversy it is now our business briefly to relate.

In a letter addressed to Bullinger, in 1573, by Sandys, then Bishop of London, we find a concise statement of the opinions avowed and defended by the Presbyterians of that day:

“i. The civil magistrate has no authority in ecclesiastical matters. He is only a member of the Church, the government of which ought to be committed to the clergy.

“ii. The Church of Christ admits of no other government than that by presbyteries—viz., by the minister, elders, and deacons.

“iii. The names and authority of archbishops, archdeacons, deans, chancellors, commissaries, and other titles and dignities of the like kind, should be altogether removed from the Church of Christ.

“iv. Each parish should have its own presbytery.

“v. The choice of ministers of necessity belongs to the people.

“vi. The goods, possessions, lands, revenues, titles, honours, authorities, and all other things relating either to bishops or cathedrals, and which now of right belong to them, should be taken away forthwith and for ever.

“vii. No one should be allowed to preach who is not a pastor of some congregation, and he ought to preach to his own flock exclusively, and nowhere else.

“viii. The infants of papists are not to be baptized.

“ix. The judicial laws of Moses are binding upon Christian princes and they ought not in the slightest degree to depart from them.”

In one or two particulars, this account may be slightly inaccurate, but, on the whole, it perspicuously sets forth the views of the Presbyterians. These views, however, they were not permitted to carry into practice. They were severely punished for even privately acting on their convictions as regards worship. Some few, in spite of the risk they incurred, met by stealth in barns, and woods, and fields around London, and at length, as their numbers increased, ventured to assemble in a Plumbers' Hall. One day, as about a hundred were there engaged in worship, they were discovered and apprehended by the sheriff. They were examined by Grindal, Bishop of London, the Dean of Westminster, the Lord Mayor, and others. They firmly, perhaps even roughly, maintained their opinions. The consequence was that twenty-four men and even women, being considered contumacious and incorrigible, were committed to Bridewell, where they lay for more than a year, holding their principles all the more tenaciously for their imprisonment, and issuing circular letters to confirm their brethren in the faith. At length the bishop interceded on their behalf, and the Lords of the Council ordered them to be set free. Not only persons in private life, but even members of Parliament in their official capacity, found it dangerous to seek any further reformation of the Church. In 1571, there were many in the House of Commons who favoured Puritanism, and would have been glad to get some of the objectionable parts of the service-book amended. But when "Mr. Strickland, a grave and ancient man, of great zeal," brought in a bill for this purpose, he was summoned before the Lords of the Privy Council, and forbidden to take his seat in the house pending their pleasure. The Commons, though accustomed to show much deference to the Crown, could not silently allow this infraction of their rights. Mr. Carleton rose in his place, and, after referring to the detention of Mr. Strickland, added : "By whose commandment or for what cause (he is detained) I know not. But forasmuch as he is now not a private man, but to supply the room, person, and place of a multitude specially chosen and therefore sent, I think that neither in regard of the country, which is not to be wronged, nor for the liberty of the house, which is not to be infringed, shall we permit him to be detained from us." Another member spoke to the same effect, and remarked, "It was fit for princes to have their prerogatives ; but yet the same to be straitened within reasonable limits. The prince could not of herself make laws, neither might she, by the same reason, break them." The upshot of the discussion was that Mr. Strickland was restored to his place, and that several other ecclesiastical questions were considered.

Religious convictions, it is plain, cannot be rooted out, nor can their maintenance be repressed by force or proscription. Unjust opposition generally renders determination more steadfast. So was it in the case of the Presbyterians. They resolved to organize a Church of their own

order, and to erect a meeting-house, where they could celebrate Divine worship independently of the established forms. Among their number were Field, Wilcox, Travers, and others whose names have since become notorious. The place where they erected their building was Wandsworth, and, as this village was near to Richmond, where the Court resided, and was on the Thames, which was then the great highway from the City, we need not wonder that their proceedings were soon discovered and forbidden, and that their chapel for a while was closed. Other similar presbyteries were formed in different parts of the country; and where they could not hold their assemblies in public, they contrived to meet by stealth. A course so bold and independent was most offensive to the Queen and the authorities, and gave alarm even to moderate men. The High Court of Commission was, therefore, put into requisition to check irregularities so flagrant. If conscience would not be convinced, it must be coerced. The Presbyterians must not be allowed to carry out their principles either within or without the Church. In the worship of Almighty God, the will of the Queen is to be supreme and unquestioned, and those who will not worship according to the way which she has prescribed shall not worship in public at all. Such tyranny was surely more monstrous than the tyranny of Rome. The Pope and his councils professed to be infallible; the Queen, in the Articles which she authorized, declared that councils gathered together by the commandment and will of princes may err, and sometimes have erred, even in things pertaining to God. And yet, though acknowledging her fallibility, and the fallibility of those who acted with her, she resolved that the opinions of those who differed from her—and who, on her own theory, might possibly be in the right—should not be tolerated in any part of her dominions!

We have already described the modes adopted by the High Commission Court. They summoned before them those who were suspected, and required them to take oath that they would truly answer whatever questions were put to them. If they took the oath and answered the questions, they were in many cases brought to criminate themselves; if they refused the oath, they were committed to prison for contempt: so that either way they were entrapped by this infamous tribunal. The wrongs and sufferings which it inflicted will only be known in that day in which the All-righteous will come to judgment.

The Puritans, finding that it was in vain to look to the Queen or the bishops for relief or toleration, determined to make their appeal to the Legislature. They therefore drew up and published *An Admonition to the Parliament*, in which they set forth their objections to the existing constitution of the Church, and the civil injustice they had received from her officers. By this act they asserted a most important principle—viz, that the right of making laws respecting the freedom or restriction of

religious worship lies not with the Queen and Convocation, but with the representatives of the people. Moreover, they obtained the good-will and co-operation of those political patriots who looked with jealousy on many acts of the Queen in which she far exceeded her rightful prerogative, and violated the principles of constitutional government. The authors of the *Admonition* object to the different orders and princely rank of the hierarchy as unscriptural and inconvenient, and denounce their despotic spirit and cruel oppressions as fatally injurious to the cause of Christ. They then set forth what they consider "a true platform of a Church reformed;" draw a strong contrast between existing ministers and the ministers of the apostolic age; pray that ignorant and unqualified preachers may be removed, and godly men placed in their room; and beg that whatever savours of Romanism and worldly pomp may be abolished.

The work sold with great rapidity, but Field and Wilcox, who were mainly instrumental in drawing it up, were indicted for having violated the Act of Uniformity, and were sentenced to a year's imprisonment in Newgate. Even now, when prisons and prison diet are so wonderfully improved, this would be a cruel hardship, a wanton violation of civil liberty; but, as prisons were then, it was a piece of gross inhumanity. The prisoners appealed most touchingly to both Burleigh and Leicester, beseeching their interposition, but without much success. The imprisonment of the authors did not stop the sale of the pamphlet, or lessen its influence; the Archbishop and clergy, therefore, looked around for a man who would prepare a conclusive and telling answer. The man they fixed on was John Whitgift, who had once favoured the Puritan cause, but now, on his way to higher preferment, was Vice-Chancellor of the University of Cambridge. He possessed great learning and ability, and commanded a vigorous style; but he exhibited an imperious temper, which rendered him careless of the scruples of honest men, and ready to use the most arbitrary measures to make them bend. In the same university was another remarkable man—learned, eloquent, of high principle and fearless determination, the friend of Whitgift in his Puritan days—and that man was Thomas Cartwright, Margaret Professor of Divinity. On his appointment to his professorship, he delivered a course of lectures on the Acts of the Apostles, which were numerous attended; and when he preached at St. Mary's Church, the windows had to be removed, to give the crowds who were unable to gain admission an opportunity of hearing him from without. His lectures and his sermons were strongly leavened with the sentiments of Puritanism which at that time were rife in the university. It was not likely that he could long continue this course without opposition. Whitgift, now become his bitter antagonist, took up the gauntlet, and preached to enthusiastic crowds in answer to his former friend. The excitement increased from day to day, party spirit ran high, and, as Cartwright's views by no



means lost ground, the authorities felt that the easiest way of refuting him would be to depose him from his professorship. Through the influence of Whitgift, this was effected ; he was deprived of his chair, and forbidden to preach in the university. Nay, more : his harsh opponent accused him of perjury, because, on entering upon his fellowship, he had taken the required oath that he was in holy orders, and, as he was only in deacon's orders, and had not proceeded to priest's, Whitgift insisted that he had been guilty of false swearing. The charge was clearly groundless, but it was sufficient to secure Cartwright's expulsion from his college, and it shows the bitter spirit by which Whitgift was actuated. This man, then, who had manifested such zeal and determination in resisting Puritanism in the university, was the man that was selected to prepare an answer to the "Admonition." His work, no doubt, was very able, but was marked by his usual arrogance and acerbity. In order to prejudice his readers against Cartwright and the Puritans, he insinuated that secretly they sympathised with the German Anabaptists, whose excesses and crimes had made them infamous throughout Christendom ; and, in referring to Field and Wilcox, the authors of the "Admonition," who were languishing in prison, he had the heartlessness to write : "Touching the cruelty and rigour these men complain of, I shall need to speak little, being manifest to all that be not with sinister affections blinded, that *lack* of severity is the principal cause of their licentious liberty. For who seeth not their hypocrisy, which would make the world believe that they are persecuted, when they be with too much lenity punished for their intolerable contempt of good laws, and other disordered dealings ? Nay, such is their perverseness, or rather arrogancy, that if they be debarred but of the least part of their will and desire, by-and-by they cry out of cruelty and persecution. It is to be doubted what these men will do when persecution cometh indeed, which now make so much of a little, or rather of nothing." The man who could put such words on paper when vice-chancellor would evidently stop short of no extremity of persecution when he became archbishop.

Cartwright, who had retired to the Continent, on his expulsion from the University, was again at home, and, stung to the quick by the injustice inflicted on the authors of the "Admonition," he not only visited them in prison, but rapidly wrote and boldly published a rider to that work, under the title of "A Second Admonition." This came out before Whitgift's answer to the first, but is only casually noticed by him. No sooner had the Vice-Chancellor's work appeared than Cartwright prepared a reply, in which, with great acuteness and glowing eloquence, he refutes the arguments of his opponent. In consequence of this publication a warrant for his apprehension was signed by Sandys, Bishop of London, and eleven others of the High Commission Court, but he

aped to the Continent, where he remained for several years, in many ways endeavouring to serve the cause of evangelical truth. When he was gone Whitgift put forth a rejoinder to Cartwright's publication, in the form of a ponderous folio of 800 pages. The rejoinder indicates an increased bitterness, which arose from the consciousness that, however rich he might be applauded by the Court and the Archbishop, in popular estimation he was outmatched by his antagonist, whose work had made a manifestly deeper impression than his own. Hence, in answer to Cartwright's complaint, that for the avowal of his honest convictions he was deprived of the comforts and commodities of life, he had the meanness to taunt him with living at the expense of others, and wrote "what commodities you want, that I have, I cannot conjecture; your meat and drink is provided with less trouble and charge to you, and in more delicate and dainty manner than mine is; your ease and pleasure ten times more. . . . What would you have more?

I know not why you should complain, except you be of the same disposition with the Franciscan friars, who when they have filled their bellies at other men's tables, were wont to cry out 'how greatly do we suffer!' Some men are delighted to be fed at other men's tables, and prefer popular fame before silver and gold." Cartwright, with his usual facility, soon produced an answer, which he entitled "The Second Reply of Thomas Cartwright." In his preface he comments on the generous inuendos of Whitgift, and remarks, "after he had thrust me out of the college, he accuseth me for going up and down doing no good, and living at other men's tables;" and in noticing the charge, that he bore his antagonist no good-will, he asks—"Against what point of goodwill is it, to have showed *him* the way, whom I judged to be out; to light him a candle, whom I saw in this point to grope in darkness? and if I did it sharper than your taste can like of, besides that bitterings are often wholesomer than sweet, you should not think much to be stricken with the back of the sword, which have smitten others with the edge; nor to be lightly pricked with some impair of your credit, which have thrust others through, in taking from them, so much as lay to you, all opinion both of godliness and learning." This "Second Reply" was followed, in 1577, two years after, by another publication, entitled "The Rest of the Second Reply of Thomas Cartwright, &c." Whitgift was dissuaded by his friends from pursuing the controversy further, as he had already exhausted the subject on his side, and every new publication served only to renew the agitation and excitement. He ended this famous passage of arms, which is perhaps unequalled in the annals of debate, for the learning and ability with which it was conducted. Cartwright took, as the ground of his argument, that just as we are bound to accept the Scripture alone as our guide in questions of doctrine, so also in matters of government and policy—that whatever

was enjoined and practised by the apostles, is to be followed by us; whatever was not enjoined and practised by them, if now introduced, is an unwarrantable innovation. Having laid down this principle, he shows that many of the ceremonies and usages of the Church, such as vestments, the cross in baptism, kneeling at the Sacrament, are not only without scriptural sanction, but are manifestly superstitious, and that the constitution of the Apostolic Church was clearly not episcopal;—that hence all unauthorised forms and ceremonies, and all unscriptural offices, such as archbishops, bishops, deans, archdeacons, and so forth, ought to be immediately abolished. Whitgift on the other hand, maintained that churches had the right to determine their own form of government; and that the part of wisdom was not to attempt servilely to copy the churches of the New Testament, but rather to seize the spirit of those institutions, and freely adapt them to the characters of different nations, and the usages of different times. It was enough, he maintained, to prove that an office was useful to justify its adoption. Such a defence of Episcopacy seems to imply that Church government is so much a matter of mere circumstance or accident that all reference to it is omitted in the Bible. But it is clear that before he can assert that churches have the power to determine their own form of government he must learn from Scripture what a church really is; and then the very idea of a church may imply a certain mode of government. Besides which, when it is remembered that churches are intended to foster and cherish spiritual life, and that men's wits are often at fault when they determine what will promote it, apart from the teaching of the Word of God, we must feel, I think, that the principle is one which can be received at all only with the severest limitations. When, in addition to this, we recollect that those who called for Episcopacy were a most arbitrary and not very spiritually-minded sovereign, and the most imperious of the clergy, we must maintain that the right or the expediency of such to pass laws for the Church is a very different thing from the Church passing laws for herself, and ought to be peremptorily denied. On the whole we cannot doubt that Cartwright's principle was in reality the true one, although he sometimes fell into error in applying it, and pushed it too far. At any rate his sincerity could not be doubted, seeing that firm adherence to the ground he had taken barred his promotion, and made his life one of persecution and suffering. Probably the oppression he endured rendered his arguments more cogent to the popular mind, as the excessive splendour of the hierarchy most certainly weakened the effect of theirs. Archbishop Parker maintained a state of almost regal magnificence, and when Whitgift succeeded him he was accustomed to "travel with a retinue of a hundred servants, including forty gentlemen, with chains of gold." It was easy to see that for a bishop, in mere virtue of his office, which is a spiritual one, to be invested with

such pomp as this, was not only unwarranted by Scripture, but directly opposed to its whole spirit and tenor.

If a man, who is already a noble by birth, is called by God to preach the gospel, let him by all means retain the rank in which he is called. He is not required by any law of the New Testament to lay it aside—rather is he required to use it to glorify God. But to give a man a secular title because he holds a spiritual office—to make his spiritual function carry lordly rank and political power, is surely opposed to the very genius of the New Testament, and makes Christ's kingdom savour very much of this world; and if this was the way the Church legislated when it set aside Scripture, and followed its own teaching, the people intuitively felt that the more rigidly Cartwright's rule was observed the better. In fact prelatie peerages are at once the strength and the weakness of the English Church. No doubt they render religious profession agreeable to worldly men, and to others who are attracted by whatever is deemed respectable and genteel. The Church thereby gets a certain worldly status, and allures to itself those who care for appearances, and love to have even their very religion polite. But it thereby attracts to itself multitudes who, spiritually, are of no use or power whatever,—and introduces a carnal element into spiritual things. Much of its seeming strength is not strength, but weakness. Many of its professed members have no religious convictions at all. It gathers to itself a mass of heterogeneous materials—but its moral power, its power to do good, real spiritual good, is often in the inverse ratio of its numbers and its pomp. Our Lord, by coming into this world, and passing through it in poverty, was enabled to exert a power which was absolutely spiritual—in which there was no admixture of worldly element or influence whatever. The results which flowed from His teaching and example were therefore purely spiritual. But as to the English Church, it is difficult to determine what is its exact amount of spiritual strength, whether the preponderance of influence in it is secular or spiritual. Its standing in relation to government and the rank of its prelates lead not a few to unite with it, and even serve at its altars, who, but for these accidents, would denounce many of its teachings as erroneous, and its ceremonies as unscriptural and superstitious. Hence heart and soul we are for greater simplicity and unworldliness, and find our sympathies not with the prosperous and lordly Whitgift—but with the persecuted suffering, but earnest and eloquent Cartwright.

## Dr. Hamilton, of Leeds.

(Concluded from page 714.)

DR. HAMILTON'S preaching was especially characterised by the frequent and apt use of Scripture ; and this not only for the sake of proving any point he might wish to establish, but as the vehicle of his own thoughts and feelings. Small portions of Scripture were thus often set in his compositions like beautiful gems ; and sometimes groups of passages, collected from all parts of the Bible, were clustered together with wonderful skill. As an instance of the latter, special reference may be made to a description of the Land of Promise in the sermon on the Heavenly Country, in the First Series. The quotations were always made with singular correctness. This practice imparted considerable elevation and beauty to his style, and often shed great light on the subject he sought to illustrate. There is good reason to believe that this was not an accidental peculiarity, but that he kept it steadily in view as an excellence to be cultivated and attained. In the charge which he delivered to me at my ordination, and which remains amongst his unpublished MSS., there occurs this passage :—"A frequent and apt quotation of Scripture will lend a great charm to your compositions. Let it never be done to fill up a sentence which you cannot finish, or to run out a paragraph which you cannot point. Let it be your relish of its beauty which dictates every such selection ; your sense of its fitness and its grace which governs you : nor use this power of appropriation lightly ; but tremble at God's Word." Then after enjoining strongly accuracy of citation, he says :—"An attention to the study of the Bible cannot fail to have a beneficial influence on our taste, as well as to exert a far more important influence. There is an exquisite refinement in its cast of thinking and phrase. There is nothing trivial, nothing vapid, nothing extravagant. And glad have I been to find a remark in the works of the profound Coleridge, which exactly bears upon this principle :—"An intense study of the Bible will keep any writer from being vulgar in point of style." Speaking with him once on this subject, I asked how he had attained this facility and aptness of quotation. He replied, "I do not know, unless it be that I have made a point of committing a portion of Scripture to memory every day of my life."

There is often a great disparity between the prayers of ministers and their sermons. Whatever the reason, the prayers are so inferior to the sermons, that it could scarcely be supposed they were the productions of the same mind. Dr. Hamilton's prayers were fully equal to his preaching ; they were models of devotional composition. It may seem a great thing to say, but I have frequently heard prayers from him, especially on a Sabbath morning, which, to the best of my judgment,

were not surpassed in any quality by which prayer should be characterised, by the prayers of the best liturgies I know. There was the entire absence of everything like presumptuous familiarity ; but, at the same time, there was the near and confident access of a trustful child. They were full of deep feeling ; there was the same felicitous use of Scripture as in his sermons ; and they were expressed in terms of great freshness and beauty. There was a large comprehensiveness in the themes of prayer, and the language was wonderfully varied. There was nothing stereotyped. No one could divine in what form those petitions would be couched which recur on almost every occasion of public worship. They were such prayers as could have been offered by none but a mind of a very high order, and by one in habitual communion with Heaven. At family worship, and in the sick-room, his devotional exercises were often exquisitely tender and melting. He made no show whatever of his habits of private devotion ; he rather kept what related to them studiously out of sight : but all who knew him intimately knew well that prayer was an essential part of his every-day life, and that few men lived, or could live, in a more devout and practical recognition of its indispensableness and its power.

No speaker was welcomed more heartily at public meetings in Leeds than was Dr. Hamilton. On such occasions, his wit and humour, always excluded from the pulpit, were allowed free play, yet never to such an extent as to lower his position as a Christian minister or to interfere with any serious purpose. His indulgence of himself and his audience in this respect was usually restricted to a few sentences at the commencement of his speech, after which he glided gradually into a strain of serious and earnest address, and often of fervid eloquence. Those who heard him at the annual meetings of the London Missionary Society, the Bible Society, the Religious Tract Society, and, not least, the social meetings which were held in connection with his own congregation, will remember how much his speeches contributed to the life and interest of those occasions. A most amusing passage-at-arms took place between him and Dr. Raffles one day, during the holding of the Congregational Union meetings in Leeds, in 1843. The point in good-humoured dispute was the love they bore to Mr. Ely, in which each claimed the pre-eminence. Stroke followed stroke for several minutes ; and as each was delivered, every one thought, "That is surely the last ; there can be no rejoinder to that." The last did come ; and Dr. Raffles sat down, good-humouredly admitting that he was vanquished. I have heard that Dr. Raffles sometimes, at the request of his friends, repeated what passed on that occasion ; but most likely the whole thing has perished with him. In the course of the same meeting Mr. Ely had been requested to occupy the chair during the temporary absence of the chairman. Up till then, he had not given in his adhesion



to the Union. His friend jocularly remarked soon after, referring to the circumstance, that such was his ambition that he would not join the Union till he could take the chair at a bound.

Dr. Hamilton was a very punctual man. I never knew him late at a public service, though it is stated in his Memoir, in a note by Miss Hamilton, that *once*, through the neglect of the door-keeper, whose duty it was to intimate the time, he was in the vestry when the clock struck—a neglect which was so reprimanded that it never occurred again. I have heard him say that it was his practice to be in his vestry half an hour before the time for commencing the service. He carried out the same principles in private life. Few things annoyed him more than the want of punctuality on the part of his friends; and in various ways, sometimes amusingly practical, he rebuked their failure in this matter.

In his administration of the ordinances of Baptism and the Lord's Supper, he was peculiarly impressive. There was nothing of formality or unwonted stateliness about the way in which they were dispensed; on the contrary, all was most simple and natural. Still, the ceremonial, in both cases, was beautiful and dignified, and the addresses delivered were fully equal to his best pulpit exercises. Perhaps an extract on this subject may be permitted from the charge to which reference has been already made:—"Let me offer you a little advice on a subject which seems to me of great importance, but on which young ministers are seldom addressed; I refer to the administration of those visible ordinances which some call sacraments. We have neither rubric nor formulary how we shall celebrate them. It has appeared to me that too often we fall into a desultory and jejune manner in their performances. I need not say, that being external rites, a propriety ought to be displayed by us in even their manipulation. A strict order, a fine ceremonial, a holy ministry, should be in our minds. The apt, the collected, the decency of function, should be invariably manifest. My admonition goes further. You would think it a disrespect to your audience, a lowering of yourself, to preach the unstudied sermon. Why should there be inferior composition in these less frequent but not less solemn offices? Can we forget their beauty of holiness? can we be indifferent to their tenderness and majesty? To find, as soon as they are entered upon, that there is a remission of care and a descent of manner; that the strain of thought and language is grown feeble and halting—that they are discoursed with broken sentences—must engender most painful or most injurious effect upon the pious mind." Those who attended his ministry will remember how well these counsels were illustrated by the manner in which he administered the ordinances to which they refer.

No feature of Dr. Hamilton's character was more prominent than his large and warm-hearted generosity. He was altogether incapable of

anything selfish or mean. He was always willing to see the excellences of his brethren, and to commend them most heartily. But it was especially interesting to mark the thoroughly loving confidence with which he treated the pastors of the sister churches in Leeds. A band of brethren, knit together as were Hamilton, Ely, Scales, and Hudswell, is seldom seen in any town. There were some others who might be named who were admitted most cordially to their fellowship; but the bond of brotherhood united those four with especial closeness. All honour to the other three; but certainly none of them did more to keep the fourfold cord untwisted and unbroken than Dr. Hamilton. Yet of that band one was the object of warmer love than the rest—his friend and fellow-student, his more than brother, Ely. The intimacy formed at College continued through life; and Mr. Ely's settlement in Leeds was the occasion, to Dr. Hamilton, of the highest satisfaction. It is not often one sees such unselfish and cordial friendship as those two men cherished towards each other. It was my pleasure sometimes to visit Mr. Ely, when in Leeds, and I recall with the warmest admiration the manner in which he used to speak of the intellectual power and the moral worth of his friend, and the beaming eyes he turned upon me as I spoke, most commonly at his own request, of sermons I had heard Dr. Hamilton preach, or of anything else about him which indicated my high appreciation of his genius and his worth. The esteem and love were fully reciprocated. Dr. Hamilton's health had begun to fail when Mr. Ely died; but there can be little doubt that the grief occasioned by that event hastened his end. I heard at the time that when all was over, and the body of his friend lay lifeless before him, he was completely overwhelmed with sorrow, and that the venerable mother of the departed—the worthy mother of such a son—went up to him and said, "Come, come! this won't do. He's my son, and I can give him up, and you must do so too." It was very early on a Saturday morning that Mr. Ely died. I spent the day after, the Sabbath, in Leeds, and went in the morning to Belgrave. I had frequently assisted him by conducting the devotional services, and thinking it might possibly be a relief to him to have help on that occasion, I knocked at the vestry door for the purpose of offering it. A broken voice bade me enter. I found him seated at the table, the very picture of desolateness and grief. I stated the intent for which I had come. "Thank you," said he, very kindly; "it will be better for me to do it myself. It will occupy my mind, and prepare me for what is to follow. But leave me; I am completely unmanned." The sermon was a very admirable one, from the text, "Wherefore I praised the dead, which are already dead, more than the living, which are yet alive." More than once, both in the prayer and in preaching, it seemed as though he would break down completely. He rallied, however, and preached with great earnestness and power.

Some one asked him, shortly after the event, how he was. "Broken-hearted," was his brief reply. The Memoir of Mr. Ely, prefixed to his "Remains"—a model of biographical writing—was a labour of sorrowing love; and any one reading it will be sure that the pages, as he wrote them, must have been wet with many tears. It is one of the noblest and most touching memorials that friendship ever reared.

The time of his own departure came. Health gradually failed; and rest, change of scene, and the most skilful treatment, failed to restore it. During the last few years of his life, the tone of his preaching and his whole demeanour testified that he was gradually becoming more and more meet for the inheritance of the saints. The outward man was perishing, but "the inward man was renewed day by day." His faith grew stronger; his hopes brightened; heaven seemed already let down into his soul, and his peace was deep and unbroken. I heard much at the time of his last two sermons in Belgrave Chapel; and to this day they are remembered by those who were present, not, perhaps, as his greatest intellectual efforts, but as sermons which, for all the great ends of preaching, deserved to be ranked with his best. The former was from Habakkuk iii. 17, 18: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." The latter was from Heb. xiii. 14: "For here have we no continuing city, but we seek one to come." On no theme was he ever more at home than on the glories of heaven; but that morning all felt that he surpassed himself. It seemed as though he actually *saw* everything that he described, and as though his spirit were already spreading its wing to take its flight. The seraphic look and the tone of mingled pathos and longing desire with which he uttered the last words of the sermon will never be forgotten. They were the words of John Bunyan, "Which, when I had seen, I wished myself among them." One of his hearers remarked, on leaving the chapel, "That is his last sermon; he will preach no more!" He did preach again, but only once in another town, on behalf of the Wesleyan Missionary Society. To his own people, it was his last sermon; and there could scarcely have been a more fitting close to his ministry.

Never did any parting scenes attest more signally the sustaining power and grace of Christ than Dr. Hamilton's. His disease—cutaneous erysipelas—occasioned him intense suffering; but throughout he was calm, submissive, triumphant. It was my pleasure to visit him about a week before his death. He was seated in his study, reclining in his easy chair, with the hand which was specially affected resting on the table. In the course of conversation, willing to hope that he would yet be spared, yet hoping against hope, I asked him how he had felt in the

comparatively distant prospect of death. "I have had," he replied, "the near prospect of death continually present, and I can only say that I have had a desire to depart. I have sometimes," he continued, after a brief pause, "enjoyed so much of heaven, that I have thought I should scarcely enjoy more of it if I were there." A little after he said, "I could not have supposed that a limb so remote from the centre of vitality could have caused so much pain, such a *diffused* pain throughout the whole system as I have endured for the last six weeks; but I would gladly endure the whole again to experience such rich enjoyment." I had bid him good-by; but just as I reached the door, he said, calling me by name, "God bless you!" and then playfully, with a kind, sad smile, "and preserve you from cutaneous erysipelas."

All that followed was in keeping with what I thus saw and heard, but, if possible, more joyous. He spoke loving words to his family; took leave of friends, sent kind messages to his people and others, and gave minute directions about his funeral and other matters; but throughout there was joy such as only a present Saviour could have given, and the undoubting hope of immortality. Seldom has entrance been ministered more abundantly into the everlasting kingdom.

It will not be deemed strange that those who knew Dr. Hamilton best, and especially those who enjoyed the inestimable advantages of his ministry, his friendship, should still look back, even after the lapse of sixteen years, with a feeling of irreparable loss. Such as these will not deem the words with which John Foster closes his estimate of Robert Hall's character as a preacher, too strong for them to use respecting Richard Winter Hamilton:—"By those persons the loss is reflected on with a sentiment peculiar to the event, never experienced before, nor to be expected in any future instance. The removal of any worthy minister, while in full possession and activity of his faculties, is a mournful occurrence; but there is the consideration that many such remain, and that perhaps an equal may follow where the esteemed instructor is withdrawn. But the feeling in the present instance is of a loss altogether irreparable. The cultivated portion of the hearers have a sense of privation partaking of desolateness. An animating influence that pervaded and enlarged and raised their minds is extinct. While ready to give due honour to all valuable preachers, and knowing that the lights of religious instruction will still shine with useful lustre, and new ones continually rise, they involuntarily and pensively turn to look at the last fading colours in the distance where the great luminary has set."

I can scarcely close this sketch without a brief further reference to the honoured brethren who were so closely associated with Dr. Hamilton in the pastorate of the Leeds churches. No name is more fragrant either in the Congregational churches of the West Riding, or in those of

Lancashire, than that of John Ely. Possessed of pulpit talent of a very high order, he was pre-eminent as a pastor. His powers of organization and government have been rarely surpassed; but the greatest thing about him was his entire devotedness. His work was his delight, and it might be truly said that the zeal of his Master's house ate him up. Night or day he was at the call of his people, when the inquirer was to be directed, or the dying pointed to the Cross, or the sorrowful comforted. No man ever enjoyed more largely the confidence of his ministerial brethren, or exerted upon them a more powerful moral influence; and numbers of them cherish to their dying day the grateful remembrance of his wise counsels and of his brotherly kindness and love. Congregationalism in Leeds and the West Riding, and the great interests of civil and religious liberty, are greatly indebted to Thomas Scales. Laborious and successful as a pastor, as the growth and prosperity of the church at Queen-street amply testified, he devoted a large amount of time and energy to public work; and many denominational institutions, as well as others formed on a broader basis, owed much of their efficiency to his valuable services. One of the four, William Hudswell, still survives; and it would therefore be unfitting to speak of him as freely as of those who are gone. May the day be far distant when that barrier will be removed! Enough to say that he enjoyed, as he well deserved to enjoy, the esteem and love of his departed brethren; and that he enjoys as largely the esteem and love of those who are associated with him now.

## Tyndale and the Bible.

*(Concluded from page 649.)*

“THE author creates for himself undying memories, flames not to be quenched, or fountains not to be sealed. On the steps of God's great white throne of righteous judgment, whether veiled to the eye, or all revealed to faith—(as I thought the other day, when seeing the clouds open from before the face of the glorious, pure, dazzling Monte Rosa)—on the steps of that throne, of which the snowy Alpine heights are such instructive emblems, every author sits and writes. Whether or not he thinks of it, there is the throne—in mist or storm there is the throne; and looked at by spiritual eyes—in unclouded sunshine there is the throne! And under the frown or smile of Him who sits thereon—of Him who is the Author of the Book of books—even as He is the builder of worlds on worlds;—I say, under His scrutiny, every human author pens down every word. Happy, thrice happy and honoured be whose little books are like Tyndale's, written in the service and for the glory of that Holy One. When all men shall see the great white throne,

place before it as Tyndale's will be envied above those laurels which hang in such attractive but delusive beauty in the temple."\*

Coming now to the close of his glorious career, we find that Sir John Elyot, who represented the King at the Imperial Court, writing a letter to the Duke of Norfolk, then Lord High Treasurer, expressing his wish to be allowed to return to England, he adds, "that the king willeth me, by his grace's letters, to remain at home for some space of time for the apprehension of Tyndale, which doth much diminisheth my hope of soon return; considering that like as a ship is not so movable, so is his person uncertain to come by; so far as I can perceive, hearing of the king's diligence in the apprehension of him, he withdraweth into such places where he thinketh himself farthest out of danger. In me there shall lack none endeavour."

Tyndale, assuming, when desirable, the family name of Hutchins, continued the work of translating the Hebrew Scriptures; and also giving and printing lectures on our Lord's Sermon on the Mount; in which Sir Thomas More thus speaks of their distribution by those who were banished out of the realm for heresy:—"Which books, albeit, that they can be there printed without great cost, nor here sold without adventure and peril; yet cease they not, with money sent from abroad to print them there, and send them hither by whole vats full at once, and in some places, looking for no lucre, cast them abroad by so great a pestilent pleasure have some devilish people caught, to the labour, travail, cost, charge, peril, harm, and hurt of themselves, to seek the destruction of others. As the devil hath a deadly

\* "The Pen, the Palm, and the Pulpit," by John Stoughton.

THE LIFE OF WILLIAM TYNDALE, THE MARTYR, AS PRESERVED BY ONE BRANCH OF THE FAMILY. COMMUNICATED BY T. ROBERTS, ESQ.

Baron of Tyndale, of Langley Castle, Northamptonshire, escaped from the field of battle when the Yorkists were overcome by the Lancastrians; he lost his title and estate; he took refuge in Gloucestershire, under the assumed name of Hutchins.	Alicia, daughter and sole heiress of Hunt, of Hunt's Court, at Nibley, in Gloucestershire.
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Tyndale, otherwise called Hutchins, of Hunt's Court, Nibley, Gloucestershire.

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| Tyndale, otherwise called Hutchins, an ancient merchant of London, persecuted at the shop Stokesley. | William Tyndale, otherwise called Hutchins, strangled and burnt at Vilvorde, near Brussels, Sept. 1536. | Thomas Tyndale, whose descendant, Lydia Tyndale, married the celebrated quaker, honest John Roberts, of Lower Siddington, near Cirencester. |
|------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------|



delight to beguile good people, and bring their souls into everlasting torment, without any manner winning, and not without final increase of his own eternal pain; so do these heretics, the devil's disciples, by set their whole pleasure and study, to their own final damnation, in the training of simple souls to hell, by their devilish heresies." Most remarkable is this testimony of a bitter enemy; it is the trail of the serpent over entire devotedness to the cause of God and man, in the very spirit of Christ's apostles.

Frith had long served Tyndale, like Timothy, "as a son with the father," and now he seems to have been sent as Tychicus was by Paul, that he might know the estate of certain brethren in England, and comfort their hearts. Betrayed, however, to More and to Stokesley, then Bishop of London, he was seized near Milton, in Kent, and committed to the Tower; where a highly consolatory and animating letter, previously written by Tyndale soon reached him. In the "book made by John Frith, prisoner in the Tower," in answer to Sir Thomas More's attack upon him, as a teacher of the poison, which Tyndale and Luther, and "other beasts" had previously taught, he says: "Tyndale, I trust, liveth well content with such a poor apostle's life as God gave His son Christ and his faithful ministers in this world, who is not sure of as many mites as ye be yearly of pounds; although I am sure that, for his learning and judgment in Scripture, he were more worthy to be promoted than all the bishops in England.

"I received a letter from him, which was written since Christmas, wherein, among other matters, he writeth thus: 'I call God to record against the day we shall appear before our Lord Jesus, to give a reckoning of our doings, that I never altered one syllable of God's word against my conscience, nor would this day, if all that is in the earth, whether it be pleasure, honour, or riches, might be given me. Moreover, I take God to record to my conscience that I desire of God to myself, in this world, no more than that without which I cannot keep His laws.' Judge, Christian reader," continues Frith, "whether these words be not spoken of a faithful, clean, and innocent heart. And as for his behaviour, is such that I am sure no man can reprove him of any sin; howbeit no man is innocent before God, which beholdeth the heart."

In a preceding paragraph Frith had reminded More of the offer which Tyndale had made to Vaughan; and he had again pledged Tyndale and himself to the same. "This," said he, "hath been offered you, is offered, and shall be offered. Grant that the Word of God (I mean the text of Scripture) may go abroad in our English tongue, as other nations have it in their tongues; and my brother William Tyndale and I have done, and will promise you to write no more. If you will not grant this condition, then will we be doing while we have breath;

and show, in few words, that the Scripture doth in many, and so at the least save some."

Aware of the perils by which he was beset, Tyndale wrote again, in the true spirit of a martyr, to John Frith; his letter is still extant; but though too long for quotation, a part of the postscript must be given:—

"Two have suffered in Antwerp, *in die sanctæ crucis* (holyrood day), September 14th, unto the great glory of the gospel; four at Risselles, in Flanders; and at Luke hath there one at the least suffered, and all the same day. At Roan, in France, they persecute; and at Paris are five doctors taken for the gospel. See, you are not alone. Be cheerful, and remember, that among the hard-hearted in England there is a number reserved by grace; for whose sakes, if need be, you must be ready to suffer. Sir, if you may write, how short soever it be, forget it not; that we may know how it goeth with you, for our heart's ease. The Lord be yet again with you, with all his plenteousness, and fill you that you flow over, Amen."

This most seasonable letter could not have reached Frith more than a very few weeks, perhaps but a few days before his martyrdom; and, as Tyndale had urged, so by God's grace he was faithful unto death.

Anne Boleyn, before she was queen, lent to Mrs. Gainsford, one of her female attendants, a tract written by Tyndale, called "The Obedience of a Christian Man." One day as she was reading it, a young gentleman, named Zouch, also in Lady Anne's service, snatched the book away in sport, and refused to restore it. He was, however, induced to read the tract, and became intensely interested in its contents. Cardinal Wolsey had directed all the ecclesiastics about the Court specially to prevent the circulation there of the Reformer's writings, lest they should reach the king's hands; a caution which actually brought to pass what he most feared. Dr. Sampson, the dean of the Royal Chapel, saw this book one day in Zouch's hand, took it from him, and gave it to the cardinal. Some days after Lady Anne asked her attendant for the book, who, "on her knees, told all the circumstances," doubtless fearing lest her mistress, as well as herself should come into trouble. But her ladyship went instantly to the king, and entreated that the book might be restored; when Henry complied with her wish, and she requested that he would read this work of Tyndale's. This he not only did, but was so much pleased with its contents as to remark, "This book is for me and all kings to read."

It is difficult to conceive the feelings with which Tyndale would hear of any countenance given by his earthly superiors to the circulation of God's holy Word. With grateful thankfulness the fact must have come to his knowledge that Anne Boleyn, when queen, had interposed on behalf of some one who had suffered not only losses, but imprisonment, for aiding in the circulation of Tyndale's Testaments. An original letter

of hers is in the British Museum, addressed to Secretary Cromwell, pleading earnestly in behalf of Richard Harman, merchant and citizen of Antwerp, who, she said she was credibly informed, was "put and expelled from his freedom and fellowship of and in the English house there, for nothing else but only for that he, like a good Christian man, did, both with his goods and policy, to his great hurt and hinderance in this world, help in the setting forth of the New Testament in English."

Towards the close of 1535, Tyndale, still zealously labouring at Antwerp, and often accepting invitations of the merchants to dinner and supper, he became acquainted with a gentlemanly person named Henry Philips, whose father was collector of the customs at Poole. And speedily he was so fully confided in by Tyndale that he asked Philips to his lodging at the house of Thomas Poyntz, to dinner, supper, and even to sleep, and, moreover, showed him his books and other secrets of his study.

Poyntz had some strong suspicions of Philips, and stated them to Tyndale, but he overruled them all. Philips, on one occasion, asked Poyntz to show him the city, and sounded him during the walk as to any disposition Poyntz might have to help him in any matter of importance. It was evident that Philips had plenty of money, but from whom it was obtained was utterly unknown, and he brought from Brussels to Antwerp the emperor's attorney, with certain other officers.

During an absence of Poyntz from home, Philips went to his house and asked his wife if he could dine that day with Tyndale, and afterwards asked the reformer for a loan of forty shillings, saying he had lost his purse on the way from Mechlin, which Tyndale readily tendered, and moreover insisted that Philips should be his guest at dinner. "So when it was dinner-time," says Foxe, "master Tyndale went forth with Philips; and at the going out of Poyntz' house was a long narrow entry, so that two could not go in a front. Master Tyndale would have put Philips before him, but Philips would in no wise, but put master Tyndale afore; for that he intended to show great humanity. So master Tyndale, being a man of no great stature, went before, and Philips, a tall comely person, followed behind him, who had set officers on either side of the door on two seats (who being there might see who came in the entry); and coming through the same entry Philips pointed with his finger over master Tyndale's head down to him, that the officers who sat at the door might see that it was he whom they should take, as the officers that took master Tyndale afterward told Poyntz, and said to Poyntz that they pitied to see his simplicity when they took him. Then they brought him to the emperor's attorney, where he dined. Then came the said attorney to the house of Poyntz, and sent away all that was there of master Tyndale's, as well his books as other things, and from thence Tyndale was had to the castle of Vilford." This place, since called Vilvorden, lies between

Brussels and Mechlin, and is eighteen English miles from Antwerp. Considerable interest was made in behalf of the prisoner by the Protestants in England, but without success. He was condemned as an offender against the imperial decree passed in the Diet of Augsburg, and, after an imprisonment of a year and a half, during which interval the Romish doctors had many disputations with him, he was carried to the place of execution in 1536. Tyndale was strangled, and his body afterwards burned; his last words were, "O Lord, open the king of England's eyes."

The Pope, to recompense Bishop Fisher for his faithful service, had elected him cardinal, and sent him a cardinal's hat as far as Calais; but it was said, "The head that it should stand upon was as high as London Bridge ere ever the Pope's hat could come to him." This Bishop Fisher and Sir Thomas More, who were always the bitter enemies of Tyndale, and a little before had put John Frith to death for heresy against the Pope, were themselves executed and beheaded for treason against the king, the one on the 22nd of June, the other on the 6th of July, A.D. 1535.

At this time, printing was executed much better at Paris than in London, and, owing to a singular conjunction of circumstances, Thomas Cromwell got a licence for Grafton and Whitchurch to print the Bible *there*. The work was, however, interrupted by the Inquisition, when not only the sheets, but the types and printers, were carried to England, to the great improvement of the art in this country. The Bible was soon finished, and ordered to be set up in every church in the kingdom, and the priests were forbidden to hinder the people from reading it there, on pain of deprivation: And thus the words of Tyndale were fulfilled: "If God spare my life, ere many years, I will cause a boy that drives a plough to know more of the Scriptures than you (the priests) do."

After the edition of 1539, there were four others of the large Bible, printed at the expense of £30,000, advanced by Antony Marler, a citizen of London, who obtained an order to have them set up in the churches. The price was fixed by authority at £7 10s., and for the bound copies £9. During the reign of Edward VI., Tyndale's Bible was printed more than thirty times. The first Scottish edition of the Scriptures was published at £4 13s. 4d., and yet the Bible was in almost every house!

At a meeting of the Suffolk and Norfolk Archæological Societies, held at Beccles, October 2, 1862, Lord Arthur Hervev placed on the table the only extant copy of Tyndale's translation of the book of Jonah. It was long a matter of dispute among antiquarians whether Tyndale had ever translated this book, and several treatises were written to prove the contrary. In the preceding year, however, his lordship, on examining some old books, the gift of his father, discovered this one, which put at rest any further dispute on the subject. It had long been in the pos-

session of his family, and contained the handwriting of Sir William Hervey, who lived in the time of Charles I. In the same year, a committee was formed to collect subscriptions for a column to the memory of Tyndale, on a site given by Lord Fitzhardynge, on Nibley Knoll, near Dursley, in the county that gave him birth ; but we fear that the project, to which all England should cheerfully contribute, has not yet been adequately sustained, and should rejoice to know that, though tardily, our obligations were thus acknowledged to one of our greatest benefactors,—one of whom “the world was not worthy.”

C. W.

### The King's Tribute.

THE commercial greatness of England is famous over the whole world. The “nation of shopkeepers” has been heard of on every shore, and men have wondered much how a people living in a little island in a remote corner of Europe have managed to secure the greatest mercantile prosperity ever heard of. Looked at thoughtfully, it is something altogether extraordinary. A nation whose annual revenue has reached the enormous sum of SEVENTY MILLIONS, must have inexhaustible productive powers ; for that prodigious revenue, however deeply we may grumble about our taxes, is only a fraction of the sum that circulates through the kingdom in the course of a year. A people that can devote £70,000,000 to the purposes of government must have a marvellous income. It may be true, and it is true, that many of them are poor, and that not a few have a perpetual struggle, a continual and heart-breaking fight with stern difficulties, not knowing in the morning how the bread of the day is to be acquired ; yet this does not affect the fact that the aggregate wealth of the community is exceedingly great. We may think the division of earthly property strangely and mysteriously unequal, and wonder whether there be any hidden law by which its seeming caprices are, after all, regulated ; whether, in fact, it has a law of its own, still undiscovered by the keenest research, the knowledge of which would reconcile us to what appears so strange ; or whether it is

to be reverently resolved into the will of an overruling Providence, and there left with many other things that baffle the intelligence of the wisest, and try the faith of the most devout. It is undoubtedly true that some men prosper wonderfully in the world, and realise the secret of the philosopher's stone as truly as if they were adepts in alchemy. Whatever they touch turns to gold. Like a great number of tributary streams from all directions running to the same lake, all their ventures succeed, all their speculations are profitable, and all the fluctuations of the market seem only so many shakings of the ripe fruit which falls to enrich them. And it is also true that there are others who, do what they will, never succeed. Up to the chin constantly, with the tide always against them, they are at last obliged to fall back in despair, beaten, conquered by stern adversity—men who have drawn only blanks in “the great lottery,” and who creep to their obscure graves on crutches supplied by charity. “Every man succeeds who deserves success.” Ah, my pert philosopher, say you so ? This is certainly a summary way of disposing of a great question ; but, to my apprehension, it seems uncommonly like being wise after the event, which is surely not the profoundest kind of wisdom. But what is meant by deserving success ? It would be an act of magnificent philanthropy on the part of the person who is in possession of this secret to publish it to the world ; for surely had our poor

friend—who fought till he could fight no longer, and then held out his thin hand to charity for a crumb as he crept to the blessed grave—known this secret beforehand, he would have wrought some of the miry clay in which his feet slipped into the colour and consistency of gold, and stamped upon it the image and superscription of Cæsar. But, in truth, this is a cheap philosophy which talks of merit in the matter under consideration, and as worthless as it is cheap. It does not meet the case. A. and B., natives of the same town, in the great county of York, left their native place on the same day, about thirty years ago, for the purpose of travelling on foot to London, in the hope that once there they would find employment of some kind that they might live without being burdens on their friends. They were of the same age, strong lads, with a good deal of force of character, prepared to do anything, from the roughest porter's work upwards, that might come to their hands. Their capital on leaving home was the same, that is to say, it amounted exactly to five shillings each of them; and when they entered London, with swollen feet and wearied limbs, so well had they economised during their tedious journey, that half their capital was still left. With half-a-crown each, and without a single friend nearer than 250 miles distant, they began life in London. Now here is the place to test this doctrine of merit. If one of those lads had been active and the other indolent, or if one had been trustworthy and the other faithless, or if one had been steady and the other intemperate, or if one had been clever and the other stupid, the result would have been perfectly intelligible; there would have been no mystery about it: your active, trustworthy, steady, and clever youth "had to get on;" and his friend, unhappily characterised by the contrary qualities, had, as a matter of course, to fail. But it so happens, in the case under notice, that both young men possessed the qualities which "deserve success;" and yet A. is at this

moment a retired millionaire, his two sons deriving a princely income from the colossal business he created, whilst B.; after a life of deep trial and poverty, died a few years ago in a workhouse, and rests in a pauper's grave. Whence this remarkable difference? Humanly speaking, B.'s prospects were as bright as those of A.; or, if you will, A.'s were as dark as those of B. when they entered the great metropolis, poor strangers, in utter ignorance of what was before them in life.

It is easy enough, when you have the history of a man before you, to go over its passages one by one, and to say he failed here because of this, and he succeeded there because of that; but this is constructing your theory after the event, and leaving us to guess whether, after all, it has the slightest claim to merit. No, in this case, as in others,—whilst we fully admit the promises which are made to the diligent,—the race is not to the swift nor the battle to the strong. General rules hold good generally: their limit is indicated by their nature. And exceptions take the place and exercise the influence of exceptions in this as in every other department of human experience.

There should be no dogmatism on the issues of a man's career, as if, certain conditions given, certain results are sure to follow. A thousand contingencies float around every man, like particles of dust in the sunbeam. A brilliant morning has sometimes ushered in a cloudy noon and a tempestuous evening and the converse of this has also often been found true. A youth of fair promise has, alas! not unfrequently made shipwreck of all, and brought his father's grey hairs with sorrow to the grave; and the dull boy of whom nothing was expected, has ere now struggled out of his mental fog, like the sun rising in mist, and flung around him an intellectual brilliance and a moral halo which have gladdened the eyes and warmed the hearts of all beholders.

But whilst there should be no prophetic dogmatism in a world where everything is so uncertain, always ex-



cepting the high spiritual consequences of a life of faith in the Son of God, let it be well understood that the indolent, the vicious, the intemperate, and the unprincipled cannot prosper, even in the worldly sense of the term prosperity; that, in this free country, there is nothing absolutely to prevent the poorest lad from rising through the various grades of prosperity to opulence and great public influence; and that wealth acquired by honest industry, under the blessing of God, ought to be considered as a sacred deposit, to be used for His glory in the maintenance and diffusion of truth, freedom, and righteousness in the earth.

A few words on each of these positions will suffice:—

1. The indolent, the vicious, the intemperate, and the unprincipled, cannot prosper. We risk no doubtful prophecy by saying that. In this age of keen competition men are obliged to use all their resources; and there are no resources so likely to render them good service as those which are of a moral nature. Every man *should be*,—because God has required it,—diligent, virtuous, temperate, high principled; but what he should be out of reverence to Divine authority is precisely that which will prove the most powerful auxiliary in forwarding even his temporary interests. But on this we need not dwell, as it is obvious to every one.

2. In this free country there is nothing absolutely to prevent the poorest lad from rising to opulence and influence. We have read romantic Oriental stories of slaves rising to hold the chief offices of state, and even, sometimes, to occupy the throne itself; but the East never presented greater facilities—no, nor any near so great—for improving a man's position in life, than the city of London does at this moment. Patronage and interest are of course still at work, and sometimes they push a favourite youth a few rounds up the ladder, but it has so often been found that he stood still, or was in danger of falling back when the hands of his patron were withdrawn, that the peers of commerce are shy of patronage,

and prefer the bold youth who has nerve enough to mount the ladder without aid, and to ascend to its top without turning giddy. The days of feudalism are past; and if British commerce were shackled by the absurdities of the feudal system, Cheapside, Gresham-street, Cannon-street, and St. Paul's Churchyard, would not be darkened by the shadows of those magnificent warehouses which have their correspondents and customers on every shore of the great globe. Education is the liberator of bondmen. The merchant wants no serf. He wants men who know their business and will attend to it; not human machines to do their task-work while he stands over them, but free, energetic, intelligent, well-instructed men who will help him to turn his capital to profit, that that profit may in its turn increase his capital, and thus extend his business to any limit. Such young men are invaluable to him. It is the moral and mental qualities he relies on in his assistants: by these only can the vast machinery of his business be kept in smooth working order; and if he can find these in the stone-breaker's or the tinker's son, they are just as welcome as if introduced by the Right Hon. Lord Felix Amethyst, or even by Lady Clementina Fitz Violet herself. This is one of the unspeakable social advantages of a commercial country, that it opens doors for mental aptitude and moral worth, for their own sake, and without the slightest reference to class, caste, tribe, or kindred. One of the most remarkable biographical chapters could be written about some of the great London merchants. It would illustrate, far more forcibly than mere statements, the fact that the peerage of merchantdom shuts not its golden doors in the face of the peasant's child. Let him prove himself worthy, and in due time he may take his seat beside them under the symbol of the cornucopia.

3. But the possessor of wealth must remember that it is a sacred deposit for God. It is not *his*, but the Lord's. He is but a steward of the Divine gifts; and "it is required in stewards that:

man be found faithful." We must render an account of our stewardship, and those who have had much entrusted to them are, according to every law of proportion, placed under corresponding responsibility. "Away on the very horizon of sacred history," says an eloquent and admirable man,\* "in the glory of its dawn, we see—shall I say a group?—three personages: the first shrouded with that excellent light which no man can approach unto; the second, dark with that darkness which, thank God, neither our words nor our imagination can picture; the third, a man of like passions with ourselves. To this man the Maker of all points the tempter of all, and says, 'Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?' And who is this of whom we have such testimony as never was borne to other man—who is held up to the accuser of saints, as a triumphant instance of the redeeming power of grace? He is one whose wealth is almost countless, who has distanced every contemporary, and is the greatest of all the men of the East. It is plain that his immense possessions were no stain upon his 'record,' which was 'on high.' But ere you exult in the belief that you may innocently accumulate to an indefinite amount, carefully mark how he employed his wealth. While his children were holding family feasts, and the joy of abundance was in all their homes, he was 'continually' rising early, going to the altar of God, and offering up offerings in large number. And how did he live among his neighbours, while thus honouring his God? 'When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I was

eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not I searched out.' Go thou and do likewise. Thus continually and liberally offer unto God; thus bountifully and actively distribute unto man; and so long as we see you so doing, 'may your garners be full, affording all manner of store!' I, at least, will cheerfully leave it to Providence to fix the limit of your increase. But one word,—as you proceed upwards, one earnest word: Walk warily on those heights! Heads are often turned up there; and fearful gulfs yawn under you if you fall!"

Again: "I plead for man's sake, that men may learn that commerce is benevolent. It is not more hurtful than wonderful how generally even good men look on commerce merely as an engine for fortune-making, and a field of battle for all the selfish passions. Even grave divines may be found calling commerce 'the god of this world,' with just the same propriety and truth as they, professing to quote Scripture, call money 'the root of all evil.' 'Well, but is not commerce a hatefully selfish thing?' Is not wealth a selfish thing? Both are appointed by Providence for the same end; both perverted by man to the same abuse. For the threefold purpose of provisioning, clothing, and adorning this world and its inhabitants, the Lord has made a great unconscious machinery of sky and sea, soil and air, and appointed intelligent workers to watch its processes, and complete the result. Neither wealth nor commerce separately will suffice for the provisioning, clothing, and adorning of our world. Without the mechanical agents, the intelligent workers are impotent; without the intelligent workers the mechanical agents revolve in vain. The covetous underwriter makes the storms the servants of his greed; the greedy corn speculator turns the blessed sunbeams into tools of gain; the blood-thirsty buccaneer makes the genial breeze serve as charger in his murdering onset. Looking at these disgusting perversions of the Lord's instruments, are we to forget that, above evil eyes

\* "The Duty of Giving Away a Stated Proportion of our Income." By WILLIAM ARTHUR, A.M.

and unholy hands, One is guiding the weather for the good of all? And coming into commerce—the providential play of intelligent agents for our comfort—are we to look at the lower side, the motives of traders, and forget the higher side, the design and actual result wrought out by Providence? It is like the web of a cunning weaver: on the lower side you find only tangled threads, on the upper only blooming flowers. Look at commerce as regarded by the hearts of buyer and seller, and selfish indeed is the scene; look at it as designed, ay, as actually wrought out, by the Ruler above, and you see every man in a city provided by the hands of others with all things which earth can offer to his convenience, in such proportion as his means will command. Rise up, then, ye Christian men, ye who know a God, and bless a Providence; rise up, and testify that this commerce, which busies your masses, is not a lawless scramble, but a beneficent appointment whereby every one may become a co-worker with Heaven in plenishing and provisioning the powers of men! Let all see that, when well-won gains come into your hand, you have a joy in scattering them abroad, to spread temporal and eternal happiness among that race for whom all winds blow, and all markets are opened.

“I plead for man's sake, that practical benevolence may be increased. Of all sources of happiness in a community, none acts so gently and pervasively as a spirit of true benevolence. Nothing would so much assuage private griefs, or so greatly smooth the relations of class with class, as the general spread of that sacred brother-love, that true fellow-feeling, which breathes so sweetly in our Christian Scriptures. That widows may not weep unconsolated; that orphans may not roam friendless; that wayward men may not pass a lifetime within sound of church bells, without ever hearing inside their own door a word of loving exhortation; that the poor may not be set against the rich by envy; that the rich may not be estranged from the poor by contempt; that real heathens may not live and die

in the heart of Christendom; that nations of pagans may not sit on and on in the darkness of their fathers;—in a word, that this cold world may be warmer, and this troubled race have more joy, open your hand and give; for man's sake, give!”

That systematic beneficence is a great scriptural doctrine, although strangely overlooked and forgotten by almost every one until earnest men recently called attention to it, no man who will intelligently read the Sacred Book can fail to see. When we look steadily at that generous and profoundly significant principle, on the one hand, and, on the other, at what has actually been done for God, the Giver of all, by the rich actors in the great commercial enterprises of England, we are struck with amazement, consternation, and shame. Commerce has contracted a debt of inconceivable magnitude to Him whose is “the earth and the fulness thereof;” and it will redound but little to her honour to have acknowledged the fact of His proprietary upon the façade of her Royal Exchange, if she do not speedily think of doing something towards the discharge of that debt. If she had consecrated her gain to the Lord, and her substance to the Lord of the whole earth;\* if she had devoted to Him and His cause in this earth, which has so long groaned under its heavy burden of darkness, sin, and sorrow, say one tenth of her annual income, what a wonderful change would have been long ago effected in the moral aspect of the nation, what a beautiful transformation, and what a gracious acknowledgment on the part of Heaven of the tithe presented by the grateful recipients of its overflowing bounty! God has lavished prosperity upon the commerce of this country. “Her merchants are princes, her traffickers are the honourable of the earth.”† They are the untitled aristocracy of our land, who have gathered treasures such as lordly barons never dreamed of, and many of them could buy the broad estates of our richest nobles without much missing the purchase price. Alas! we some-

\* Micah iv. 13.

† Isaiah xlii. 8.

fear the doom of ancient Tyrus we think of all this in connection with the diffusion of the Gospel of the Kingdom in our world. The distinct liberality of a few of our affluent merchants only indicates, as the herald of a blessed summer shower, what should be done if they were all equally obedient to the principle of obligation to the Owner of the silver and the gold. Sometimes think of the Lord's touch—restoration to the man who, healed of his loathsome leprosy, turned back, and with loud voice glorified his Healer—were there not ten cleansed? but where are the nine?" Were there not thousands of English merchants enriched, as private citizens of any nation were made so by the kindness of an overruling Providence; but why are there so few come with their grateful offerings, ready tribute of loyalty to the King? People are astonished when they hear of a donation of £1000 from an individual to send the Gospel of the Kingdom to the heathen. Alas! such a lament tells a tale of severe rebuke innumerable directions. If God's power were not withheld from Him, we should see, not an occasional £1000 to excite our wonder, but thousands of subscribers for that amount, and very many times, thrice, four times, five times, ten times that amount, to excite our astonishment, and to encourage us to that the light of life which has so long dwelt among us, like the shekinah in the first temple, should soon envelope us, like a robe of celestial glory. Whilst men with incomes of £2,000, £5,000, or £10,000 a year, are satisfied with a miserable guinea annually to three of our leading societies which aim at an object no less magnificent than the evangelization of the human race," but hold down our heads in sorrow and think of the Lord of heaven and earth, by His own creatures, and of the inhabitants of pagan lands plunging in deep darkness until they sink out of sight beyond the reach of man, with-

out the knowledge that a Divine Redeemer has actually died to save all who believe in Him. The terrible rebuke occurs to us, when we think of what the wealthy men of the British isles could have done and should have done compared with what they have done. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." And, oh, that now in this crisis of the world's history, when all nations are ill at ease, and every thoughtful man is expecting great changes, they would obey the precept and secure the promise which follow that terrible rebuke: "Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." One thing is clear: the right of the Lord to all the treasures of the world is unchallenged and untransferable. However tenaciously a man may hold the wealth with which the Lord has entrusted him, with the solemn charge, "Occupy till I come," he will never have the hardihood to deny in so many words that it is the Lord's. He may spend it in luxury and splendour, faring sumptuously every day, unmoved by the wailings of the widow and the orphan, and unstartled by the cry of agony which rises from a groaning creation, but he will not dare to look up to heaven and say to God, "Thou hast no right to a penny of it; it is all mine own!" Yet, what is refusing the King's tribute but a practical declaration that He has no right? Men *do* every day what they will not *say*. To give a name to their actions would shock both themselves and their neighbours; yet, without any shock, they daily live as if there were no God, pass through life receiving the homage which wealth secures, and are accepted by the community as highly respectable Christians.

## Bible Words.

THE English version of the Holy Scriptures is one of the glories of our English literature, and of our English Christianity. Never can we be too thankful that, under the providence of the Head of the Church, we can read in such homely racy noble language the wonderful words of God. And as our English tongue spreads over new regions of the earth, and is taught to new generations of men, fresh millions will rejoice that in so fair a casket unto them have been committed the oracles of God.

The earliest translations of the Bible into our mother tongue were made by Saxons in the eighth and tenth centuries; but for many ages afterwards little further was attempted. During the reign of Edward I., a fairly-written copy of the Scriptures cost £37. The first English translation—of which three manuscript copies are extant—is supposed to date from 1290; and the next translation of the whole volume was by Wicklif, about the year 1380, manuscript copies of which are preserved in many public libraries. This work not only inaugurated a new era in the religious history of this country, but also in its literary annals. Wicklif, it has been truly said, may be considered as having originated the diction and phraseology which for five centuries have constituted the consecrated dialect of the English speech. The first Bible printed in English was translated by William Tyndale; and, says Marsh, if we compare the New Testament of Tyndale with the works of his contemporaries, we shall find that, in the religious dialect he employs in his statement of Christian doctrine and fact, as contrasted with the secular writings of that day, there is nearly as much difference as between the authorised version of our day and the best written narratives or theological discussions among us.

It was in 1603 that Dr. John Reynolds, of Oxford, proposed to James I. the preparation of what we call the "authorised version." The King approved the suggestion, and appointed

fifty-four scholars to execute the task, though only forty-seven were actually engaged in it. When they met, they divided their number into six groups, to each of which a part of the work was assigned. The same portion of Scripture was taken by each individual; and when he had done his best, the group of translators met and decided what version should, in their united judgment, be accepted. "When a book was finished by one company, it was to be sent to the rest, to be considered and examined. If a book thus sent was disapproved in any part, it was to be returned to the company, with the objections and proposed alterations noted, and the reasons assigned. If the force of the objections was not perceived, the matter was to be adjusted at the general meeting of all the translators. In cases of special obscurity, letters were to be directed, by authority, to any learned men in the land for their judgment upon the passages." It is also recorded that, when the translators assembled, one read the translation, while the rest held in their hands some Bible, either of Greek, or Hebrew, or French, Italian, or Spanish. If they found any fault, they spoke; if not, the reader went on. The work was completed and published in 1611.

The circumstances under which the authorised version was thus prepared should not be forgotten in our study of the Scriptures. Two centuries and a half cannot roll their round without affecting the language and the literature of a people, and that which perfectly conveyed the thought of a speaker then may fail to do so now. In reading our version of the Bible we frequently trace how the lapse of time has modified the meaning of words and expressions; and whether we regard this subject as one of literary interest, or as connected with the intelligent understanding of the sacred Scriptures, it deserves our careful consideration. We propose to notice some illustrations in point.

Let us take, for instance, the word



*thought*. "Take no thought for your life,"\* said our Lord. But is not thought—forethought, as we now understand the word—a virtue? Is not thought-lessness to be condemned? If, then, we turn to the original to ascertain precisely what our Lord enjoined, we find a word employed which signifies to be "anxiously solicitous," or to "scan minutely;" and the true sense of the injunction is: "Take no anxious thought; indulge no perplexing care; no such care as may argue an unreasonable distrust of Providence, and rend and tear your minds with distressing and pernicious solicitude." Then why, perhaps the reader is ready to say, did not the translators employ a word which should convey the exact idea of the original, so that their translation should not need translating? We reply, that it is not the translators who were faulty, but the language itself that has changed. Two centuries ago the English word *thought* conveyed the idea of the Greek original, namely, anxious, harassing solicitude. Thus Lord Bacon, in his day, wrote: "Haweis died with thought and anguish before his business came to an end;" and in Somers' tracts, which date from the reign of Queen Elizabeth, we read: "In five hundred years only two queens have died in childbirth. Queen Catherine Parr died rather of thought." "The old man," says Holland, "for very thought and grief of heart, pined away and died." It is in the light of these considerations that we should read such expressions as these: "Which of you, by taking thought, can add one cubit to his stature."† "Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself."‡ "When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak."§

Again. The word *prevent* is sometimes employed by our translators in a way that does not harmonise with our modern usage. "Mine eyes," says the

Psalmist, "*prevent* the night watches, that I might meditate in Thy word;"\* "I *prevented* the dawning of the morning;"† and "Thou *preventest* him with the blessings of goodness."‡ The significance of these expressions is not at first sight obvious; but the explanation is simple. The word *prevent* comes from the Latin *præ*, before, and *venio*, to come, and means to go before, to anticipate; and the Psalmist said: "Mine eyes anticipate the night watches;" "I anticipated the dawning of the morning;" "Thou goest before with him with the blessings of goodness." Thus Milton speaks of "prevenient grace descending;" and the Book of Common Prayer says: "Prevent us, O Lord, in all our doings, with Thy most gracious favour." Lord Bacon also writes: "The same officer told us . . . that he had *prevented* the hour, because we might have the whole day before us for business."

But there is another and very different meaning that came to be attached to this word. "Going before" any one may be either to help or to hinder, to prepare the way or to obstruct it. We see how this secondary meaning had begun to appear when the passage, "Arise, O Lord, disappoint him, cast him down,"§ is given in the marginal note as, "Arise, O Lord, prevent his face." Gradually the subordinate meaning gained strength, and ultimately became supreme, and the idea of prevention is now almost exclusively that of hindrance.

In our authorised version there are two words that have come to be written alike that should have retained their individuality. When the apostle Paul was vindicating himself at the bar of Felix, it is recorded that he said, that his accusers "ought to be here before thee, and object if they had ought against me."|| A moment's consideration will show that these words "ought" are distinct, and that the distinction should have been retained. The first of them was originally the preterite tense of the verb to *owe*, and was used as an active

\* Mat. vi. 25. † Mat. vi. 27. ‡ Mat. vi. 84.

§ Mat. x. 19; also Mark xiii. 11; Luke xii. 11, 22, 25, 26.

\* Ps. cxix. 148.

† Ps. cxix. 147.

‡ Ps. xxi. 3.

§ Ps. xvii. 13.

|| Acts xxiv. 19.



verb. Thus, in Tyndale's translation we read: "There was a certain lender, which *ought* him five hundred pence, and the other fifty;"\* and Dryden says:—

"This blood, which men by treason sought,  
That followed, sir, which to myself I *ought*."

Subsequently, however, the word came to be used as a neuter defective verb, having as its only inflexion the second person singular—*oughtest*. In this form we find it: "Thou mayest know how thou *oughtest* to behave thyself;"† and "Thou *oughtest* therefore to have put my money to the exchangers."‡ But the other word:—"If they had *ought* against me," is essentially different. It is a noun, and means a little thing, the smallest thing, and should be written *ought*. As Pope says:—

"If *ought* thy wisdom has denied,  
Or *ought* thy goodness lent."

What the apostle asserted was that his accusers "ought to have been there if they had *ought* against him." Thus, too, Joshua should have been represented as saying that "there failed not *ought* (instead of *ought*) of any good thing which the Lord had spoken unto the house of Israel."§

The names of some objects familiar to us have also undergone change. The word *artillery* now suggests the terrible engines of modern warfare; but in old English, and down to the seventeenth century, it meant simply the bows and arrows that then formed the chief weapons of war. Hence our version says:—"And Jonathan gave his *artillery* unto his lad, and said unto him, Go, carry them to the city."|| 'The Artillery-ground, Moorfields, just outside the walls of the ancient city of London, was where the bowmen were accustomed to meet to exercise their art and to display their skill.

Similarly the word *carriage* has changed its meaning. Once it meant not only that which carries us, but also that which we carry. Thus we read that "David left his *carriage* in the hand of the keeper of the *carriage*;"¶ but the *carriage* was the

parched corn the loaves and the cheese he was carrying; and Luke records that "after those days we took up our *carriages*," that is, their baggage, "and went up to Jerusalem."\* In the prophecies of Isaiah also we read:—"He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his *carriages*."†

There are many other words that have thus undergone modification through the lapse of time and the altered usage of the language. To some of them we shall hereafter advert. Meanwhile we may notice two errors which lie to the charge not of the translators but of the printers. On one occasion when our Lord was reproving the Scribes and Pharisees, he said, "Ye blind guides, which strain *at* a gnat, and swallow a camel."‡ The expression should be, "which strain *out* a gnat," from a goblet, or by filtering, lest it should be swallowed in a draught. In the Bibles of Cranmer and Archbishop Parker the words are "strain out." Again, in the Epistle to the Philippians,§ we read:—"Now, ye Philippians, know also, that in the beginning of the Gospel, when I departed from Macedonia," &c. By the punctuation thus adopted, the "know" appears as an imperative, which it was not the design of the translators to make it. In the early editions of the authorised version, the punctuation is correct and the indicative form is employed:—"Now ye Philippians know also."

In the first Epistle to Timothy there is an error which appears at first like a misprint, but really comes from another source. We read:—"In like manner, also, that women adorn themselves in modest apparel, with *shamefacedness* and sobriety." Our translators, however, employed another word which conveyed another idea:—"In like manner, also, that women adorne themselves in modest apparell, with *shamefastness* and sobrietie;"|| and in Tyndale's translation, of 1526, we read:—"In manerly sparell, with *shamfastnes*." "It is a pity," says Dean Trench, "that *shamefast* and *shame-*

\* Luke vii. 41.

† Mat. xrv. 27.

‡ 1 Sam. xx. 40.

+ 1 Tim. iii. 15.

§ Joshua xxi. 45.

¶ 1 Sam. xvii. 22.

\* Acts xxi. 15.

† Mat. xxiii. 24.

‡ Authorised Version, 1st Edition, 1611.

+ Isaiah x. 28.

§ Phil. iv. 16.

stness should have been corrupted in modern use to shamefaced and shamefacedness. The words are properly of the same formation as steadfast, steadfastness, soothfast, soothfastness, and these good old English words, now lost to us, rootfast and rootfastness. As by rootfast our fathers understood that which was firm and fast by its root, so by shamefast, in like manner, that which was established and made fast by (an honourable) shame. To change this into shame-faced is to allow all the meaning and force of the word to run to the surface, to leave us, ethically, a far inferior word. It is very inexcusable that all modern reprints should have given in to this corruption.\* The error has probably arisen from the inor-

dinate desire of some later editor to modernise the English of the translators.

We may add that there are two instances of defective grammar in our authorised version, not however sufficiently serious to disturb the sense. The first is found in the narrative that records our Lord's conversation with his disciples in "the coasts of Cæsarea Philippi." Our translators have employed the "whom" for "who":—"Whom say ye that I am?" The other is in the 1st Epistle of John:—"And if we know that He hear us," an obviously ungrammatical form. It should have been:—"If we know that He heareth us." This curious mistake, observes Professor Scholefield, pervades all the editions of the authorised version.

F. S. W.

## Cleaving to the Dust.

OUR souls ought not to have this confession to make. We are soldiers, with a stern battle to fight; workers, with a great work to do; pilgrims, with a difficult journey before us; and whether we think of our Christian life as a warfare, a work, or a journey, the same thought is impressed upon us that we should put forth our most vigorous energies. To leave to the dust implies, instead, a guilty inactivity; but it implies more than that: it means that we sin, and that we love our sin; that we are worldly, and that we love our worldliness; and that we are thus hindered in our way to heaven.

The confession, if it needs to be made, ought to be made with sorrow and pain. We were made and redeemed for something better, and the soul, which has really been born anew, has visions of peace and joy, which are to be found only in God, and which it cannot hope to realize till it ceases to grovel in the dust. It reminds us strongly of that passionate cry of the apostle, "I see another law in my members, warring against the law of my mind, and bring-

ing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"

Our nature tends downwards. We are in the dust to begin with, and though we have been raised out of it by God's renewing grace, the tendency is always back again. There is a constant struggle between "the law of the spirit of life in Christ Jesus" and "the law of sin and death;" and how often we suffer the law of sin to get the mastery and to drag us down to the earth!

But we are not to excuse ourselves on the ground of our sinful nature, and our need of divine grace. There is abundant grace in Jesus to keep us ever speeding in our course; and we have but to seek that grace in order to obtain it to the full extent we need. If, then, our souls cleave to the dust, it is because we have done what we ought not to have done, or because we have failed to do that which would have raised us far above it. A few plain questions may help you to find out what the reason is.

How have you used the world? We may use the world "as not abusing it," and we may abuse it. Now, we will not

\* Synonyms of the New Testament.

assume that you have done anything which you knew to be wrong: we will assume, instead, that every transaction of business has been done fairly, and even generously. But, suffer us to ask, how much time and thought have the things of the world been suffered to engage? Have they been a *care*—fretting you by day, impelling you to overtask your energies, and robbing you of your sleep at night? Have they come between you and your bible, so that as your eye scanned the lines that were before you, your thoughts were on your work, your losses, your gains? Have they come between you and your prayers, making them formal and hurried? Have they come between you and the exercises of God's house, so that whilst you occupied the place of a worshipper, your heart was far away? No wonder, if you have to admit that even only a part of this is true, that you have to say, "My soul cleaveth unto the dust."

What sort of company do you keep? If we go down and associate with those who lie in the dust, no wonder that we ourselves cleave to it. For purposes of business we must associate with all kinds of people; but our chosen associates, those with whom we spend our leisure, and to whom we so give ourselves up as to take the tone of their character, should be such as are yearning after true likeness to God. If we have preferred other society and mingled with it, that is quite enough to account for an enfeebled spiritual life.

What sort of books do you read? How much of the literature of the day is there, of which we may read whole columns, without there being suggested a single thought to quicken the life of our souls, even though there may be nothing pernicious about it, which is not always the case; but, at best, it is negative. If we read little else, neglecting books in which are treasured up the precious thoughts of good and earnest Christian men, and especially neglecting God's own word, the flower and crown of all books, it can scarcely be otherwise than that we should have to complain of spiritual lethargy and decay.

Of what kind are your prayers? Are they hurried in the morning, and drowsy at night? and are these hurried and drowsy prayers all you offer? no aspirations going up from the midst of the world's business or the world's temptations? You have seen the lark soaring up to heaven, all the while pouring music from its little throat, till at length it seemed but a speck, and then, though you could hear its carol, you could see it no longer. Yet, let it but fold its wing and down it drops, straight and swiftly to the ground. Prayer is the wing of the soul, with which it soars to God. Let that wing droop, and in an instant it will be found cleaving to the dust.

Have you given way, habitually, to anything which you know to be wrong? It is wonderful how one known sin will so chain down the soul that religious progress shall be impossible.

Let each find out his own special hindrance; let him guard against it with all care for the time to come, and let him pray with his whole heart, "Quicken Thou me, according to Thy word."

Let us clearly understand what we ought to mean by that prayer. For a sinner to be quickened is to be raised from his death in trespasses and sins, and renewed with the life of God: for a Christian to be quickened is to have the life so given strengthened. It is not that any single grace is to be quickened; the quickening is to extend to the whole man, just as, when our bodily health is enfeebled, we desire not only that some one function or some one limb should be restored to its wonted energy, but that the whole body should share in the restoration; or as if, interested in the growth of a plant, we would desire not merely that one twig of it, or the stem only, or the leaves should grow, but that root and stem and leaves and flowers and fruit should grow in due proportion. We are to "grow up into him which is the head in all things." The quickening for which we are to pray is to be "according to God's word;" and God's word inculcates on us every thing that is right and good. We find, for instance, the apostle saying, "They that are Christ's have cruci-

fied the flesh, with the affections and lusts." "If ye, through the Spirit, do mortify the deeds of the body, ye shall live." As we read such passages, our prayer should be, "Lord, quicken me according to *this* word." How frequently we have inculcated the grace of love! How many invitations and commands and promises relate to the duty of prayer; to Christian liberality; to zeal for the glory of God in the deliverance of souls from death! Urging on us the vigorous cultivation of all excellence, the apostle says, "Finally, brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things." Taking into account everything that is thus enjoined, let our prayer be, "Lord, quicken me according to *all* Thy word. Revive in me every grace which is included in true Christian life." Is this what we want? This is what God would have us want; and if there be in our hearts the least reluctance to anything which God commands, we should go to Him with the prayer, "Lord, make me to long for this. Enlarge my heart, that I may run the way of *all* Thy commandments."

The only source of this renewed life is God. "Quicken Thou me according to Thy word." Our natural life is the gift of God, for "in Him we live and move and have our being;" and so is the spiritual life. He must produce it at first, and He only can quicken it. This was taught of old by Hosea: "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." Our Lord taught it: "I am the vine, ye are the branches: he that abideth in Me and I in him, the same bringeth forth much fruit; for without Me" or apart from Me, "ye can do nothing." The apostle Paul taught it: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." So, too, the apostle James says: "Every good gift and every perfect gift is from

above, and cometh down from the Father of lights, with whom is no variableness nor shadow of turning." The apostolic epistles abound with precepts, inculcating every thing that is right and true; but they abound also with prayers, in which the grace to obey each precept is sought from God. May not this be the reason why numbers, who are really anxious for spiritual progress, still cleave to the dust, that there is not as deep a sense as there ought to be of the indispensable necessity of God's quickening grace? They read God's word; they are diligent in their attendance on the services of God's house; they strive to repress what is evil; still they have to lament that there is scarcely any progress. It is as if Elijah, on the top of Carmel, had been content with building the altar and placing upon it the sacrifice, but had not called for the fire from heaven. The Spirit of the living God is the only spring of a quickened spiritual life.

Yet, it is even possible for an undue dependence to be placed on the grace of God. If we pray ever so earnestly, and do nothing but pray, there will be no quickening of our spiritual life. God's Spirit does not so work in us as that there is no need for our own endeavours. He gives the power to do God's will, and we are to do it. The apostle Paul puts these two things together: "Work out your own salvation with fear and trembling; for it is God that worketh in you to will and to do of his good pleasure." Omit either prayer on the one hand, or work on the other, and we are sure to fail. An apt illustration of this is given by a recent writer on the Christian life. Let a rower in a boat use only one of his oars, and the boat will go round and round, making no progress; but let him use both oars vigorously and he makes way to his destination. Prayer and endeavour are the two oars by which we are to secure our spiritual progress. Though we work ever so vigorously, if we do nothing but work it will be in vain; and though we pray most earnestly, it will be equally in vain, if we do nothing but pray. But let prayer and work go

which he may derive no small stimulus for his spiritual life: for every one of instruments of saving death.

## Death in Old Age.

THE promise of old age is a very frequent one in the Scriptures. On the whole, therefore, it must be a blessing. It is true that the promise occurs chiefly in the Old Testament, and under the dispensation which attached great importance to temporal things,—to large property, to health, to long life, to domestic blessings. In the spiritual infancy of the world this was very natural: children are incited by motives of a much lower kind than men—by toys and sweetmeats, and little pleasures. In adults, these inducements are felt to be unworthy; appeal is made to the sense of duty, to high moral principle, to virtuous obligations and sympathies. In the New Testament, therefore, when men have advanced to spiritual maturity, when they “put away childish things,” very little reference is made to any temporal rewards; the appeal is wholly to spiritual principles and benefits. So much is this the case, that religious men are fairly told to rejoice in whatever

the highest blessings: for the spiritual soul transcendant that the sacrifice of all the life. Better be Lazar and his piety, than Div and his godlessness. The blessing is to have bo with a heart of humble

Still, no condition good, or gathers into ments of human happi every stage and condi that is peculiar to it, a enjoyed in any other; a and condition of life th accompany and qualify hood has its blessings, untroubled memory, of of exemption from a tl temptations, of unsop and worship, and lo has not the intelligen and precious experien teachings of mature li

old age are greatly diversified; many who drag through old age, whose temporal command almost disappear, and compensating spiritual joys.

"their strength is labour their old age is barren and devoid of both pleasures of pleasures of hope. There the old age is peaceful and withstanding privations of and even loneliness and suffering; for they have which more than com-morrows,—a "peace which understanding, keeping their l," a ripe religious cha-y of long and diversified manifold mercies; and, on r old age is a blessing. rth fruit in old age;" they hurch like the cedars of ving all the trees of the g the generation that hood around their roots, leur and glory to the last.

of life, it is a solemn thing e in old age, nay, to live in solemn than all. If the frivolous and sinful, un-eligion and unvisited by st awful to think of the e in their feebleness and then, may be, its uncon-but where the youth of ne have been spent in the ealizations of piety, the of years of old age is in sing and a beauty. Old age uch: many true joys of life r are greatly diminished; ighter and yet natural uth are impossible: the are dulled, and the plea-e through them are im-eshness and buoyancy of re lost; the springs of such, have lost their y weights have been laid eights of duty, of sorrow, laughter, and song, and : become impossible, be-thoughts and sad experi-e joy of life may not be

less, but it has changed: it is drawn from other sources; it expresses itself in other ways; just as the beauty of a tree in blossom is not like its beauty when laden with fruit. If the earlier joy be the gayer, the later joy is the richer. The happy, careless merriment of youth would be frivolity and folly in old age.

The intellect, too, loses its keenness and strength; it has neither the acquisitive power of youth, nor the moulding power of middle life; it dimly remembers, it feebly grasps, it ineffectually strives. The period of stagnation and decline has come; memory fails, perhaps intellectual faculty altogether gives way. The keenness and sensitiveness of emotion diminish: we are no longer capable of either the exquisite enjoyments or the bitter sorrows of full, throbbing life. A large class of the active duties of life, too, are impossible to old age. The chief enjoyment of life is its occupation—the conscious power of work, the sense of achievement. As life advances men first picture, then choose, then circumscribe their sphere of duty. They find the limit and level of their powers; abandon, one by one, the glowing dreams, the sanguine imaginations, the exaggerated purposes of youth, and settle down to the practical possibilities of daily life. Cloudland resolves itself into mere vapour, golden hopes disappear, heroic achievements are reduced to those of common men. Men are contented to take their place side by side with their neighbours; and even the good that is realized proves wonderfully less than it promised to be.

But in old age even these sober pursuits and realizations have to be relinquished. We can no longer share even the common work of life. The merchant has realized his competency; the mother has borne and brought up her children; the statesman, the poet, the artist, the magistrate, has done his work; younger, more vigorous men push to the front of the strife, and thrust themselves, with unceremonious haste, into our place; their stronger hand takes possession of what we have become too feeble to grasp; not urgently, perhaps, but it may be irreverently. They bid us stand aside, and



permit them to take the foremost place: "Instead of the fathers, come up the children."

Then, again, as old age comes on many leaves of the tree of our life wither and fall: social friends, domestic relations, parents, partners, children, fall away or die. If we live very long, we are "the last of our company." Life has but one spring and summer: in its spring, fresh young buds are put forth; we gather our friends, we marry, our children multiply, the tree covers itself with foliage: but when the summer and autumn are passed, if it stand long into the winter, the frost of death nips it, its foliage withers and falls. There are few who attain to old age who have not to say, "He hath laid my vine waste, and barked my fig-tree." A long life survives many deaths, suffers many bitter disappointments and many sorrows, often worse than death.

In old age all temporal joys must diminish: all that is positive must subside into that which is passive; the ties of earthly life must, one by one, be snapped; the hand that grasps earthly things must relax, and the things themselves fall from it: perhaps, decay of faculty and the extreme of weakness may leave little more, physically, than bare existence.

But old age has a moral aspect also. It may be more and better than this; full of dignity, reverence, and blessedness. It may be gathered into the grave as the ripe shock is gathered into the garner. Religion may sanctify it; and spiritual glory may dominate over physical decay. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."

The comparison is a very simple, but it is a very beautiful one. Its analogies are such as these:—

First, there must be the sowing of seed corn, the depositing of germs of spiritual life, their quickening, their germination, their growth and maturity. Souls grow as the corn grows. There can be no ripe harvest if there be no seed-time; in other words, if religion enrich and bless old age, make it grand and glorious, and

its death like the bowing of the rich corn-field before the sickle, so as to awaken no feelings but thanksgiving and joy, there must be the previous beginnings of religion, the quickening of the soul to spiritual life. We must "break up the fallow ground of our hearts, and sow to ourselves in righteousness until we receive the early and the latter rain."

In the old scriptural words we "must be born again;" "quickened from the death of sin to the life of righteousness." Without life there can be no growth, no effectual discipline, no culture of the Great Husbandman; the sunshine and the rain will fall, not on living soil, but on the dead rock.

Upon the beginning of the spiritual life, of course, all after religiousness depends; old age cannot be sanctified and blessed by religion, unless religion have been previously begun, and begun early enough to enable growth, and strength, and ripeness. For it is not mere conversion that will make it holy and beautiful: were the sower to delay his sowing until the summer months were passed, he would rejoice over no ripened harvest. A man may be saved by a death-bed repentance, or by the repentance of the last few months or years of life, although such instances are very few; but he would attain to no spiritual maturity or glory; he would be an inquirer, a new penitent, a neophyte, a babe in Christ when he ought to be a ripened saint, a spiritual father.

Next, there must be growth and development. Unless the seed corn grow, the purpose for which it is sown is frustrated. Growth is the object and natural law of the seed corn.

The analogy suggests the law of spiritual life. After it is produced, it may become wiser, holier, stronger, calmer. The noisy joy of first conversion may deepen into the calm blessedness of a familiar walk with God. The fresh green blade and beautiful blossoming of the young plant may ripen into the rich brown waving corn; the tender leaf, which the frost may nip, and the insect destroy, and the weeds choke, may grow into the stalwart stalk that

dominates them all. Fresh and beautiful as is the blossoming corn, it is to the discerning eye far less attractive than the ripened harvest. The sowing is in anxiety and fear—at the utmost in faith. The growth is solicitously watched, lest any of the myriad perils that threaten it prove fatal to it. Month after month the seasons are anxiously watched; the sunshine and rain anxiously calculated, until maturity is reached,—a strength which can resist the evils that at first might have destroyed it; a growth that dominates over the weeds that at first might have choked it. So apostolic husbandmen, watching over the growth of souls, pray that “the God of all grace would stablish, strengthen, settle them.” When growth is vigorous and strength mature, a thousand evils are escaped—a thousand anxieties relieved. We have comparatively few fears for the Christian who for months and years has steadily and healthily grown in the Divine life; we feel assured that he will “hold on his way, and wax stronger and stronger.” He is not like the mineral which only crystallizes, and is as fragile at the last as it was at the first. He is like the plant that constantly augments inherent strength, until we look with composure upon the most devastating tempest. All true spiritual life must grow; no life can be stationary. If a tree or a plant do not grow, it decays. If it do not wax stronger and stronger, it waxes weaker and weaker; it becomes cankered, its sap ceases to circulate, and it dies. If it be not growing, it is dying. So it is with our souls. It is not a mere poetic fancy, therefore, that compares us to seed corn; it is a deep and earnest lesson, a stimulus or a warning, as we may use it.

And then there is the maturity, the harvest ripeness, “the shock of corn in his season.”

This is the ultimate end of the growth, without which even all its beauty and strength would have been vain. All the nourishing showers, the mellowing sun, the refreshing dew, the loosening winds have rendered their various ministry, and their calculated alternations for this sole end. Had not the grain ripened to

the harvest, all its processes and transformations of growth would have been useless. So with the spiritual man: the end of all his nurture and discipline is “meetness for the inheritance of the saints in light;” for this he has been visited with sunshine and shower, and subjected to tempest and frost, that his roots might be loosened, and his life nourished.

To the sickle all must come. The difference between men is, not that one dies and another does not, but only that one dies earlier in life than another: “One event happens to all.”

The promise to the righteous is, not that he shall not die, but that he shall “die in a full age,”—be “gathered like a shock of corn in his season.” And the words seem to imply the gentleness and willingness of his death. “The wicked is driven away in his wickedness, but the righteous hath hope in his death.” To the righteous, that is, death is not the summons of an executioner, but of a father’s messenger. Men are sometimes incredulous about peaceful death-beds, about the composure and joyousness of those who see Death approach, and welcome him. Permit me to bear witness. I have known hundreds such, in whom religious faith and hope have wondrously triumphed over physical pain and natural horror, and even domestic affection,—not as destroying the sense of these, but as giving more than a compensation for their sorrow, “swallowing up death in victory.”

It is a thought of great comfort that a good man’s death is always *timely*. All good men do not live to old age, but life is not always to be measured by days. Men may be of “full age,” even though they be not old. Assuredly the heavenly Husbandman will not garner his corn until it has attained all the ripeness that it is capable of. Death cannot come too soon, nor can it delay too late. God has His sufficient reasons why this child of promise is nipped in the very bud of being; why this apostolic man is cut down in the very midst of his usefulness; and why this venerable patriarch lingers on the earth long after work, and even

faculty are done. Each waits the "days of his appointed time," whether it be an Abijah or a Methuselah. "A full age" is not necessarily an old age. Some souls are early ripe. All fruits do not mellow at the same season; some are gathered in the early summer, others hang on the trees until the winter frosts. None ever die too soon: if we knew as God knows, we should doubtless say, concerning even the most promising and useful, it is better for him to die than to live. And none ever die too late: even the feeblest, and the most superannuated may be precious teachers of faith and patience and hope; beautiful monuments of sustaining goodness and manifold mercy. We may not think the service of life ended with its active duties—there may be witness to bear, sustaining power to make manifest, graces to perfect; "they also serve who only stand and wait."

The Christian harvest is garnered when it is *ripe*. This is the great point and promise of the whole. The Great Husbandman shows His wisdom and love by choosing the time of reaping. He waits until the ear is full and ripe. He does not wait until it is over-ripe and shaken. He has patience to wait, and wisdom to gather. The "times" of every saint are in God's hand. He waits "all the days of his appointed time." Death cannot overtake him prematurely, nor can it defer its stroke after he is made perfect. The wicked may die untimely deaths; not the righteous. The husbandman makes haste to cut down the pestiferous weed while it is yet in flower, *lest it should* seed; he nurtures the precious corn *until* its seed is ripe. "The wicked is driven away in his wickedness, but the righteous hath hope in his death."

Ripened corn has realized and consummated all the culture of the husbandman, all the processes of growth; so a ripened saint is the consummation of all God's discipline, of all processes of spiritual growth. It is not so much that he has accomplished certain works of life which he can look back upon as achievements, as that he has matured character, —formed certain habits and tempers of

life, mellowed certain affections of life, attempered his own soul to fine issues: his principles are established, his habits are fixed, his affections are chastened, his spirit is sanctified and spiritualized, his holiness is pervading, and natural, and easily maintained.

And the virtues and graces of aged Christians have a peculiar mellowness and beauty,—a gentleness, humility, and purity that touch and charm us. Think of Peter's valediction, and of Paul's readiness to be "offered up." Even as the ripe corn bows its head towards the earth, so does the ripening saint bend before God in reverent, manly humility, "laden with fruits of age." There is, too, a firmness and hardness of texture about an aged saint's piety that contrasts with the pulpy, spongy greenness of the youthful Christian. The earth, too, is less vigorously grasped by the roots of the ripened corn, than by the fibres of the fresh green blade. Grace, as it meetens the soul for heaven, gently disentangles the affections from earth; for, while the ungodly man's love of the world always grows, the godly man's love of it diminishes. He "desires to depart and to be with Christ, which is far better." He yearns for the "Father's house," and the "better country," "looking for and hastening to the coming of the day of God."

There is, also, a maturity of gentle affections about an aged saint, the result of long and pious cultivation. In some old men the heart grows very selfish and very hard; and nothing withers the heart and makes it prematurely hard like selfishness and evil passion. On the other hand, nothing keeps the heart young and green so long as the religious culture of kindly charities: it "brings forth fruit in old age, it is fat and flourishing." Both in its habits and its tempers, indeed, religion largely conserves the health of both body and soul: and the recognition and constraint of the piety and beauty of old age brings about the good and gracious old saint, respectful and eager ministries; youth delights to honour him, and strength to help him; gratitude and affection smooth the gentle path, and guide the uncertain steps of feeble and honoured age.

There is, therefore, great honour in the piety and in the death of the aged—the honour not of funeral trappings and professional parade, but of earnest, reverent love,—a “harvest home” of the ripened corn, carried to the garner with thanksgivings, and with memories of holy service faithfully rendered, of sore trials patiently borne, of godliness nobly cultured. “The memory of the just is blessed.” And as the trembling limbs compose themselves to the stillness of death, and the dim eyes close on watching and weeping love, the angels of God receive

the parting soul—“the shock of corn fully ripe,” and convey it to the garner of God; nay, the Lord of the harvest himself attends the death-bed of every saint, as if the deposit were too precious for creature care, or the comfort of creature care too small. He promises: “I will come again and receive you unto Myself, that where I am there ye may be also.” The dying saint leaves the hands of earthly affection, and is received into the arms of Divine love,—“absent from the body, present with the Lord.”

H. A.

## Stewardship.

I HAVE often passed by the steward's house in old country places. What a quiet bewitching look it has! Outside it is the very picture of rural beauty, with its trim fences, its pretty porch of honeysuckle, its half-concealed swallows' nests under the overhanging eaves, and encircling all its green surroundings of lawn and shrubbery. And inside! What delightfully cool larders, and snug bay-windowed parlours, and silent eloquence of hospitality, and drowsy hum of bees about the open casements. Yes; the steward's house and home are very enviable. But for all that the steward's lot is an anxious one; he farms the lands, and fells the trees, and tills the soil, and receives the rents, and purchases the stock, and engages the labourers, and has a whole economy of management resting upon him. He has a most responsible trust, and on the whole, discharges it with wonderful fidelity and skill. When the Saviour speaks of Christian stewardship in the parable, we cannot plead that it is Eastern alone, it is as truly English. He has told us that we are all stewards, and that one day, sooner or later, we must each give account of our stewardship. It will be quite clear that one virtue must be a royal one with the steward: diligence, skill, enterprise, toil, are all well; but Faithfulness must be the main

matter with one so put in trust with property and wealth. Thus the apostle says, “It is required in stewards that a man be found faithful.” This is not a law only for the ministry, it is a law of life for all. Stewardship is of various kinds. We are not all put in trust with the same material. Here it is brain, there it is wealth; here it is position, there it is power; but every man is a steward, and the Lord of the manor is God. If a man of mind, let him place his richest gifts of genius and intellect on the altar of a Christly consecration. If a man of money, let him, like the Egyptian magi, leave his gold and frankincense and myrrh at the Master's feet whilst living, and remember, when he dies, such societies as are instituted to carry on the Master's work, and to feed the Master's lambs.

Every kind of trust which we possess we have received from God. The trust of *life* itself; the trust of *truth*; the trust of a *family*; the trust of a *pastorate*, or any other special trust. After a long time the Lord of the servants will come and reckon with us. Meanwhile we have received his golden promise—“Be thou faithful unto death, and I will give thee a crown of life.”

But it is no light thing to be faithful! It sounds easy in a large sense, but it is desperately difficult as applied to com-

mon duties and responsibilities. We may think upon it in this paper as it relates to every Christian minister and to every Christian man.

What Christian minister finds it easy to be faithful? Is he never tempted to supersede the profitable by the popular? He may be only the interpreter of a public opinion—the minister of man rather than of God. When the consul leaves for a distant land, his sealed instructions are placed in his hand. He is the servant of his country and his queen. No judgment or opinion of his must be allowed to conflict with the counsels given. So the minister's instructions are given him in the Word of Life. Is it then so easy to be faithful to this Bible trust? Obviously the steward can SELECT. There is plenty of history from which he can draw pleasant pictures, and doctrine with which he can do battle in a mimic tournament of clever dialectics; and of prophecy, from which he can indulge in gorgeous imaginations. He may play upon the fancy, and be flattered as most imaginative, or upon the merely doctrinal and be most sound, or upon the merely intellectual and be most original. But he is put in trust with the consciences and hearts of men; with the great work of the Inner Life he has to do. He may be tempted to set aside the dissection of moral disease, as unpleasant and unpalatable to men. He may be afraid to expose the covetous, or unmask the sensual, or uncloak the hypocrite—and where is his faithfulness then? Men retire from the sanctuary, some to feast on their election and to hug their money; some to remember the divisions of the text and to forget their unforgiven daughter; some to gratify the lusts of the flesh, after indulging the emotions of a romantic piety. Well did the apostle say, "Am I become your enemy because I tell you the truth?" And again, "Commending ourselves," not to every man's fancy or feeling, but "to every man's conscience in the sight of God."

Ministers stand at the very fountain-head of influence. Words which none others can say without offence, they can and ought to speak. Rebukes which

men's own consciences have uttered with a sort of dim indistinctness, ought to find an interpreter in them whose utterance shall be concise and clear. Unfaithfulness at the fountain-head is misery indeed. A faithless king! A faithless judge, who may be bribed or flattered. A faithless general, who may wink at mutiny and sedition. What risk and ruin there! Yet what are all these to the unfaithful minister? Eternity alone will unfold what eternity itself cannot revoke or redeem. And remember that the *kind* and *degree* of faithfulness are of so much moment. There may be no unfaithfulness in unfolding principles, but great unfaithfulness in applying them. The beautiful and profound doctrines of evangelic truth may come out in the firmament of observation distinct and clear as stars in Arctic skies, but for all that there may be no faithfulness to souls. Take the case of a physician. He is not only supposed to know the laws of nature and the maxims of science, but to study man, to get a good diagnosis of disease. Let me show what his unfaithfulness would be. He might provide in a certain case remedies both safe and wise, yet policy or cowardice might keep him from saying, "Remember it is your guilty indulgence in the wine-cup, which makes this medicine necessary. To save your life you must not only take my medicine, but quit your besetting sin." Most probably he would give offence; the man would quietly seek another doctor, under whose care he might get medicine, not for his weakness but his wickedness. The analogy here is definite and true. Men want a Church and a Religion where some measure of sin may be reconciled with salvation. The Romish Church does this. It provides a Carnival before a Lent, and though Tetzels and his Indulgence-box are gone, yet absolution and penance put an easy premium upon vice and sin. Men try to achieve this unholy compact even with evangelic truth; they make the free and full offer of pardon in the Gospel an excuse for continuing in sin and crying for mercy. God forbid that faithfulness should fail here. Covetous



men may be in the pews. Effeminate! Extortioners! Drunkards! Revellers! Revilers! Unrighteous! Unjust! Fornicators! Adulterers! Lovers of their own selves! None of these shall enter the kingdom of heaven. Perchance the ambassador of Christ may speak hope to men both iniquitous and insincere. He may be soothing with an opiate the guilty consciences of men. It is interesting to study the ways in which the apostles might have been tempted to be unfaithful: to entertain, for instance, some compromise between Christian liberty and Judaic law, or between Christian liberty and carnal lust! How they might have satisfied voluptuous Corinth on the one hand, and Pharisaic Jerusalem on the other. Yet, says Paul, "Of the Jews five times received I forty stripes save one. As God is true, our word to you was not yea and nay!"

Enough has perhaps been said on this aspect of the subject. There are temptations to set aside texts which strike at the secret sins of men—temptations to substitute soundness in the faith for spirituality of the life—to gratify the taste rather than to grieve the soul. No honest man can entertain these for an hour. He would soon lose even a conventional respect, and, worse than all, he would soon cease to respect himself. Soon his account must be given in. Very soon the pleasant incense of flattery will only leave pale and lifeless ashes on the platter which held it. Very soon he will meet his auditor again, not in the accustomed sanctuary or the pleasant chamber, but before the Great Master whose steward he has been.

It is time now to turn to this subject as it concerns every Christian man. Faithfulness is a thing not of the letter but of the spirit. It would be far, far easier to act according to the letter of a law—to restore a tenth—to speak for God at such seasons in such places. But the law of the Christian life is far more profound than this: faithfulness is my Christian consciousness of duty, and is inspired by the constraining motive of love to Christ. Concerning this Christian faithfulness, then, it is evident that we ought

to be faithful to our responsibilities in matters of the *present time*. How many have merged into difficulty and debt by a pleasant conviction that they will balance the ledgers to-morrow. "The more convenient season" has been the decoy dream of many a miserable soul! Perchance there is a black and fetid pool by the house. I will drain it by-and-by, says the tenant, and ere winter his little ones take the fever-plague and die. A little hacking cough is heard at evening in the nursery; to-morrow, says the mother, and ere then the inflammation does its deadly work. A needy man is dying: to-morrow, says the neglectful visitor, may be finer; but ere then his grey locks rest upon the marble face of death. All men mean to act well their part. But when? The faithful steward keeps his daily accounts: he is not filled with tremulous fear when the owner of the manor moves towards him through the farm-lands. He is ready to give an account of his stewardship then and there. Duty is a thing of to-day. God gives day by day, and we ought to restore day by day. God does not *promise* merely, he *pays*. I woke this morning, and found the sunlight there, and the spread-table there, and the sentinel heart there, still beating his steady march within the temple walls, and the awakening mind there, still sitting at the window of the senses. To-day, therefore, let me give, and speak, and strive, and work for God.

Yet again, dear reader, bethink you of the manifold miseries which accrue from unfaithfulness. What panic ensues when trust is broken. When the merchant's clerk defrauds him. When the lawyer who holds the wealth on which the orphan children live in comfort, robs them of their portion, and leaves them like beggars in the land. When the maiden's body comes from canal depths, with emaciated face and broken heart, because her trust has been betrayed. When the French novel has produced a faithless wife, and the celebrated picture of the dead form beneath the Adelphi arches becomes verified in history; when the secret communicated to a friend in



souls. We cannot, indeed, over-estimate the misery resulting from one neglected duty. Idlers in the next vineyard will not justify negligence in us. We must bear alone our burden of responsibility, fulfilled or unfulfilled, into the presence of God.

Moreover a Christian steward should be faithful, inasmuch as his whole happiness lies in satisfying conscience and in pleasing God. Happiness is in no large sense *without* us. It is in the hidden man of the heart. The steward may present accounts which look clear and fair, yea, and so cleverly adjusted, that it were difficult to detect his frauds before he die. Yet, methinks he would talk in his sleep, and his children sometimes ask him if he were unwell or dull. All would look fair, but he would know it was not. That is all enough. Men may act a falsehood, but they cannot enjoy the delight of truth. They may wear the mask of virtue, but they cannot burge the feeling of it. This is most beautiful in the economy of the Divine law, that each seed has its own fruit, all sowing its appropriate harvest. You may think me faithful, and compliment me upon it; but if I think not your conviction will not make me happy. We live under a perfect system of Divine

"Death is a black cloud at every man's gate." in our account. So then be found to h for principle, private good. Statesmen w great crises of thei sacrificed their par weal; and some, like Fathers, will be for Christ "at any cost." then have praise of been honoured in al its earthly aspects. if not always practis been celebrated in has told of heroes faithless to fatherlan breach and perishe ages the faithfulne matrons was a j nations of the ear may be it be so, at the basis of all hu that be wanting, all decorations on the reared without four cherous sand. Fa in every other relati without faithfulness are foremost. His we have and are

# Memoir of the late Rev. James Kennedy, of Inverness.

BY HIS ELDER SON.

THE late James Kennedy, of Inverness, was born in Strathhtay, in Perthshire, in 1777. His father, John, occupied the farm of the Tom or Hill of Cluny, as his ancestors had done for generations before him. Thirty years before his death, a maternal uncle, a Macdonald, fought for Prince Charles Edward on the field of Culloden, so fatal to Highland and to Highland pride; but survived the battle to pursue his calling as a Highland farmer in peace. The sister of this brave soldier and her spouse were members of the Scottish Episcopal Church, which clung with a zeal worthy of a better cause to the fortunes of the Stuarts, and which only in 1788, the subject of this memoir was ten years of age, resolved, by a vote of the synod, to pray for the reigning king of England. The teaching preacher at that time in the Scottish Episcopal Church bore a strong likeness to, was not identical with, that which is known as Tractarian or very High Church in England. The Cluny Episcopal farmer had, notwithstanding, more sense of true godliness than his Presbyterian neighbours. "He could not bear casual conversation upon the Lord's-day," to use his son's words. "And when people went into his house on the Sabbath to speak about the world, it was his custom to take his Gaelic Bible and begin to read, which often made them leave the house. He had daily worship on the Sabbath evening, and sometimes on the Saturday." And it was the only house in the district in which his son knew at that time of any place bearing the semblance of family worship. John Kennedy was moreover held in universal esteem as an honest man and a good neighbour.

James Kennedy, who was the sixth of seven children, was eighteen years of age when his father died, and till that period spent his time alternately at school and working the farm, as circumstances might require. Such was his aptitude to learn, and his proficiency at school, that his father used to say, that if he had a little more money, he would make a minister of him. But he was "made a minister" in a way that his father did not dream of.

In 1795, his brother John, who was nine years his senior, succeeded to the farm from which death had removed his father. And after hesitating for some time between farming and the choice of a trade, James resolved to cleave to the land, and left home to seek his fortune in the "Low country." It was some three years after that he was brought to Christ; and this great blessing was the fruit mainly of the preaching of some of the students who were at that time being educated by the Rev. William Innes, in Dundee, at the cost of Mr. Robert Haldane, and who had a preaching station at Whiteleigh, in the parish of Collace. The Bible, religious books, and prayer, now took the place in his thoughts and regards, which had hitherto been given to the merry dance and to godless mirth.

The preacher to whom he owed most spiritually was a Mr. Balfour, who afterwards went to America and became a Universalist,—if he did not depart still farther from scriptural truth. Mr. Balfour soon discerned in his Highland friend some elements of character which seemed to fit him for the Christian ministry, and urged the subject on his consideration. But James Kennedy was very slow in discovering in himself the fitness which others saw, and for a long time resisted the wishes and counsels of his friends, who were at last almost disposed to charge him with "resisting the Holy Ghost." When his mind was satisfied as to his duty, the question had to be settled whether he should study for the ministry of the Church of Scotland, or for evangelistic work in connection with the spiritual movement and revival in which Mr. Robert Haldane was the

most prominent actor. He had saved some money; and whatever deficiency there might be, his brother John, who was now an elder of the parish kirk of Dull, and a very High Churchman in the Scottish sense, offered to provide, if he would go to College and study for the ministry of the Established Church. The minister of Dull supported his elder's wishes by representations of the greater influence which the status of a parish minister would give him. But with characteristic decision and disinterestedness James Kennedy "conferred not with flesh and blood." He had received spiritual life through the preaching of Mr. Haldane's students. Whatever might be the condition of the Established Church elsewhere, he saw no signs of spiritual life in any portion of it with which circumstances had brought him into connection. Besides, he had now received his first lessons in what ever after appeared to him a more scriptural form of church government and more scriptural principles of communion; and he felt it was not his business to reckon consequences, but to obey conscience. Accordingly he left Strathnure, which he used to speak of as the scene of his second birth, as Strathtay was of his first, in May 1803, and proceeded to Edinburgh, where he spent two years (though not continuously) as one of a class which was educated at the expense of Mr. Robert Haldane.

Among his fellow-students there were not a few who rose to eminence in various departments of service, and whose names deserve to live. Of these may be mentioned Ebenezer Henderson, D.D.; David Russell, D.D., whose gifts as a preacher were at once peculiar and extraordinary; William Orme, whose toils as a pastor, author, and missionary secretary, exhausted his physical powers before his sun had reached its noon; John Hercus, who was an honoured and useful minister in Greenock for many years; and Alexander Dewar, who, while his days were spent in the humble capacity of a Highland missionary and village pastor, needed only more culture and other circumstances to entitle him to a foremost

place among the servants of Christ. Between his first and second session in Edinburgh, James Kennedy was sent out to preach in the Highlands, and was kept out for a year and a half. His qualifications for the work were, according to his own after judgment, "shallow and superficial;" his chief qualification under God being his "fire,"—a fire, it may be added, which nothing could quench. It was, I suppose, during this interval of study, that a circumstance occurred to which he used to refer with some degree of wonder at his own temerity. During a visit to the home of his boyhood he went to the parish church of Logierait, situated at the junction of the Tay and Tummel, in whose grave-yard lay his father and several generations of ancestors, to hear sermons on the Fast day which was observed before the annual celebration of the Lord's Supper. His soul was grieved by the sermon which he heard. It had no Christ in it—or only in such a way as rendered Christ of no effect. On leaving the church he stood up on a grave-stone, it may have been his father's, and announced that if the people would remain he would preach the Gospel to them. Many did remain, and from that grave-stone he declared to his old neighbours and countrymen the good news of a free salvation, and, with that mingled "fire" and tenderness which distinguished his ministry, poured forth his soul in strains of earnest entreaty to be reconciled to God. The clergyman who had preached in the church, hovered for a time on the outskirts of the crowd, listened to the bold intruder's words, and afterwards condescended to distort, if not to caricature, in a Church court discussion, the doctrines which he heard from this unauthorized missionary,—although those doctrines were in the strictest harmony with the standards of his own Church,—standards from which he and a great majority of his brethren had miserably fallen.

The greater part of this long interval of study was spent in Callander, in the south-western extremity of Perthshire, in the immediate vicinity of the now far-famed Trossachs. And here his

ministry was blessed with much fruit, —some of which “remains unto this day,” distant as it is by nearly sixty years from that period. Here, too, he had an earnest of the persecutions which awaited him in his native country. There was a natural amphitheatre on the banks of the Teith, which flows through the village, in which the people used to assemble on summer Sabbath evenings to hear the “missionary” preach, and which acquired and retained for some time the designation of “the preaching place.” While assembled there, the village dogs were oftener than once set upon the people to disturb them, at the instigation of one, it was believed, whom I prefer not to designate.

On the completion of his second session at Mr. Haldane’s class, in Edinburgh, Mr. Kennedy was sent to labour in Aberfeldy and its neighbourhood. Aberfeldy, though on a different side of the Tay, was only three miles distant from his birthplace; so that he was now subject to all the disadvantage of the prophet who prophesies in his own country and to his own house. His brother, the occupier of what might be called the ancestral farm, was a zealous defender of the church of which he was an elder, and had already fought many word-battles with the young missionaries who had preceded James Kennedy in Aberfeldy. Nor was he won to any approval of the new order of things by James’s persuasion. Circumstances which forced on his attention the corruption of his church as it then was, produced an effect which no argument could produce. It was the custom if not the law of the church, that members of the church (and almost all the people were members) becoming the parents of illegitimate children, should do penance before the congregation, by making their stand on what was known as the “cutty stool,” and receiving rebuke and admonition from the pulpit. A respectable farmer, whose sin had become notorious, sent a keg of whiskey to the minister, as a bribe to buy himself off from the disgrace of the cutty stool. The matter was reported to the session (consisting of the minister and elders),

when John Kennedy boldly objected to the minister’s acceptance of the whiskey, and demanded the enforcement of the usual discipline. “Weil, John,” was the minister’s reply, “it was done afore ye were born, and it will be done when ye are rotting in the grave.” “Then I shall not stay to see it done,” was the prompt decision of the elder, who forthwith left the session, and in after years became a deacon of his brother’s church in Aberfeldy. This good man lived to the ripe age of ninety-one, and died in 1860, having “held fast the beginning of his confidence unto the end.”

Mr. Kennedy was ordained in Aberfeldy in 1806, and in 1808 he was married. For a few years, his chapel was but an apartment in a private house; and when application was made to the factor of the Earl of Breadalbane for a site whereon to build a place of worship, it was declined. A private house was then built in a corner of “the square,” and its ground-floor was converted into a chapel, while its upper floor was made the minister’s dwelling-house. The ten or twelve years of this chapel’s existence was a period of mingled difficulty and success. The difficulty of narrow means, which would have been greater but for a little property possessed by Mrs. Kennedy, was met in a truly apostolic spirit. The minister taught a boys’ school for some time, till he found it incompatible with the demands of his ministry. The minister’s wife taught a sewing school; and in visiting cottages and farmhouses in the district around, many years after, it was no small pleasure to me to hear many a “gudewife” tell how much she owed to my mother’s instructions.

Such persecution as the law allowed, and even more, was the lot of the infant church in Aberfeldy. On several estates farmers were deprived of their farms for daring to connect themselves with it. This took place—in one instance at least—even on the property of the liberal and kind-hearted Earl of Breadalbane. But the Earl was on the Continent at the time, and on his return undid, as far as possible, the wrong done by his agent, and offered to the dispossessed farmer

the first farm there was to let. Sir Neil Menzies, of Menzies, Baronet, was the most influential and wealthy of the old representatives of pure Toryism in the neighbourhood. Castle Menzies was little more than a mile distant from Aberfeldy, but on the other side of the Tay. One summer Sabbath evening, there was a large gathering of lairds, and other friends, enjoying the hospitalities of the castle. About a mile from the castle, in a field on the banks of the Tay, and on Sir Neil's property, there was an assembly of another order. The Aberfeldy minister had crossed the river, and was there quietly addressing a crowd of country people on the concerns of their souls. A Strathtay laird passed on horseback, and on reaching Castle Menzies, upbraided Sir Neil with allowing that fellow Kennedy to preach on his estate. The baronet's pride and anger got the better of his reason, and, in a state of great excitement, he hurried off to the scene of the preaching. The preacher was all unconscious of his danger till he found himself collared by Sir Neil. A staff which Sir Neil held up in his right hand was pulled out of his hand by a man who stood behind him, and was preserved for many years,—it may be still in existence,—as a memorial of the event. The preacher was dragged across the field to the highway; but there he stood, and would be dragged no farther. "I am now on the king's highway, Sir Neil," he said; "you had better take care what you do." The baronet released his grasp; and on recounting his adventure to his guests, one of them said, "Ah! if Kennedy were what I knew him, you would not have found it so easy." I do not hesitate to mention the name of this then persecutor, because I can add, that not many years after he could treat Mr. Kennedy, not only with respect, but with kindness.

Amidst all difficulties, the church in Aberfeldy prospered and increased, until their place of meeting became too strait for them. In summer, it was no unusual thing for the congregation to adjourn to the village square; and I can remember

my father rising from a bed of sickness to address them there, and forgetting his pains in the hallowed joy of preaching the glorious Gospel to many hundreds who had come from the hills and valleys around, athirst for the water of life.

It was during this period of his ministry that Mr. Kennedy was the means of a most blessed work of revival in Glenlyon. The entrance to this glen is about twelve miles from Aberfeldy, and the glen extends along the banks of the river Lyon for some thirty miles. So narrow is it in some parts, and so steep and high the hills which bound it, that there are spots on which no sunshine rests for three months in winter; and for spiritual ignorance, it was at that time the very "valley of the shadow of death." In 1816, some of its people crossed Benlawers to hear the Rev. John MacDonald (afterwards D.D.), of Ferintosh, preach at a communion service at Loch Tay side.

A vast congregation, supposed to amount to 4,000 or 5,000 persons, from all the hills and glens around, were assembled on the occasion. Mr. MacDonald preached, for two hours and twenty minutes, from Isaiah liv. 5: "For thy Maker is thine husband." "During the whole sermon, there was hardly a dry eye. The most hardened in the congregation seemed to bend as one man." The Glenlyon people who were present were moved like the rest, and carried their impressions across Benlawers to their home. Mr. Kennedy went to the Glen soon after, not knowing how the way of the Lord had been prepared; and the effects produced by the proclamation of Divine love were such as led all to exclaim: "This is the finger of God." Day after day, and night after night, crowds assembled in barns, and under the shelter of the woods, to listen to those strange things which had been brought to their ears. Sometimes, amid bleak winds and drifting snows, with their lamps suspended, fairy-like, from the fir-trees which sheltered them, preacher and people were so overcome, that the service was interrupted by the strength of their

ions. Mr. Kennedy found it impossible to leave the scene of this great for some time; and his flock in Aberfeldy were left for several Lord's-days to "edify one another," until sheer physical exhaustion drove their minister home.

The Rev. David Campbell, now Free Church minister in Lawers, where Mr. MacDonald's preaching produced so deep an impression, kindly writes to me: "I can remember well having first seen and heard your worthy father preach nearly eight years ago, towards the end of the year 1816. I was but a young laddie; but the appearance, voice, manner, and powerfully solemn and piercing appeals of the preacher I can never forget. He was endued with a most passionate ardour, and marked success. His whole soul was in the blessed work. Scarcely a sermon was preached but some new case was awakening occurred. On some occasions the whole congregation was moved, moaning and sobbing like a fold of sheep when separated from their dams—a powerful shout, as of bleating, arising from the most of the hearers. Never busy at their lawful avocations, the people might have been, when 'the hour of prayer'—Mr. Kennedy's fixed time to begin the sermon—was come, that work was thrown aside, and a rush to the barn, hamlet, or hill-side might be seen from every corner of the glen. I have seen your father stand almost knee-deep in a wreath of snow, while at the same time it was snowing and drifting in his face all the time he was preaching; and the people gathered round him, patiently and eagerly listening to the fervent truths that proceeded from his lips. The character [peculiarity] of your father's preaching was, while always sound and clear, the fervent passion which was upon his spirit: especially in the application or conclusion of a discourse the truth seemed to be irresistible. 'Ach gu bhi a-comhdhunnadh'—'But to conclude,'—when he came to that, his voice faltered, his eye brightened, and you would think he was, if it were, rushing between men and death, or plucking them out of the fire."

In 1820, Mr. Kennedy had the happiness to build a new chapel in Aberfeldy, the Earl of Breadalbane now not only not refusing to grant a site, but giving fifty pounds' worth of wood towards the erection. The same year was memorable for the commencement of a work of grace in a district as distant from his home in the north-east as Glenlyon was in the north-west—Strathardle, and neighbouring places. The history of this work is one of deep interest, but cannot be told here. The Rev. John MacLaren, one of the fruits of this work, and now pastor of the church in Aberfeldy, says: "By many of my own friends and countrymen, Mr. Kennedy was then regarded as the Whitefield of the Highlands. When 'the great Kennedy,' as we used to call him, came the way, bands of us followed him to every place where he preached between Moulin and the head of Glenisla, Glenshee, Blackwater, Blairgowrie, Kirkmichael, and Glenbriarchan. It was a very common saying with us: 'How well, as one of Christ's generals, he lays siege to the conscience, and drives men from every refuge of lies!'" Another of the Strathardle converts, now the Rev. Archibald Farquharson, of Tiree, in the Hebrides, says: "He was the most extraordinary preacher I ever heard for reaching the conscience; so that that man would be stupid indeed who could sit with ease under his searching discourses. His friend, Peter MacLaren, of Callander, said to him, on one occasion, when going on a preaching tour: 'We'll go, James, in the name of the Lord; and you will strike the conscience, and I will enlighten the understanding.' In the time of the great revival in Breadalbane, Peter was asked what was doing in that quarter. 'Ha!' he replied; 'the great MacDonald is going about like thunder, and Kennedy after him, like lightning.'" Mr. Farquharson well characterises his preaching when he says: "What struck me particularly about him as a preacher was his earnestness and great compassion for souls. Oh, how often did I hear him address poor sinners with tears!" This com-



from that of his ministry in Perthshire. To tell how, after a few years of great popularity and of some usefulness, ecclesiastical prejudice and hostility were awakened, and directed against him with a force which well-nigh destroyed his congregation, would lead me into discussions which would interest but few readers. It is far more pleasant to tell how his *character* constrained the whole community, in course of time, to reverence and love him. There was a singleness and directness of aim about him, so unvarying, so transparent, that the Church and the world could not fail to see what manner of man he was. And "so it came to pass," that when the fiftieth year of his ministry arrived, in 1856, Episcopalians and Presbyterians vied to do honour to the old man whose venerable form was one of the best-known sights on the streets of their town, and whose venerable character was one of its truest ornaments.

During his Inverness ministry, Mr. Kennedy was accustomed, for many years,—indeed, long after the infirmities of age rendered it unfit that he should be away from the comforts of home,—to take long preaching excursions through the northern counties. The largest assemblies which he had the opportunity of addressing were in Sutherlandshire. On a Sabbath day, the people would

heather or the scant a gorge or narrow v be observed wending appointed place. So too long on these occasions seemed as if they could not be over. And it was with a full feeling the preacher studded with sails, at their various ways to expecting to meet me till they should all great white throne.

In the beginning of lost the loved comp pilgrimage. In 1834 eldest son, William, but "died in faith," taring on the practice session in Inverness. dren he had the happy Christ"—his two su ministry of Christ; t at home, the younger the heathen. In 1866 pastorate, but seldom without preaching till his 83rd year, in 1864 before his death, he threshold of his cha very last day of his the outer world co Even when the voice thousands on the hill

death and death-bed experience of Dr. Raffles. During the following night, he was more restless than usual, but gave no signs of any consciousness that death was near. On the morning of the 9th, his daughter, the faithful nurse of his long period of infirmity, and a friend who had resided in his family for many years, and was loved and loving as a

daughter, were standing by his bed-side, prepared to assist him to rise as usual, when a sudden upturning of the eye told them he was dying; and before they could either speak or move, he was not only dying, but dead—gone to be with that Saviour whom it had been his heaven on earth to love and serve.

*Stepney, Nov. 1864.*

## Extracts.

### OUR MINISTRY.

In common with all Protestant churches, just now, one of our greatest practical difficulties is the scarcity of adequately gifted men; of men not adequately gifted there is no lack. In every church and profession the supply of inferior men is abundant—men who, without any just cause of reproach in themselves, in a service where practical aptitudes cannot be predicated, have mistaken their calling; and who, were it practicable for them, would greatly promote their own comfort and usefulness, and greatly relieve the churches, by turning to some other. No mistake can be more injurious than to hold to a virtual theory of the indelibility of orders, which the voice of the Church and the providence of God practically contradict. Of course, the blame is thrown upon circumstances, or upon a defective system; but where churches are absolutely free in the choice of their pastors—where no patronage or favour can impose an unqualified minister, and no obscurity can hide or hinder one qualified,—this is simply preposterous. All men cannot succeed. Even with men possessing acquisitions, and power, and industry, failure is not infrequent. In every department of life it is so. Strong men struggle, and make no progress; men less strong easily achieve. But where competition and choice are free, no man can be kept down, save by himself. Perhaps his gifts are allied to some disqualifying element; perhaps they lack some qualifying one. The power is there, but the art of applying it is wanting; and, if it

express itself, it is in fitful explosions or aimless forces. Men are full of latent faculties, for which nature has given them no rule, or no power of expression. As in every other department of life, the Church abounds in gifted failures—in men who ought to succeed, but do not; or who nearly succeed, and only the more signally fail. The cause is not in systems, but in men. When all circumstances are favourable, any man can succeed; a strong, apt man will succeed whether they are favourable or not. It is true that our Church system makes inordinate, almost incongruous demands upon men, requiring of them a combination of qualities which are rarely found. In this it is as unreasonable as it is unapostolical. But there it is; and he who, having fairly tried it, has failed, may, without the slightest discredit, confess his failure, his misconception of God's purpose and calling, and seek the sphere for which God really has endowed him. It is no true help of a brother to attempt vainly to sustain him in a failure.

This, then, is our first great difficulty, and one cause of the number of imperfectly educated men in our ministry. An inadequate supply of well-qualified men necessitates the employment of such as are inferior, and tempts churches and students to premature and foolish settlements. We are compelled to make pastors of literates imperfectly trained, and even of men with no specific training at all. But the dilemma is a very serious one, and the evil which it produces has a portentous tendency to multiply itself.

It should be a matter of most anxious and prayerful inquiry whither it will tend, and what will probably be the state of our ministry a generation hence. Assuredly, very strenuous efforts should be made to keep a firm hold of the more gifted of our students, so as to prevent their premature and suicidal settlement, and so as to preserve, as heretofore, a band of scholars and theologians able to "speak with the enemy in the gate." Unlike most other churches, however, our chief difficulty is to find men for our best positions. They are not our poor curacies, but our rich bishoprics that we cannot fill; the churches that are the most hopeless in the event of ministerial change, that remain the longest without pastors, and that the most frequently put up with inadequate men, are not the small churches unable to support a minister—these are easily filled—but the large churches, that would gladly support their ministers in affluence.

One great reason why our own more educated and more gifted young men do not more largely give themselves to our ministry may be that ministerial success is necessarily problematical, inasmuch as personal qualification is the only possibility of success; and this can be tested only by experience. Whatever his social position, the best man must rise to the highest place; the inferior man must remain in the lowest. From this hazard men often shrink, more especially those whose educational advantages and social culture, completed by ample theological training, would eminently fit them for the higher positions of the Church. Not only have they attractive inducements of professional or mercantile life, but their very piety will prompt the reasoning that a successful secular life, if holily consecrated, is a better service to the Church than a problematical ministry. And there is just enough of truth in this reasoning to make it powerful. But surely it is deficient in high faith, in noble heroism, and in Christ-like self-sacrifice. The great impulses and movements of the Holy Spirit of God, which call men to the ministry—the simplicity of purpose and noble self-consecration which should mark and attest it—are

surely not to be reduced in this way to a commercial calculation. The ministry will be neither great nor noble until those who enter it feel called thereto of God are confirmed in their feeling by the concurrent judgment of the Church, and are consequently willing to forsake all and follow Christ, and, humbly depending upon His power and grace, reply to His most arduous requirement: "We are able."

In order, then, that our ministry may be replenished with men of adequate culture and power, there is need, first, that the solitudes of our ministers and churches be earnestly and prayerfully directed to the young men of our congregations; and that, irrespective of temporal station or prospects, such as by manifest grace and attested gifts give promise of an efficient ministry, be earnestly urged to this consecration of themselves. Above all forms of restraint, however, this needs to be guided by discretion. Churches which are indiscriminately eager in sending young men into the ministry inflict incalculable injury both on the church and on young men themselves. Those whom a church rejects are as much part of its merit as those whom it accepts. The ultimate responsibility must rest with the churches, without whose formal recommendation no college should admit a candidate.

Next, in the case of young men whose educational advantages have been small—often our ablest and most efficient ministers—it is imperative that the full curriculum of college studies should be secured, and that no suicidal impatience or necessity of the churches should be permitted to shorten it. Whatever a man's power, if he be a man, it will be multiplied according to the number of his college years.

Many problems connected with the education of our ministry present themselves for solution just now. For example: the relation of general and classical education to specific theological education; how to extend to a maximum the curriculum of such students as give promise of learned efficiency; and how to reduce to a minimum the curriculum of those upon whom more than mere

elementary culture is wasted: how, again, to counteract the eager folly of churches who ply students of promise with premature temptations to become pastors, and who are loud in damaging remonstrances with those who would fain have them resist; the position and probable influence of the elementary colleges recently established,—how to secure the advantages which they promise, and to avoid the evils which they threaten; the promised advantages being such as these: some degree of education to home missionaries, evangelists, and others, who, otherwise, would be thrust into their work without any; the probability that, amongst their students, men of exceptional promise will occasionally be found who might be advantageously transferred to one of our superior colleges for a more adequate education. The threatened evils are, that a superficial and limited education will supersede one more thorough and extended. Churches that would not accept a man without education may be deceived by a superficial one; and thus the evil already existing in the defective education of ministers, and which, I think, is rapidly tending to cure itself, may be condoned; and that which is superficial may become a general

characteristic instead of an exception; and while the education of the home missionary is raised, that of the pastor will be lowered. At present, I believe, all the moral influence of the authorities of the colleges is exerted to prevent this; but the evil is so possible and probable, that it calls for special care, and for the formation of a public opinion to limit it.

Passing, as we manifestly are, through a momentous transition of thought and feeling relating to ministerial education, and perplexed, as so many of us are, with great and almost fundamental questions which press for solution, may I venture to suggest whether the time has not come, when a special conference of the representatives and friends of our colleges, similar to that held sixteen years ago, and which was so fruitful in suggestion, might not be advantageously held? Assuredly good would come from a comparison of the freely uttered thoughts of our wisest and most earnest men. We should then probably be conducted intelligently to conclusions, and possibly changes, towards which we now seem to be blindly drifting.—*From the Address delivered at the Autumnal Meeting of the Congregational Union, by the Rev. H. ALLON, Chairman.*

## Pages for the Little Ones.

### AUNT EMILY'S STORIES.

#### No. V.

"ARE you not sorry to-morrow will be Aunt Emmy's last Sunday? Are you not glad that to-morrow our new little baby is going to chapel with us?"

"No, not with us, Edy. I remember, when darling Bertie went, nurse brought him afterwards; and so she will little Alfie, you'll see."

"What for, Agnes? Why will little baby go to chapel?"

"Why, don't you know, Charlie? He will be baptized; you were when you were a baby. I don't quite remember you; I do dear little Bertie, quite well. He was so good, and looked so sweet and pretty!"

"Here are Cousin Tom and Nellie! How capital! I wish they were going to stay over to-morrow. Nellie, would not you like to see our little baby baptized?"

"I don't know, Ernest; I never did see a baby baptized; but I should think it would make him cry."

"Bertie did not, I can tell you. But has not your little Fanny been baptized?"

"I don't think she has. I never saw her."

"I wonder why not. We will ask Auntie."

"Do you mean christened? for Susy Brown, who goes to our school, told me her little baby brother was christened;

and he had godfathers and godmothers; and they gave him such nice presents."

"No, 'tis not like that."

"Auntie, auntie, we want to ask you something."

"I can't stay now, my dears; I must go and get forward with packing, for I shall have to start early on Monday morning."

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The wished-for Sabbath dawned at last. There was much excitement amongst the little group, but the quiet, chastened tone of the elders threw a gentle check over the younger ones, and a solemn happiness reigned in the house. The day of a babe's baptism—always a day of earnest, solemn feeling with Mr. and Mrs. Winterton—was made more solemn to-day by recollections of their babe in heaven. "We gave him to our God, and He so fully accepted the gift, that He took him—our darling—into His own presence-chamber. We surrender another; and what if He should take to Himself this one also! He takes but what He gives. 'Even so, Father; for so it seemeth good in thy sight.'"

"Little children, not alone  
On the dim earth are ye known,  
Mid its sorrows and its snares,  
Mid its sufferings and its cares.

"Free from sorrow and from strife  
In the world of love and life,  
Where no sinful thing hath trod,  
In the presence of our God,  
Spotless, blameless, glorified,  
Little children, ye abide."

Thus murmured the mother, as she fondly bent over her babe; thus thought she as he lay in his beauty in the arms of her honoured minister. It was a touching sight; the aged man of God, the smiling infant, the fond father and mother, with tear-dimmed yet uplifted eyes, the group of wondering young faces gathering round. No heartless form was this, no unmeaning ceremony. That earnest pleading could never be forgotten, that solemn dedication not unheeded by the Great Giver, albeit years might pass before the prayer should be answered, the gift accepted.

"And now, dear Auntie, this is the

day of *rest*. You will have time to talk to us to-day. Even papa and mamma have time on Sunday, happy Sunday!"

"Yes, darlings, I am ready to talk as long as you like this afternoon."

"Please, Auntie, take Charlie on your knee, and let us all come close and cosy; for it is the last Sunday, you know."

"Will you tell us, Auntie, what is being christened? Why do some people have godfathers and godmothers? and why is not little cousin Fanny baptized?"

"One question at a time, please, little people. Suppose we begin with the last. Cousin Fanny has not been baptized, nor Tom, nor Nellie, because their papa and mamma do not think the Bible says plainly that children should be baptized; but they know it does say plainly: 'Whatever is not of faith is sin;' that is, when we do a thing, not because we believe it is *right*, but because others do it, or tell us we should do it, *then* it is *sin* to us. It would be a sin in Uncle and Aunt Thomas to have their children baptized, because they have carefully searched the Scriptures, and cannot find a reason to satisfy them it is *right*, though it looks a beautiful thing. Now your papa and mamma have searched the Bible as carefully, and they believe it is *not only beautiful*, but *right*, to take their little children to God's house, and there have water put upon them by God's minister, as a sign that they are born with sinful hearts, and need something out of themselves, even God's Holy Spirit, to help them to be good. I have read of a little girl whose parents prayed so earnestly for her when she was baptized, that God seemed to answer them directly; for from a very baby she tried to be good."

"Really, Auntie, I believe our little Bertie did; for if mamma said no, even so gently, he would mind directly; and if he thought he had grieved her, he would begin to cry, and hold up his little mouth to be kissed and forgiven. And, Auntie, when he was dead, he did look so beautiful, just like a little angel!"

"I believe it, darling; I believe God

made him fit for heaven, and then, because He loved him so well, took him there."

"But, Auntie, if all the children were to be made good, and die, that would not do, would it?" said Ernest, thoughtfully.

"No, my boy; and that is not God's way. The little girl I was speaking of lived to become a woman, and to have children of her own. She is in heaven now, but always and everywhere on earth she was trying to please God, and by her gentle example and loving words, helped all that were around her."

"I wonder why God does not hear *all* papas and mammas when they take their children to be baptized, and pray for them."

"I think I can tell you, dear Agnes. If all children grew good from their baptism, people would say it is the prayer of the minister, or the water he puts on them, that makes them good. Many ministers, when they baptize babies, make the sign of the cross on their foreheads; and many parents are so ignorant, they think that this sign of the cross upon the child makes it a *real* Christian."

"Is that why they call it being christened, as Susy Brown said? But, Auntie, what are godfathers and godmothers for?"

"They are persons whom the parents ask to help them to teach their children, how to love and serve God."

"Then they are always good people, Auntie?"

"They should be, my love; and when they are, it seems a very beautiful thing that fathers and mothers should have some one to help them to pray for their children, and to teach them to be good."

"Then why don't *we* have godfathers and godmothers, Auntie?"

"Because your papa and mamma take the *Bible* for their rule in everything; and they find nothing there about godfathers and godmothers. And, dear

children, we may be sure of this: however beautiful a custom may seem, if God does not teach us it in His Word, it is neither wise, nor safe, nor right. 'Whatsoever is not of faith, is sin;' and in matters that have to do with our souls we ought not to have faith in, or believe any teaching that does not *exactly* agree with the Bible. While you are young, you may be quite content with all papa and mamma teach you; but as you grow older, you must search the Scriptures daily for yourselves, to see whether these things are so, as some people did when Paul preached. Do you remember where they lived?"

"I do, Auntie; they were Jews of Berea, who were more noble than those of Thessalonica."

"Such a *noble* man I had rather you should be, my boy, than a titled lord."

"I can't remember being baptized, Auntie. Did you see me?"

"I did, dear Edy; and I remember, too, how at family prayer that night your dear papa prayed very earnestly that God would hear his prayers, and mamma's, and the good minister's, and make you His holy child. Children who have thus been brought to Jesus by baptism should be the first to go to Him by prayer themselves. They may think, Jesus will remember how my papa and mamma brought me to Him, and how they prayed that He would make me good; and this may encourage them to go on praying when they think, as children do sometimes, that Jesus does not hear them. I was going to tell you about an emperor of Rome who would not be baptized till he thought he was going to die, because he fancied baptism would wash away his sins. But we have talked enough for one day."

"Next Sunday you won't be here, Auntie."

"No; but suppose I write what I was going to tell you, and send it to Agnes to read to you."

"Oh, we should like that! Thank you, thank you, dear Auntie!"



## Poetry.

## ONLY A MOMENT.

ONE moment's rapid flight is all  
The dying saint shall prove,  
Ere his emancipated soul  
Enters his home above.

One moment on the chilly shore  
Of Jordan's swelling tide:  
The next—a pilgrim safely o'er  
On Canaan's peaceful side.

One moment in the gloomy night,  
With scarce a cheering ray:  
The next—emerged into the light  
Of an eternal day.

One moment, combated by foes;  
A striving, fainting one:  
The next—a conqueror with those  
That have the battle won.

One moment, on the couch of pain,  
Mid mourning, weeping friends:  
The next—and death itself is gain  
Where glory never ends.

One moment, giving up the ghost  
As mortal beings die:  
The next—with the immortal host,  
Before the Throne on high.

One moment here—the next one there:  
On earth—then, in the skies.  
*Only a moment!* and for e'er  
With God in Paradise.

Such is the blest exchange for them  
That served the Saviour here:  
And such rewards above with Him;  
And such their glory there.

*Heavitree.*

R. B.

## Bull, Cowper, and Newton.\*

EVERYBODY who has read Cowper's charming correspondence will remember his description of Mr. Bull, the Dissenting minister of Newport Pagnell—a man of letters and of genius—master of a fine imagination, which was so powerful and impulsive that it would sometimes become master of him—subject also occasionally to a tender and delicate sort of melancholy—and, for nothing is perfect, a smoker of tobacco.

And those who have read John Newton's Letters—and who has not?—will recollect "*Mon cher Taureau.*" Through the universal circulation of the works of the Olney poet, and of the Olney divine, the fame of the Buckinghamshire Nonconformist pastor, a hundred years ago, has been preserved to this day, and will be perpetuated for ages, wherever the English language is known. Encircled by the friendship of our popular bard, and enjoying the perfect confidence of the scarcely less popular theologian, the

\* "*Memorials of the Rev. William Bull, of Newport Pagnell.*" By his Grandson, the Rev. JOSIAH BULL, M.A. (London: Nisbet and Co.)

name of Mr. Bull is familiar to many who are but little acquainted with old Dissenting worthies. It may be fancied by some that the partialities springing out of the restricted intercourse incident to country life, will account for the allusions to this gentleman—that, notwithstanding such frequent and favourable mention as we have noticed, he might, after all, be really obscure. But whoever may have entertained such a suspicion will find it dissipated, after the perusal of the volume before us.

William Bull was a very extraordinary man. When only twelve or fourteen, he had a marvellous memory; so that when on one occasion he was taken to Weston Favell, on condition of his remembering Mr. Hervey's sermon, and repeating it on his return, he, without difficulty, accomplished the task. Possessed of a Hebrew Bible, but with no tutor, no grammar, no lexicon, he, while still a lad, betook himself to the study of the sacred language of the Old Testament, by the simple help of the letters heading the sections of the 119th Psalm. The first word he knew must be either "*is*"

*the beginning.*" Looking in a large Concordance, for other places the word "*beginning*" occurred, finding the same letters, he wrote "*Berasheeth*," and thus, with pains, proceeded to make out the word by word, till he had for himself a rude lexicon, and at grammar, and was able to read the new Bible tolerably well. What he learned after this fashion he was very soon to forget. Set to study the *Latin's Rudiments*, he in a fortnight made himself perfect master of the book, and laid a good foundation for his intimate acquaintance with the Latin

He early manifested the possession of great comic power—of genial humour, and of smart wit.

Endowed with the infinite importance of evangelical religion, and giving himself to the service of God in the discharge of the Gospel, it was soon discovered that he was gifted with remarkable eloquence. His preaching, from the first, was cement attractive, seems to have increased increasingly so, the older he grew; and in an aged man, the force and uncertainty of his sermons, and their consequent effect, were greater than ever. He was the chief favourite at the Tabernacle during the long course of years; and when, at seventy, he preached a farewell sermon at Surrey, it was said there had been so many people in the chapel on that occasion. Rowland Hill greatly admired his preaching. A spice of eccentricity appeared at times in his discourses.

On his days, afternoon congregations were very large; and in summer time frequently drowsiness would overcome the hearers. Observing this to be the case, on one occasion Mr. Bull, in a loud tone, 'My chest aches very much, and I will sit down till you are all awake, and then I will proceed.' Another time, under similar circumstances, he paused, and read a Greek Testament, and began

The sleepers were at once aroused, and all looked on with wonder. Some thought the old gentleman was struck. But, looking up from

his book, he said, 'Well, I thought you could understand Greek as well as English when you were asleep. Now I will put this aside, and go on with my sermon.' Here is another story about sleepy hearers. My grandfather had a servant very subject to this infirmity, and he was resolved, if possible, to cure him of it. Towards the close of his sermon, on one occasion, he saw the man very soundly asleep in the gallery. He told the congregation that he wished the usual hymn after the sermon to be omitted, and begged they would leave the chapel as quietly as possible, 'because,' he said, 'I see my servant asleep, and I don't want you to awake him.' The people did as they were requested, and the man was left to awake in an empty chapel. He was greatly annoyed, and dreaded to meet his master. But he never said a word to him, then or afterwards. This person told my informant, his nephew, who, within the last twenty years, inquired of him as to the accuracy of the story, that he never slept again during Divine service, a positive dread coming over him whenever he was inclined to do so. I may just add, that there are many tales of this class still current which are wholly without foundation. They may be true, perhaps, of others, but do not belong to the subject of our Memoir."

"Apart from these eccentricities, his preaching was characterised by most of those elements which give power to a sermon. The impression produced by his efforts was sometimes very extraordinary. His addresses were often very original, sometimes very elaborate, and well reasoned; always more or less eloquent, and characterised by a remarkable depth and earnestness of feeling. His quaint touches of thought, and occasional familiarity of illustration, added to their impression. Closely did he follow the example of the apostle, in preaching Christ, and Him crucified. His love to the Saviour—as is evident from his letters—was most ardent. Once in the pulpit he quoted the words, 'About the ninth hour, Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani*,' he covered his face with his hands, and

burst into tears. Unable to conclude the sentence, he said, 'You know the rest.' Often he would speak of the blessedness of the heavenly world in the most glowing terms. It is only a few weeks since I was told by a very old lady, who distinctly remembered his preaching, that 'when he spoke of heaven it was as if he carried you there. His imagination was wonderful.'"

"Mr. Bull's external appearance, like that of several members of his family, was very striking. He was above the ordinary height, his figure well proportioned, and his whole manner and bearing dignified and commanding. His countenance beamed with intelligence and kindness, and his bright and penetrating eye often sparkled with wit and humour. Mr. Bull's dress was, of course, clerical. He wore a full-bottomed white wig, a sort of bishop's frock, and his whole attire, down to the broad silver buckles of his shoes, was characteristic of the time,—a truly English and manly costume. On two occasions he was mistaken for an episcopal dignitary. In Dublin a poor Catholic knelt before him in the street, and besought his blessing. A most worthy man in London, whose manner was sometimes rather brusque, had treated my grandfather on one occasion somewhat curtly, on which a friend of Mr. Bull's remarked to him, 'Why, there is that in your very appearance (to say nothing of your past acquaintance) which should produce as much reverence in his behaviour towards you, as was manifest in Alexander, upon his seeing the High Priest at Jerusalem.'"

Such a man deserved a distinct memorial of his genius and piety, learning and eloquence. His son, the Rev. Thomas Palmer Bull, a most worthy representative of his distinguished sire—a man whom to know was to respect and love—we believe, often thought of writing his father's life, for which he had large materials, but, for some reason, he never executed his intention; and the task at last, as it may be justly said to devolve, so it has been faithfully fulfilled by the Rev. Josiah Bull, the grandson of

William. Recent circumstances favoured the project. What is very remarkable, both son and grandson succeeded Cowper and Newton's friend in the pastorate of the Independent Church at Newport Pagnell; and, last October, the hundredth anniversary of the first Mr. Bull's ordination occurred. A commemoration service was arranged, and fulfilled, and the impression made by it was holy and beautiful. Some narrative of the past was naturally expected at such a time, and the present respected pastor surely thought that he could not do better than write his noble grandfather's life. He has done it, and done it well—and here lies the goodly book.

Mr. Bull's story is told from youth upwards. We follow him from school to Daventry College, and from Daventry College to Newport Pagnell, where he remained till the close of life. Much incident cannot be looked for, but as for interest it abounds on every page. Of course Cowper and Newton's friendship prominently appears, and a good many extracts from the correspondence are introduced: many of those on Mr. Bull's side are now printed for the first time, and some of those on the other side acquire additional value from their forming integral parts of a narrative, and instead of being only like detached portions of mosaic, now, as the author aptly observes, form mosaic in its completeness.

Many letters are introduced illustrative of Mr. Bull's intimate friendship with two other eminent names of the last century—Henry Thornton, and Mr. Wilberforce, aunt to the illustrious William. He and Henry Thornton, centre of the Clapham sect, were most intimate. They travelled together in England, Scotland, Ireland, and on the Continent. Many pleasant letters passed between them, and a curious little bit of literary information comes out relative to a book, once very popular, Bogatzky's "Golden Treasury." Mr. Thornton published a new edition, and took most extraordinary liberties with his author, actually introducing new pieces written by other people.

"About this time Mr. Thornton was

engaged in publishing a new edition of Bogatzky's 'Golden Treasury.' He wished to enrich and improve it with the contributions of some of his friends, and he sought Mr. Bull's aid. 'Send me a pearl,' he says, 'for the "Golden Treasury," for January 31, on Matt. xiii. 12, 6.' Again, 'I get slowly on, as you did not mark the pages you remarked on;' and, subsequently, 'I thank you for 31st January pearl, and annotations accompanying it, and I shall hope, by a convenient opportunity, you will proceed to February 16, "Let not sin reign," &c., Rom. vi. 12. Berridge I will as little spare as Watts, when I think him not more edifying. One may find blots on the sun. What we are most used to we like best. Now let a Churchman (I don't mean a nominal one) have all the splendour you can wish him, yet the Church will be uppermost; and so some degree of jealousy (I should better like a softer, prettier name) will arise when he peruses what comes from those of any other persuasion, and this is equally the case with Methodists, Dissenters, Moravians, &c. &c. We all discern it in others, but it is our blind side that is rarely perceived by ourselves.' Mr. Thornton writes again three days afterwards: 'I think I could not have better help than a Newport Bull and an Everton ass [Mr. Berridge], as he is pleased at times to entitle himself, and with their help I have got through three months, but it takes up more time than I expected, to be accurate.' From a marked copy I find that four original papers were written by my grandfather, and some others amended by him. Mr. Thornton himself is author of seven; and other contributions are from Mr. Newton, Mr. Bentley, and others. Mr. Bull's papers are to be found under the dates January 18, February 10 and 16, and December 1."

Mr. Thornton was a great friend to the Newport Pagnell Theological Institution, of which Mr. Bull was founder and principal, being succeeded in office by his estimable son, who, with the aid of the Rev. Josiah Bull, long efficiently conducted the affairs and superintended

the studies of the College. For some time before his death, Mr. Thornton entirely supported the establishment. The reader, who is made to feel at home amongst Mr. Bull's friends, becomes pleasantly acquainted with good Mrs. Wilberforce, who extolled his sermons, and enjoyed his conversation.

Mr. Bull was a man of varied reading and large sympathy, and while an orthodox divine of the Calvinistic type—going further in this respect than we are prepared to follow—he had in his soul an element of mysticism, such as often appears in men of deep feeling, as well as anxious thought; an element in harmony with the mysteries of the universe and religion. He admired the poetry of Madame Guyon, and persuaded Cowper to translate her hymns. Mr. Bull published them with a preface of his own; and the precious little MS. book, which Cowper mentions in his correspondence, is still in the possession of Mr. Bull's family, together with the beautiful portrait of the French lady, which he rode several miles to see, and was rewarded for his journey and admiration by a present of the picture. We have seen both these relics, and as we looked on them were strongly tempted to envy their possessors.

Amongst the original anecdotes with which the book is richly stored, there are one or two we must introduce. With regard to Weston Favell, Mr. Bull related, "that although it was only an ordinary service, the church was crowded to excess, and that the windows were removed that the people outside might hear. Mr. Hervey was then in the last stage of a consumption, was pale and thin, and when he stretched out his hand, as the sun shone upon it, it was rendered almost transparent. There was one passage in the sermon to which Mr. Bull would sometimes refer. Mr. Hervey was speaking of the remains of corruption in a good man while in this world. 'You have observed,' he said, 'the walls on either side the path leading to this church. They are covered, as you know, with ivy. Now you may pluck off the leaves, and break off the branches,

so that none of them shall be seen on the outside ; but the roots of the plant have so worked themselves into the wall, that it would be impossible entirely to eradicate them without taking down the wall, and not leaving one stone upon another. And so must this frail body be taken down, and then, and not till then, shall we get rid of the remains of a degenerate nature.' "

"The Rev. Robert Hall and Mr. Foster were conversing together : and the name of Mr. Ryland being brought up, Mr. Hall referred to a sermon he had once heard him preach. It was at an association of ministers, I think, in Northamptonshire ; and it must have been when Mr. Hall was a very young man, yet the impression of it seems to have been most vivid. The text was in Mark (chap. xiv. 33), 'And he began to be sore amazed.' The first head, 'Christ was sore amazed at the extent of human depravity.' 'It was,' said Mr. Hall, 'as if, in the illustration of this point, Mr. Ryland had condensed into a brief half-hour's statement the reading of a lifetime. You felt that he had expended his whole power upon this one topic, and that it was impossible to rise higher. But under his second division,—"Christ was sore amazed at the weight of Divine wrath,"—his exposition was still more striking, and the impression was, "This surely cannot be surpassed." But the handling of the last particular (I think it had reference to the malignity of Satan) was the climax of all. It was the most wonderful discourse,' said Mr. Hall, 'I ever heard.' And then he most beautifully added, 'It was, sir, as if a man had brought the cattle of a thousand hills and all the incense of Arabia to one single sacrifice.' "

"Mr. Newton had been dining with Mr. Bull, and they were quietly sitting together, following after 'the things whereby they might edify one another ;' and that search aided by 'interposing puffs' of the fragrant weed. It was in that old study I so well remember, ere it was renovated to meet the demands of modern taste—a room some eighteen feet square, with an arched roof, entirely

surrounded with many a precious volume, with large old casement windows, and immense square chairs of fine Spanish mahogany. There these good men were quietly enjoying their *tête-à-tête*, when they were startled by a thundering knock at the door, and in came Mr. Ryland, of Northampton, abruptly exclaiming, 'If you wish to see Mr. Toplady, you must go with me immediately to the Swan. He is on his way to London, and will not live long.' They all proceeded to the inn, and there found the good man emaciated with disease, and evidently fast hastening to the grave. As they were talking together they were attracted by a great noise in the street, occasioned, as they found on looking out, by a bull-baiting, which was going on before the house. Mr. Toplady was touched by the cruelty of the scene, and exclaimed, 'Who could bear to see that sight if there were not to be some compensation for these poor suffering animals in a future state?' 'I certainly hope,' said my grandfather, 'that all the Bulls will go to heaven ; but do you think this will be the case with all the animal creation?' 'Yes, certainly,' replied Mr. Toplady, with great emphasis ; 'all, all.' 'What !' rejoined Mr. Newton, with some sarcasm in his tone, 'do you suppose, sir, there will be fleas in heaven ? for I have an especial aversion to them !' Mr. Toplady said nothing, but was evidently hurt ; and as they separated, Mr. Newton said, 'How happy he should be to see him at Olney, if God spared his life, and he were to come that way again.' The reply Mr. Toplady made was not very courteous ; but the good man was perhaps suffering from the irritation of disease, and possibly annoyed by the ridicule cast upon a favourite theory. And, after all, is it not a view upon which it may be easy to cast ridicule, but not so easy to confute ? At any rate, it is a notion which has the support of some great names, and which is a relief to some great difficulties ; while there is a very simple answer to all such objections as those of Mr. Newton, for whatever be the conditions

of another state of being, we are quite sure there will be nothing either noxious or imperfect there."

But we must not accumulate extracts, lest we should do the author injustice, by tempting our readers to think we have culled all the flowers, and therefore there is no need for them to go into the garden and gather for themselves. We can assure them, this would be a great mistake. We have only presented a few specimens of the interesting material with which this biography is filled from beginning to end.

The author writes throughout with that gentlemanly taste and feeling which is the inheritance of his family. The style is chaste, the judgment sound; the arrangement clear, and the spirit ever filial and reverent. Mr. Bull makes his grandfather and his friends speak for themselves, and the work in parts is almost an autobiography, with contemporary correspondence. We have only

one fault to find—an unusual one: over-modesty in the author has prevented him from expanding certain parts by descriptions and reflections of his own, which might have appeared with advantage, and would have gracefully clothed some facts which are almost too naked in their simplicity. But we are unwilling to say anything in the way of fault-finding, when we find so very much to approve. We candidly confess, that from our intense veneration and love for the trio prominent in these pages—Cowper, Newton, and Bull—we are conscious of temptations to partiality. But remembering this, and striving to maintain a judge-like equity of criticism, as we always do, we can calmly declare that this book is to be placed amongst the most interesting biographies of our day. We have no fear that our favourable opinion will be reversed by the candid reader of the Rev. Josiah Bull's *Memoirs of his grandfather*.

## Lives of the Queens of England.—Life of Wesley.

THE extensive and valuable libraries of Mr. Bohn have become the property of Messrs. Bell and Daldy, who inaugurate their continuation thereof by the two volumes named at the head of this article—and two more fitting and valuable works it would have been difficult to select. This does not mean that we agree with all the opinions of either: on the contrary, we have very grave objections to many of the views set forth in both. Miss Strickland's rampant Toryism and Southey's utter lack of spiritual sympathy have often produced caricatures rather than portraits. But a great value may attach to works from which the reader

\* Bohn's Historical Library. "Lives of the Queens of England, from the Norman Conquest." By AGNES STRICKLAND. A New Edition, carefully Revised and Augmented. Vol. I. (London: Bell and Daldy.)

Bohn's Standard Library. "The Life of Wesley, and the Rise and Progress of Methodism." By ROBERT SOUTHEY. (London: Bell and Daldy.)

may differ; and both Southey and Miss Strickland possess so many literary qualifications of a high order, have so laboriously investigated facts, and so skilfully adjusted them, that their respective works must take their permanent place in our literature. Southey did not understand Wesley's spiritual religiousness, nor consequently the deep springs of his great zeal and consecration; but he understood the virtues which were thus prompted, and he set them forth in no irreverent spirit before the men and women of forty years ago, whom his literary fame attracted—many of whom had no higher or other conception of Wesley than that he was a religious charlatan or a vulgar fanatic. Southey, at any rate, demonstrated that he was a great and a good man, deserving all respect, if not for his opinions, yet for his noble benevolence, self-denial, and zeal. This edition is carefully re-edited, and will become the popular edition of Southey's great work. We regret the



omission of Coleridge's notes, and of Alexander Knox's Essay on the Character of Wesley; but in lieu thereof we have a judicious selection from the "Observations" of the Rev. Richard Watson—the antidote side by side with the bane. The editor also gives us a good and copious index.

Miss Strickland, in her Preface, gives the world, for the first time, some interesting information respecting the authorship of the work. The plural pronoun is used; and she tells us it is because of her sister's "share in the work, although she refuses to allow her name to appear on the title-page." This modesty is greater than in many cases, because of the very great applause which the work has received; few works in our time having been welcomed with greater enthusiasm. We are glad to be able henceforth to associate with Miss Strickland's name that of her sister. Miss Strickland tells us also another interesting fact connected with this edition. "It has been a long-

cherished wish that I might obtain a larger public for this, which has been the chief work of my life: with this view I have recently repurchased the copyright of the entire series, and now issue them in a form, and at a price, which I think bring it within the reach of all classes." So that we owe this cheap edition to a costly act of generosity on the part of Miss Strickland. She will doubtless have her reward, in the eager perusal of myriads of fresh readers. This volume of six hundred and forty pages includes the reigns of seventeen queens, of whom the first is Matilda of Flanders, the Queen of William the Conqueror; and the last Margaret of Anjou, the Queen of Henry VI. The book has passed out of the hands of criticism, and taken its place as a classic. We will only therefore caution our younger readers against its passionate Toryism and High Churchism, and commend it to their delighted perusal.

## Autumn Holidays of a Country Parson.

MR. BOYD'S Essays "concerning" things in general, are produced with untiring facility; and, we must add, with undiminished power. It is indeed a kind of writing which, if a man can do it at all, he can do it to any extent. It is neither treatise nor history, but a running comment upon things in general—not consecutive, not profound, not exhaustive. It follows the law of an observing eye—whatever the eye sees, as it surveys the paths of life, the pen records; the reflecting power penetrating to the least possible depth below the surface, the whole being just such a record of things, and of the impressions that they make, as would be possible to any shrewd observer who had also the art of expressing what he thought. And so long as the eye has the power of seeing, and the world to be seen is

unexhausted, there is no reason why Mr. Boyd should not go on recording. His "concernings" are fluent, pleasant reading; they make no demand upon thought, and yet they are thoughtful; they unfold no profound views of life, and yet they are full of common-sense reflections which would not have occurred to many: they are seasoned, moreover, with a vein of quiet humour. Altogether they are good, sensible, easy reading for a summer afternoon, upon the grass, or for any leisure hour, when the brain craves amusement and rest at the same time. Mr. Boyd is of course sometimes prosy; but he is oftener interesting. Amongst the best of the essays in this volume the first four may be mentioned—"Concerning Unpruned Trees," i. e., the disagreeableness of people that have their own way; "Concerning Ugly Ducks," being some thoughts on misplaced men, i. e., people who are held in little esteem, because too good for their neighbours:

\* "Autumn Holidays of a Country Parson." By the Author of "Recreations of a Country Parson." (London: Longman, Green, and Co.)

Concerning the Sudden Sweetening of certain Grapes," i. e., the different estimates we form of things, when they are within our reach—for instance, a lady's estimate of a gentleman when he makes her an offer; and "Concerning the Esti-

mate of Human Beings," a wise and amusing paper, on envy, prejudice, and detraction. Although Mr. Boyd has written so much, we can hardly wish him to discontinue writing, so long as he writes so well.

## Brief Notices of Books.

*The Chronological New Testament, according to the Authorized Version.* Second Edition, revised and enlarged. (London: Simpkin, Marshall, and Co.)

The first edition of this work was published in 1851, and found considerable favour. This is a great improvement upon it. Its fundamental feature is a chronological arrangement of the text in paragraphs—the text of each writer following in sequence; the incidents necessary to chronological completeness being indicated by reference. In this way, and by a reference to parallel passages, a complete harmony of the Gospel is furnished,—“more complete,” the editor says, “than any yet exhibited.” A chronological harmony of the Acts and the Epistles is also added; very ample marginal notes are also given, half of them apparently for the first time. Such passages as are supposed to fall under the laws of Hebrew parallelisms, are so printed. Various readings are intimated. Typographical, and other devices enable a quantity of important information of various kinds. Chronological tables and analyses of some of the books are given. The result is an edition of the New Testament upon which a vast amount of patient and loving labour has been expended, the value of which, however, can be judged only by a lengthened use. It were of course easy to select points for criticism and disagreement, but such a course would be manifestly unsatisfactory and unfair in a work like this. It must be judged as a whole, and in reference to its principle and arrangement. As a whole, we think it a valuable contribution to biblical literature. We have our doubts about the application to the New Testament of the principle of Hebrew parallelism, especially to the extent to which it is carried in this volume. It is a great deal, however, to break up the monotony of a familiar typographical appearance—to have arranged the chronology of the Gospels with so much intelligence, and to have brought together so large an amount of varied information respecting

the literature of the New Testament writings. For this the editor deserves the thanks of all biblical students, and especially of those whose knowledge of languages is limited to their mother tongue.

*The Months Illustrated by Pen and Pencil.* (London: Religious Tract Society.)

There may arise a question whether the Religious Tract Society be keeping within its proper bounds in publishing highly illustrated volumes; but there can be no question as to the great merit of the present book, artistically considered. Poems and pieces of prose are here printed appropriate to the twelve months of the year. They are culled from the best authors with judgment and taste. In some cases the names given are guarantees for exquisite delicacy of natural sentiment, in others for poetical versification of Christian truth. The paper is tinted and the type is charming; but the woodcuts are the crowning beauty. An exceedingly beautiful border, marking the progress of vegetation from the winter snowdrop to the rich flowers and fruits of autumn, gracefully interweaving their leaves and tendrils, forms an appropriate setting to Thomson's Hymn to the Seasons; and the little robin redbreast, at the bottom, looks alive upon the white ground. It is worthy of the pencil of Noel Humphreys. A winter scene by E. M. Wimperis is also admirably done. Drawing, cutting, and impression are all of the first order. We would also notice “the Pool of Siloam” with the Walls of Jerusalem in the background.

The work we beg highly to commend as worthy of wide circulation.

*Tossed on the Waves: a Story of Young Life.* By EDWIN HODDER. (London: Jackson, Walford, and Hodder.)

Mr. Hodder writes with considerable vivacity and picturesqueness, and can hardly fail to interest the young, to whom he specially addresses himself. His

object in the present story is to set forth the quiet power of goodness and consistency. His hero, Charles Harvey, is an illustration of this: he is not unnaturally good; he is a boy with noble instincts and decided religious character, such as many a home rejoices over. His companion, Bob Amesbury, has also noble qualities, but neutralized by considerable defects. The boys are delineated, first, in the generous emulation of their school life, then in their companionship in Australia, whither they emigrate, and where the memory of a great sin clouds poor Bob's life. It is during the voyage out that the influence of quiet goodness is chiefly seen. Charles's father is washed overboard in a storm; but the Captain, and Beetlebrow, one of the sailors, become pious men. Mr. Hodder's familiarity with Australian life, and with the experiences of a voyage thither, enables him to give very interesting and graphic descriptions. A quiet gentleness of religious feeling pervades the story, and gives to it a great charm; the characters, too, are well individualized. Altogether, the story is not only a very good one, and to be strongly commended to young people, but it is full of promise. If Mr. Hodder will be faithful to his quiet power of delineation, and address himself earnestly to the line of authorship that he has chosen, he will be a very acceptable and valuable writer.

*The Beginnings of the Divine Life.* A course of Seven Sermons preached by HENRY ROBERT REYNOLDS, B.A., President of Cheshunt College, Fellow of University College, London. Cheap edition. (London: Eliot Stock.)

We are exceedingly glad to see this popular edition of Mr. Reynolds' very valuable little book. We read it with great interest on its first appearance, and have often recurred to it since. It is a "Guide to Anxious Inquirers," written by one who has peculiar powers of sympathy, especially with the more cultured and philosophical. "It is," says Mr. Reynolds, "an elementary investigation into some of the facts of consciousness and religious experience, and an attempt to determine, by a very simple process, what are the signs of the working of the Holy Spirit in our human nature." It is restricted to the "beginnings of the Divine life," to the first movements of spiritual life—the sense of God—the conviction of sin—hungering and thirsting after righteousness—coming to Christ—desire for Christian work, &c.:

and with great acuteness and discrimination, also with very great tenderness and beauty, it seeks to deepen holy feeling, and to guide amidst their spiritual perplexities those who "see men as trees walking." It is a very precious little book, and no pastor should be without a supply of it for more intelligent inquirers.

*Notes on the Gospels, Critical and Explanatory.* By MELANCTHON W. JACOBUS. (Edinburgh: Oliphant and Co.)

The Gospel of John presents severer tests of critical ability than the Gospels of the Synoptists. Its thought is much more profound, its character much more doctrinal. It deals with the great problems of Christ's incarnate, and of our human and spiritual life. It demands, therefore, greater spiritual discernment, sobriety, and sympathy in its elucidation. Professor Jacobus has, we think, not failed. His notes are necessarily longer than on the previous Gospels, but they evince the same patient thought, the same extended reading, and the same reverent feeling. As yet, no commentary for popular use surpasses this.

The Tract Society has republished "The Band of Christian Graces," by the Rev. J. P. Thompson, D.D., of New York, with an Introduction by the Rev. J. H. Titcomb; and also "From Dawn to Dark in Italy; a Tale of the Reformation in the Sixteenth Century." The story is very interesting, and the book is beautifully illustrated and bound.

Mr. James Nichol, the enterprising Edinburgh publisher, is still proceeding with the republication of Puritan divines. We have now before us two volumes of Charnock's works, and one of Clarkson's. To this is being added a series of Commentaries. "Lectures on the Epistle to the Philippians," by Dr. Airay, a Puritan divine of the early part of the seventeenth century, and Cartwright's "Sermons on the Colossians," form a goodly quarto volume. We have already expressed a fear lest the publishing of such works should be overdone. When shelves are filled with these republications, and they are placed beside the Parker and other books of a like class, one asks, how can a man find time to read them all, while attending to the claims of other writers? We are of opinion that a more limited selection, and fewer volumes, would be a wiser method of proceeding.

## Obituary.

**REV. CORNELIUS BERRY, HATFIELD HEATH, ESSEX.**

THIS departed servant of Christ was born at Romsey, Hants, July 23rd, 1788. He was the fourth son of the Rev. John Berry, who was for some years classical tutor in the Old College, Homerton. His family is descended from Colonel Berry, an officer in Cromwell's army, and has probably been Nonconformist more than 200 years. Favoured with Christian education, and with many religious advantages, the subject of this notice was, at an early age, brought under the influence of Divine grace, and led to devote himself to the service of his Redeemer. While still young, the desire was excited in his heart to become a preacher of "the everlasting Gospel;" and he was accordingly admitted as a student in Homerton College in the year 1806. Here he remained for the usual term of study, devoting himself with labour to a course of preparation for the sacred office to which he was looking forward, and becoming highly esteemed by those with whom he was associated. On leaving Homerton, he preached for a short time at Ware, Herts: but in March, 1811, he went to supply for the vacant church at Hatfield Heath, in the parish of Hatfield Broad Oak, Essex, the church having been without a pastor since the decease of the Rev. Samuel Affee, more than two years before. To the oversight of this church Mr. Berry was cordially invited, and was ordained October 9th, 1811.

The Independent Church in this place has existed for more than two centuries, its origin being traced back to the labours of the Rev. John Warren, who was ejected from the parish church of Hatfield in the year 1662. Notwithstanding the somewhat retired nature of the situation, the congregation was both numerous and respectable. In this sphere the young minister sought to exercise his gifts diligently as a minister of Jesus Christ, and laboured to walk worthy of his high calling. The intercourse and habits of later years showed how carefully he had improved the early period of his settlement. By his zealous and loving attention to the interests of his flock, he commended himself to their confidence and affection, and continued the exercise of his ministry, with undisturbed harmony and acceptance, for the long space of nearly fifty-three years. Mr. Berry did

not forget that the work of God is great everywhere, and worthy of the fullest consecration. Nor did he confine his attention to the duties of his own immediate sphere. He laudably interested himself in Christian activity all round about him. In the formation of the local Bible Auxiliary in the neighbouring town of Dunmow he took an active part, and continued one of its earnest supporters and friends down to his old age. The cause of foreign missions lay very near his heart, as was seen in the ever prompt and energetic way in which he conducted the business of the District Association in aid of the London Missionary Society, of which Association he was secretary from its commencement until within a very short period of his death. Efforts to advance the cause of truth and holiness readily obtained his cordial sympathy and co-operation.

It was Mr. Berry's joy, during his lengthened course, to receive many proofs of the esteem in which he was held by his people, and of the blessing which rested upon his labours. More than once were liberal exertions made for increasing the accommodation for attendants on his ministry, and for the instruction of the young. But these tokens of regard were especially manifest on the completion of the fiftieth year of his pastorate. To celebrate this event in a fitting way was the cheerful and united concern of the congregation, in which endeavour many other friends were most ready to assist. The great interest felt in the occasion was apparent, not only in the handsome presents handed over to him whom all classes seemed to delight to honour, but also in the more than crowded congregations which assembled together at the commemorative services in July, 1861. Rarely does it happen that more decided testimony is borne to the worth of "a faithful minister of Jesus Christ."

At length the end drew near. In the autumn of 1863, his health began seriously to decline, so much so as soon to preclude all hope of return to active duties. He now thought of the resignation of his office, and became most earnestly concerned to see a suitable successor chosen. Unable himself to minister any longer in the sanctuary, he was most solicitous that the cause of his Master should not suffer in the least degree through him; and great

was his satisfaction at seeing his beloved flock so soon and harmoniously settled with another pastor—the Rev. G. E. Singleton, from Cheshunt College.

For the sake of being near a devoted son, in the medical profession, Mr. Berry removed to London. Here he passed the last few weeks of his life, amidst increasing bodily infirmities, but in great tranquillity of mind, and relieved by the constant attentions of the endeared companion of his pilgrimage, and of his attached family. Though removed from his people, his heart could not be severed from them. Often did he express his desires in their behalf. On the last Sabbath of his life, he conducted a service from his bed, in the presence of his household, and gave expression to his thoughts on a passage of Holy Scripture. Thus he continued calmly resting on his Saviour, until he was welcomed into His glory on the morning of September 8th, 1864. His mortal remains were conveyed to the tomb in front of the chapel in which he had preached the "Word of life," on Friday, September 16th. The

funeral services, both on the day of the interment and on the following Lord's-day, were impressively conducted by his former pupil and esteemed friend, the Rev. J. Hayden, of High Wycombe, amid many marks of affectionate regret on the part of a very large concourse of people: "Because he had done good in Israel, both toward God and toward his house."

In the character of Mr. Berry, fidelity, prudence, and kindness were especially prominent. While intelligently and firmly holding his own distinctive principles, his sympathies were truly catholic, and embraced the whole family of God. His preaching was full of Gospel truth, practical in its aim, and devout and loving in its spirit. In all the relationships of life, he was so genial and true, that his presence was ever a source of delight and profit. Though he has finished his course, and disappeared from the ranks of the Church below, he will not be forgotten; for "the righteous shall be in everlasting remembrance."

## Our Letter-Box.

*To the Editor of the EVANGELICAL MAGAZINE.*

Is it not to be acknowledged, as a fact, that Congregational churches, in London at least, take but a small interest in the missionary cause, compared with former years, or, at any rate, compared with what the development of the age in culture, wealth, and general activity for worldly progress and advancement, would seem to claim from Christians for this infinitely noble object? Where are the zeal, fire, and enthusiasm of earlier times? or the more settled, steady, determined purpose and effort that these should have matured into, in our churches, and which should, from London as from a centre, tell upon the country around, and the world at large?

Is there not a cause for this shortcoming? Could it not be detected and something done in the way of remedy? I think the quarterly and monthly missionary prayer-meeting, its regular occurrence or omission, or the kind and character of the service, where held, will serve as a key and index to this matter.

If not held, no wonder that interest should cease to be felt, or be felt very partially, with scarcely anything to keep it up.

If suffered to fall into disuse, no

doubt there must be a cause; and may not this be that sufficient pains are not taken to make the exercise what it should be?

My object is to suggest a judicious but special recommendation to our metropolitan churches to consider this subject, with a view to reviving, strengthening, or confirming this honoured usage, and making it more effectual; and, for this end, especially to recommend the securing, at least at every quarterly exercise, such amount of information, and so put together, on the main features of missionary record for the past quarter, as may impart a reality, life, and stimulus to those assembled, and form appropriate themes for special supplication.

I know this is done, in some rare instances, and is supposed to be done in more; but my suggestion relates more to the way of its being done, and the amount of interest that might be awakened,—my idea being, that in every church the services of some one should be specially enlisted, whose hearty interest could be depended on, and whose talents were of such order as would enable him to put together, in short, pithy, pointed summary, that information and intel-



ligence for the quarter as might serve to give a fair view of the mission-field, and stir up the sympathies of all (old and young) attending the supposed prayer-meeting.

Here would be a fine field for the employ of suitable and sanctified talent, a means of relief and assistance to the minister in keeping the people alive to the mission cause, and imparting pleasure, interest, and profit to the missionary services, which are certainly now far from being attained, where no information is afforded, or where a mere desultory reading of parts of the *Missionary Magazine* supplies the place of such a careful digest or lively sketch and compendium as I now suggest in the way already indicated; and it can never be too well insisted on and explained, that in seeking this renewed interest and effort on behalf of missions, we not less, but thereby the more, effectually seek the Church's prosperity at home. I am, yours respectfully,

BRIXTON, Oct. 5, 1864.

J. L.

#### APPEAL TO BRITISH CHRISTIANS IN BEHALF OF THE "FREED- MEN" IN NORTH AMERICA.

OF all the results of that fearful conflict which, for more than three years past, has raged in North America, there is certainly not one which, at this crisis of it, competes in interest with its influence on slavery. Whatever else may come of it,—and its present and prospective results are very diversely estimated, especially as respects constitutional liberty,—it is computed that more than a million slaves have been emancipated during its progress.\* This is, in itself, not only a great fact, but a great boon to humanity; because, even admitting, as we must, that in multitudes of instances the hardships which attend emancipation may equal or even exceed the ordinary hardships of slavery, there is that in freedom which compensates for the difference. And this is true even with regard to slaves, of whom there are not a few who have been emancipated against their will. Since, if almost the deepest wrong which slavery can inflict on its victims is the destruction of the spirit of freedom in them, the requicken-

ing of this vital moral principle is a boon which, like physical healing, is worth the endurance of pain; and may, without moral wrong, be followed up even against the wishes of those who need its restoration. But it is surely unnecessary in free England, to contend for a truth the denial of which would imply the rightness of sanctioning, in deference to the fears or the ignorance of some of its victims, what is both in principle and practice one of the most atrocious crimes that ever called on Heaven for vengeance.

We may rejoice therefore and thank God, the "God of the spirits of all flesh," for this one result, at least, of the sanguinary war now raging in the States, that more than a million slaves have been emancipated; and we may do so, whether we approve or not of the war by which it has been accomplished; for that freedom is every man's right, except as it is forfeited by crime, is what no Briton, and few non-Britons now-a-days, would deny.

The appreciation of this great result in its moral and social aspects must not, however, blind us to the sufferings which have attended, and still follow, its accomplishment. Emancipation, so effected, severing all previous social ties, finds the new freedman in rags, and, if not spirit-broken, worn down by privation and toil. Fleeing from, or found in, districts wasted by the presence and collisions of vast opposing armies, many, perhaps most of them, escape, or are liberated, in a state of utter destitution. Fugitives especially, almost without exception, reach their place of refuge in the most wretched condition. Of one (Sandy Dorsey) his deliverer says:—"As he entered my room, wearied and exhausted, he sank down and cried. He lifted his pants, and I beheld shackles with a chain attached. He had been chained to a tree two days and nights; and when his claimant left him to be gone some hours, aided by a pair of pincers, he succeeded in breaking one end of the chain, tied it to his knee, and covered his ankles with his pantaloons. In this condition he made his way to us. Some soldiers from the hospital soon came in, and two hours' faithful filing put the shackles in my hand."

Women, as is well known, have always had their full share in the bitterness of slavery. It is the same with the peril and sufferings of escaping. "Charlotte Bennett, a young girl about fourteen years of age, having been returned to her master, again made her escape, and had been two days in the

\* We see, from a report of the recent conference between President Davis and Colonel Jaques, at Richmond, as sent by J. R. Gilmore, who was present, to the *Atlantic Monthly*, that President Davis rates the number much higher. His words, as reported, are, "Emancipation! You have already emancipated nearly two millions of our slaves; and if you will take care of them, you may emancipate the rest," &c.



woods, without food or shelter. She was met by some of the nurses from the camp, who were walking beyond the lines; but not being able to get past the guard, they were obliged to leave her without assistance. That evening a soldier-nurse, himself feeble and far advanced in consumption, but true to the claims of human suffering, called on our correspondent, and asked the loan of a cloak. He was of the party who saw Charlotte in their walk, and the sad expression of the child's face moved him. He was reminded that it was a blustering night, that the wind and the waves were howling fearfully, and that it might cost him his life. 'I'll give it then,' was his reply. 'Only have your door ajar, as it may be midnight before you hear my voice.' About eleven o'clock there was a tap at the door, and when opened, the poor girl entered, and the soldier returned to his ward."

Old age, in even its extreme period, does not exempt from these sorrows. "A few days ago," writes one, "all the civilians were sent in from the front. Among them was an old woman 110 years old. She was taken to my rooms. She retains her memory remarkably, and talks sensibly. . . . After the breaking out of the war, her master carried off all his able-bodied slaves, and left her and two other old women to die. She said, when the people were leaving Brandy Station, 'I thought I should be left to starve, but the Lord had prepared the place, and I knew nothing about it.' She was carried on a bed to Alexandria, by those who were seeking refuge in that place."

It speaks for itself that when thousands of such poor refugees are brought together, their necessities must make large demands upon the charitable. Utterly destitute for the most part when they attain their freedom, they must be cared for till they get employment; and many are too young, too feeble, or too sick to do much. Of a million reported as free, one-third only, or thereabouts, support themselves; another third, perhaps, are able to earn partial support; the rest depend entirely on charity. Their destitution has not, however, cried out in vain.

Americans, doubtless, feel their special obligation in this matter. Many of them have till recently upheld slavery. Others, who are free from that sin, feel that the war which they profess to wage for its destruction, has for the present largely increased the sufferings of the negro. Moved by these and other considerations, the Government has supplied rations of

food to a large extent, thereby providing against absolute starvation; and Christians of all denominations, but especially the Society of Friends, have in many places done their best to clothe the naked and procure work for those who were capable of it. Till otherwise provided for, the refugees are usually located in the so-called "Freedmen's Camps," of which, previous to April last, those in the Mississippi Valley alone had charge of more than 50,000 persons. These Mississippi camps are under the superintendence of the Western Freedmen's Aid Commission, which was organized at Cincinnati in January 1863, and dispenses the rations supplied by the Government and the clothing and other supplies contributed by the humane of all denominations.

One of the most important works in which these organizations are engaged is the training of the refugees for useful and self-supporting employments. In this they have been very successful. Many of the refugees, "as soon as their most pressing physical wants are relieved, ask for teachers and books. They welcome their teachers as the best among their benefactors. They receive books, so long denied them, as if they were the pledge of every restored right, and study them with eagerness, even amidst privations. . . . Several communities have been established which are quiet, peaceful, and thrifty. Every result of their emancipation," adds the address which states these facts, "is an appeal to the benevolent for the means necessary to carry them through their transition from slavery to freedom." Of this, the poor girl, Charlotte Bennett, is an example; who, after being fed and clothed, "worked faithfully" in the camp "for two weeks, when she was sent to a family near Baltimore, where she gives great satisfaction."

Surely, with information and inducements such as these, British Christians will not be wanting to the call of God and charity. We, too, must acknowledge our peculiar obligations in this matter. Admitted that, to some extent, our original complicity with our Transatlantic brethren in regard was atoned for by our Emancipation Acts of 1833 and 1838,—which, however, involved much less of sacrifice to us than would have followed emancipation in America, at that or any subsequent time,—let us also acknowledge that the present crisis there, including the liberation and destitution of these negro fugitives, is partly due to British influence. Our voices swelled the abolition cry. Our sympathies sur-

tained the abolition agitation. Our measures awakened in the slave the hope of freedom. Can we be false to these antecedents? On what plea? Is it that horror of the war, or of its atrocities on either side, has steeled our hearts? But surely not against its victims. And these freedmen would be its victims if we let them die of want. We may not approve of war as the means of emancipation. We may not approve of the sending of these poor freedmen "to the front." But that is not our matter when we have spoken out our protest. At least, it is not what we can hinder. But we can hinder or diminish the sufferings of the poor freedman in his first stage of freedom. We can follow the lead of the many self-denying American philanthropists who are working night and day, often against wind and tide, to relieve their negro brethren. Ignoring, therefore, with our Lord's "good Samaritan," the question, who is my neighbour? let us also be neighbours to those who have fallen among the thieves. Let us clothe the naked, feed the hungry, tend the sick, and teach the ignorant. Let us send portions to the many for whom nothing is prepared, and lift up our long down-trodden fellow-men to usefulness and honour.

At the thirty-ninth annual meeting of the "Ladies' Negro's Friend Society," held at Birmingham in May last, the chairman, Edward Gem, Esq., J.P., after referring to the multitudes of freed negroes who had perished since the outbreak of the war, notwithstanding all that had been done by Freedmen's Aid Societies, spoke of a measure which had been suggested to him with the view of mitigating the privations and perils to which the freedmen were exposed. This was to send to America a ship freighted "with such implements and other articles as would assist them in prosecuting the agricultural and other labours to which they had been accustomed:" a proposal which, first suggested by a lady, whose husband had promised a valuable contribution to the cargo, was, he observed, one which every lady, manufacturer, and merchant, might take up. If manufacturers, especially, would give some of the useful old stock which many of them have had in their warehouses for years, not only would one vessel speedily be freighted, but it might be necessary to charter another. The proposal was, after discussion, adopted by the meeting, and a committee nominated to carry it out.

As valuable contributions to such a cargo, the following may be specified:—

Boards and shingles; tin and sheet iron; seeds; carpenters', ironworkers', and gardeners' tools; masons' ditto; nails of all kinds; steam-engines for sawing wood or grinding corn; oilstones and grindstones; buckets, sieves and scales; locks; kettles, tin and other plates, cups, spoons, pans and basins; common cutlery; twine and yarn; woollen goods, and haberdashery, and leather; men and women's clothing and shoes.

As above intimated, many articles which are for various reasons unsaleable in England, would be truly valuable to the poor freedmen; and as any goods not adapted to their use would be sold for their benefit, and would, in the present state of the American markets, realize high prices,—the committee, while urgently desiring large supplies of the stores which have been specified, by no means limit their collections to them. Money, or whatever may be turned into money, will be thankfully received, and the proper guarantees secured for its faithful appropriation to the charity. They understand that the stores which they may ship will be admitted duty free.

It will doubtless be felt by many that England could not make a better or more fitting return for the shipload of provisions forwarded last year from New York for the starving Lancashire operatives, than by such a consignment as is here advocated. If we cannot, like the invalided soldier-nurse above noticed, go forth into the storm to bring the wanderers in, we may show, substantially, the same sympathy, by providing the refugees with food and clothing, and the means of earning both.

Communications may be addressed to Mr. B. H. Cadbury, 29, George-street, Edgbaston, the Honorary Secretary of the Birmingham and Midland Association for the help of the Refugees from Slavery in North America; and money contributions will be received by him or the Treasurer, Edward Gem, Esq., Charlotte-street, Birmingham; or the Messrs. Lloyd, bankers there.

Goods of any kind may be forwarded to either of the following depôts:—In Birmingham, Edward Gem, Charlotte-street; John Yates and Co., Pritchett-street; W. Willmott, Old-square; White and Pike, Crooked-lane; A. Albright, 30, George-street (for smaller packages). In London, Johnson and Co., tea-dealers, Blomfield-street, Finsbury, E.C. In Liverpool, John Green, Steel-street (for light packages). All packages to be marked "Ship C."

## Congregational Union at Hull.

WE have much pleasure in furnishing a brief report of the interesting meetings of the Congregational Union recently held at Hull, and sincerely regret that want of space, and other circumstances beyond our control, prevented its appearance last month.

An extract from the Chairman's opening address will be found in another part of the Magazine.

The Twenty-fifth Autumnal Meeting of the Congregational Union was held at Hull, from October 17—20th inclusive. The Rev. Henry Allon, Chairman.

The meetings were inaugurated by the Chairman's address, delivered to a crowded auditory, on Monday evening, at Rev. R. A. Redford's (Albion) Chapel.

The Assembly met on Tuesday, Wednesday, and Thursday mornings, in Rev. E. Jukes' (Fish-street) Chapel, commencing at ten A.M. The Rev. H. Allon presided over the Assembly during the entire session.

The first business called on Tuesday morning was that of a NEW MODEL DEED prepared and submitted for consideration. A report on the subject was read by the Rev. Dr. Smith; referring also to the necessity of an immediate enrolment of all deeds of chapels and schools which have not been already enrolled, George Hadfield, Esq., M.P., having secured an Act of Parliament prolonging the time till May 1866. A spirited discussion ensued, and the matter was referred to the committee.

The Rev. R. Ashton read a report on the CONSTITUTION OF THE UNION, recommending the extension of membership to all members of accredited churches. The discussion turned on the representative or non-representative character of the Union. The subject was referred again to the committee, together with the subject of SECTIONAL MEETINGS, on which an important paper was read by Rev. J. G. Rogers, B.A., both of which are to be decided on at the Annual Meeting.

The Rev. W. Roberts, of Halifax, read an interesting paper on CHAPEL EXTENSION, advocating, especially, the importance of assisting chapel building more by loans than by grants.

Resolutions were passed accepting an invitation to hold the MEETING IN NOTTINGHAM, IN OCTOBER 1866, and acknowledging the goodness of God for the blessed harvest and glorious summer of 1864.

On Wednesday morning, the Rev. Dr. Ferguson gave a gratifying statement respecting the PASTORS' RETIRING FUND, and intimating that the managers had resolved on accepting his exclusive services for five years; funds being provided, independent of the Society, to meet the extra annual charge.

A DEPUTATION FROM THE UNITED PRESBYTERIAN SYNOD IN ENGLAND, consisting of Rev. Dr. King, moderator, Rev. Dr. Edmond, Rev. R. M. Scott, and S. Stitt, Esq., was introduced and cordially welcomed by the Chairman and assembly. The deputation spoke severally on Christian union and sympathy, and were addressed by the Chairman, Rev. Dr. Falding, Rev. Dr. Vaughan, Rev. J. G. Miall, and Samuel Morley, Esq.

The delegates from the SCOTTISH CONGREGATIONAL UNION and the IRISH CONGREGATIONAL UNION, consisting of Rev. J. Hutchison, of Dunfermline, and Rev. Alexander King, of Dublin, were introduced and welcomed, and who severally addressed the Assembly in the names of their respective Unions.

Dr. Ginsburg, of Liverpool, delivered an instructive and impressive address on the Religious Condition of the Jews, and on JEWISH MISSIONS. He was well sustained by the Rev. John Gill, Secretary of the British Society for the Propagation of the Gospel among the Jews.

EVANGELIZATION IN WALES formed the next topic for consideration. On this subject the Rev. John Davies, of Cardiff, read a luminous and interesting paper, in support of which Rev. David Thomas, B.A., of Bristol, and the Rev. Dr. Rees, of Swansea, made effective speeches.

The Thursday meeting was devoted chiefly to a discussion of the SPIRITUAL CONDITION OF OUR CHURCHES. A paper was read by Rev. Samuel Hebditch, of Bristol, which commended itself to the judgment and heart of the Assembly. Important statements and suggestions were made by several speakers, and strong opinions were expressed respecting printing the document, and its being read to the churches by the pastors.

A conference on the COLLEGES OF THE DENOMINATION was recommended by the Assembly, and a resolution was adopted to that effect.

Thanks were passed to the Hull churches and Christian friends of other communities for their hospitality and accommodation; also to the Secretaries of

the Hull Committee and to the Chairman of the Union.

The Ministers and Delegates dined every day, after the meeting, at the Public Hall; the Mayor of Hull (J. Lumsden, Esq.), J. Irvine, Esq., and J. Oldham, Esq., successively presiding over the festival.

On Tuesday evening, a crowded meeting for CONGREGATIONAL PRINCIPLES was held in Fish-street Chapel, under the presidency of James Sidebottom, Esq., of Manchester.

On Wednesday evening, CONGREGATIONAL MISSIONS were advocated in the spacious and crowded Chapel, Hope-street (Rev. H. Ollerenshaw's); Samuel Morley, Esq., in the chair.

On Thursday evening, the Rev. W. L. Alexander, D.D., of Edinburgh, preached the ANNUAL SERMON to the members of

the Union at Albion-street Chapel, from John i. 16, a discourse rich and full in its statements and illustrations of the character and glory of the Redeemer, and of the safety and blessedness of His friends.

On Friday morning, the CONGREGATIONAL BOARD OF EDUCATION held its annual breakfast and conference in Salem Chapel (Rev. J. Sibree's). The meeting was presided over by John Crossley, Esq., and addressed by several devoted friends of the Institution. A little variety was given to this meeting by the introduction of the Rev. F. G. Magoun, President of Iowa College, United States, and by his cordial reception.

Thus terminated a series of meetings of unequalled interest, and as it is hoped of unequalled benefit to all present.

## Diary of the Churches.

Oct. 10.—St. Austell, Cornwall. A presentation of plate was made to the Rev. J. Young, on his retirement from the pastorate.

— Ventnor, Isle of Wight. A meeting was held, at which it was announced that the entire debt of the new chapel and school-rooms had been removed; a gratifying result of the labours for a quarter of a century of the Rev. W. Warden, the pastor.

Oct. 11.—Gawthorpe, near Dewsbury. The Rev. W. Dixon, late of Leeds, was publicly recognised as pastor of the church assembling in Zion Congregational Chapel, when addresses were delivered by the Revs. J. Collier, G. M'Callum, J. Williams, and Messrs. Watson, Vero, and Schofield.

— Hatfield Heath. The ordination of the Rev. G. E. Singleton, of Cheshunt College, as successor to the Rev. Cornelius Berry, took place. The Revs. J. Wood, H. Gammidge, H. R. Reynolds, B.A., S. Martin, D. Davies, and J. Raven assisted in the service. The Rev. J. C. Rook preached special sermons on the following Sunday.

Oct. 12.—Bocking. A meeting was held to celebrate the sixty-second year of the ministry of the Rev. T. Craig, and to present him with a purse of £150 and an illuminated address on vellum. The Rev. S. Clarkson (co-pastor), Messrs. Shearcroft, Courtauld, Burder, Joscelyn, Eve, and Craig addressed the assembly. On the occasion of Mr. Craig's

jubilee in 1852, his people presented him with £1,000, which, instead of appropriating to himself, he gave to the erection of school-rooms.

Oct. 12.—St. Helen's. The Rev. R. J. Ward, of Airedale College, was ordained pastor of the church. The Revs. E. Giles, E. Mellor, M.A., R. Balgarnie, and Mr. Ward (the father of the pastor) conducted the engagements.

— Stanstead. The memorial stone of a new chapel in this place was laid by I. Perry, Esq. The Revs. W. Cuthbertson, B.A., D. Davies, and W. Grigsby assisted. The Revs. J. W. Richardson, J. Harrison, H. Gammidge, J. Green, Esq., and others were present at the subsequent meeting.

Oct. 16.—Bermondsey. Alfred-street Chapel having undergone extensive alterations, was re-opened, when sermons were preached by the Rev. J. Sinclair (the pastor) and the Rev. A. McAuslane.

Oct. 17.—Dewsbury. A meeting was held, to take leave of the Rev. J. Shillito, on his removal to Liverpool, and to present him with a purse of £100 and a time-piece. The Revs. J. Collier, T. Pearson, Messrs. Marriott, Walker, and other gentlemen took part.

Oct. 18.—Dunmow. New school-rooms were opened in connection with the chapel in this town. The Rev. T. W. Davids preached, and the Rev. C. Duff offered prayer. I. Perry, Esq., presided at the evening meeting.

— Horsham. The memorial school-

rooms were opened, and the fiftieth anniversary of the chapel also celebrated. A sermon to the young was preached by the Rev. B. Figgis, M.A., and the pastor, the Rev. E. James, presided at the public meeting. The Revs. W. Leader, J. Cook, R. Hamilton, and other gentlemen spoke on the occasion.

Oct. 18.—Hoxton Academy Chapel. The Rev. F. W. Fisher, late of Boston, was recognised pastor of the church. The Revs. G. Gogerly, C. Scott, A. McAuslane, G. L. Herman, Dr. Campbell, C. Dukes, M.A., W. Grigsby, W. Miall, C. Brake, J. Deighton, and W. Tyler took part in the engagements of the evening. The Hon. and Rev. W. B. Noel preached on the previous Thursday.

— Rhydri, Glamorganshire. The chapel in this village was re-opened, after having been enlarged, when the Revs. T. L. Jones, J. Davies, P. Howell, W. C. Williams, E. Prichard, E. Hughes, John Thomas, and others took part in the services.

— Riddings, Derbyshire. The chapel under the pastoral care of the Rev. T. Chapman was re-opened, after repairs, and sermons were preached on this and the following Sunday, by the Revs. H. Ollard, F.S.A., C. Clemance, B.A., R. W. Selbie, B.A., and the Rev. Professor Tyte. The total cost is £500.

Oct. 19.—Burwash, Sussex. Dedication services in connection with the opening of the new chapel, were held; the Rev. J. Griffin preaching, and the Revs. A. Foyster, H. Stewart, and W. Porter concluding the devotional exercises. On the following Sunday the Rev. H. Stewart preached two sermons.

Oct. 20.—Ashworth, Herts. The new school and lecture-room adjoining the chapel were opened, when the Revs. W. Brock, D.D., and W. Robinson preached.

— Rusholme. The new church was opened for Divine worship, when the Rev. H. Allon preached, and the Rev. R. M. Davies conducted the devotional exercises. The total cost of the building is £4,500. Mr. H. Lee took the chair at the meeting afterwards held, which was addressed by Mr. Hadfield, M.P., Rev. P. Thompson, Councillor Clowes, Messrs. Norbury, Booth, Watts, and others.

Oct. 22.—Headingley-hill, near Leeds. The foundation-stone of a new chapel for this district was laid by Mr. W. Scholefield. The Revs. E. R. Conder, W. Thomas, and G. W. Conder, took part in the ceremony. At the subsequent meeting Mr. John Crossley presided. Mr. Baines, M.P., the Rev. J. H. Wilson,

Mr. W. H. Conyers, and others addressed the audience.

Oct. 23.—Eccleston-square Chapel. Sermons were preached by the Rev. J. S. Pearsall, the chapel having undergone alterations and improvements to the amount of £500. The building has now been vested in trustees.

Oct. 25.—Cheshunt. A meeting was held at Crossbrook-street Chapel, to take leave of the Rev. T. Hill, and to welcome the Rev. J. W. Walker, B.A., late of Stoke-upon-Trent. The Rev. H. R. Reynolds, B.A., presided, and A. Morrison, Esq., presented to Mr. Hill a time-piece and a purse of sixty sovereigns. The Rev. P. Law, Professor Todhunter, and others addressed the audience.

— Hemsby, Norfolk. The Rev. William Cowan, late of Cotton-end, was ordained to the pastorate of the church in this town. The Revs. R. G. Williams, W. Tritton, W. Griffiths, M.A., J. Hallett, and J. Frost took the various engagements.

— Pimlico. The ordination of the Rev. W. H. Jellie, of Hackney College, as pastor of Buckingham Chapel, took place. The Revs. W. M. Statham, S. Martin, J. S. Pearsall, S. McAll, and A. Hannay, conducted the service. B. Scott, Esq. (Chamberlain), presided at the afternoon meeting, and the Rev. J. Stoughton preached in the evening.

Oct. 26.—Maidstone. The foundation-stone of a new chapel was laid by S. Morley. The Revs. J. Chamberlain, H. Dodney, G. D. Watt, and W. Lennox took part. The cost is estimated at £3,000.

Oct. 27.—Haverfordwest. Ordination services were held in the Tabernacle Chapel in connection with the settlement of the Rev. H. C. Long. The Revs. H. Griffiths, H. Jones, J. Williams, J. Lewis, and Professor Charlton, M.A., took various parts in the service.

— St. Leonard's. The new chapel in this part of Hastings was opened, when the Rev. S. Martin preached the morning sermon; the Revs. A. Reed, B.A., R. Hamilton, W. Barker, and A. Foyster conducted the devotional exercises. T. Spalding, Esq., took the chair at the afternoon meeting, and the Revs. J. Griffin, H. D. Cullen, and other friends addressed the audience. The Rev. J. Stoughton preached in the evening; the Revs. W. Porter and Stuart conducted the devotional exercises. The cost of the building has been about £8,000.

Nov. 1.—Congregational School, Lewisham. The first of a course of winter



evening lectures to the pupils of the above institution was delivered by the Rev. I. V. Mummery, F.R.A.S., on "Instinct and Reason."

Nov. 2.—Stockport. The Rev. A. Wilson, B.A., of Spring Hill College, was ordained pastor of Hanover Chapel. The Revs. S. Hooper, A. Clark, N. K. Pugsley, Professor Barker, Dr. Brown, and Professor Newth conducted the engagements of the morning. Dr. G. Smith preached in the evening. A large number of gentlemen and ministers were present, and gave addresses at the afternoon meeting.

Nov. 3.—North Buckinghamshire Association. This Union held its forty-seventh autumnal meeting, at Stoney Stratford; the Revs. W. Burgess, J. Slye, T. M. Mays, M.A., J. Bull, M.A., W. Selbie, E. L. Forster, W. Major, and others took part. The Rev. T. Aveling preached the sermon.

— Nottingham Congregational Institute. The annual meeting of the constituency of this institution was held at Nottingham, J. Sidebottom, Esq., in the chair. In the evening a conversazione took place, and the Revs. J. B. Paton and S. Martin addressed the audience.

Nov. 6.—Abersychan, near Pontypool. A new English church was formed in this locality, when sermons were preached by the Revs. R. Thomas and J. Jenkins.

— Luton, Beds. The Rev. R. Vaughan, D.D., preached in the Town Hall, and presided at the formation of an Independent Church. On the following day a public meeting was held, Mr. C. Robinson presiding; when addresses were delivered by the Revs. W. Braden, W. Griffiths, and others; the Rev. J. De Kewer Williams attending on behalf of the English Chapel Building Society.

Nov. 7.—Foleshill. A meeting was held for the purpose of presenting a purse of sovereigns to the Rev. G. L. Withers. The Rev. E. H. Delf presided.

Nov. 8.—Rotherhithe. The Rev. D. B. Morris, of Glasgow University, was recognised pastor of the church in Maynard-street. The Revs. D. Nimmo, R. W. Betts, J. Pulling, J. Guthrie, M.A., and Professor G. Rogers took part in the service.

— Bishop's Hull. The Rev. J. Poole having resigned the pastorate, through age and infirmity, a neighbouring pastor presented him with £100, as a token of the respect in which he was held by neighbours and friends, half of this sum having been contributed by members of the Established Church, among whom was the incumbent.

Nov. 8.—Coventry. The Rev. T. Beard, of Cheshunt College, was ordained pastor of the church in Vicar-lane. The Revs. E. H. Delf, G. B. Johnson, J. W. Percy, J. Sibree, J. Spence, D.D., J. B. Brown, B.A., W. Slater, and J. W. Kiddle conducted the services.

— Hertford. A meeting was held to celebrate the extinction of the debt on the new chapel and British Schools. Mr. Alderman Young took the chair, and addresses were delivered by the Rev. J. Wonnacott (the pastor), H. Rayment, Esq. (mayor), Messrs. Francis, Bettenson, Marks, &c.

— London Congregational Association. Pownall-road Chapel, Dalston, was opened, being the first of the twelve district mission chapels proposed to be erected in connection with the above Association. The Rev. Dr. G. Smith preached the sermon; the Revs. C. Dukes, M.A., I. V. Mummery, F.R.A.S., and W. Tyler conducting the devotional exercises. The Revs. W. Marshall and J. H. Wilson continued the services on the following Sunday. Total cost £1,500.

— Scarborough. A silver tea-service was presented to the Rev. B. Backhouse, by the members of his late charge. The Rev. Dr. Evans presided at the meeting, when addresses were delivered.

Nov. 9.—Newport, Isle of Wight. A public meeting was held, to recognise the Rev. J. D. Riley as pastor of the church. The Rev. G. A. Coltart presided; and the Revs. T. Mann, G. J. Proctor, A. C. Gray, W. Moister, and J. Yonge took part.

Nov. 10.—Romford. The Rev. F. Sweet, of New College, was ordained to the pastorate of the church in this place. The Revs. H. Madgin, R. Halley, D.D., G. Wilkinson, A. Buzacott, Professor Newth, and T. W. Davids conducted the services.

Nov. 13.—Bermondsey. The special services held at the Baths, here, by the Surrey Congregational Union, have resulted in the erection of an iron chapel. The Revs. W. A. Essery, N. Hall, LL.B., and B. W. Betts, preached at the opening.

— Openshaw, Manchester. A chapel and school, which have been purchased from another denomination, were opened for public worship, by the Revs. Dr. Parker and R. A. Bertram.

Nov. 15.—Dunstable. The recognition of the Rev. J. Dixon to the pastorate of this church took place. The Revs. J. Howard, S. M. Coombs, J. Brown, J. Andrews, D. Gould, J. Davis, Messrs. Osborn and Mullins, took part.



## PASTORAL NOTICES.

## CALLS ACCEPTED.

The Rev. J. Dunlop has accepted the invitation of the church at Kingwood.

The Rev. G. Grant, that of the church, Crondall, Hants.

The Rev. C. Taylor, of Torquay, that of pastor, in conjunction with the Rev. John Orange, Torquay.

The Rev. A. C. Todd, of Rotherham College, that of the church, Tattenhall.

The Rev. F. Smith, of Airedale College, that of the church, Hindley, Lancashire.

## RESIGNATIONS.

The Rev. J. Young has resigned the pastorate of the church, St. Austell.

The Rev. J. Watson Smith, that of the church, Longsight, Manchester.

The Rev. J. M. Greatley, that of assistant minister to the Rev. N. Hall, LL.B., in consequence of ill health, resulting from a railway accident.

The Rev. R. H. Smith, that of the church at Hanley.

The Rev. J. Poole, that of the church at Bishop's Hull, near Taunton, through age and failing health.

The Rev. J. Taylor, that of Ard-street Chapel, Bristol.

The Rev. D. Waters, that of the church at Great Bridge, near Tipton.

## Proposed Week of Special Prayer throughout the World.

JANUARY 1—5, 1865.

THE time has again arrived to invite Christians of all countries to make arrangements for observing a week of special and united prayer at the beginning of the coming year.

Few movements of the Church of Christ have been more owned and honoured of the Lord than these annual seasons of united supplication. The Evangelical Alliance, therefore, feel imperatively urged to renew their invitation, in the hope of meeting a yet larger response than in former years, and of obtaining still more abundant spiritual and temporal blessings.

The calls for prayer are loud and urgent; the claims of a perishing world increasing, as they must, with a readiness everywhere apparent to receive the truth; the assaults made against the common faith by a revived Romanism, and by modern forms of infidelity; the war spirit excited among nations: these and other considerations urge upon true believers, while persevering in zealous, active effort, to draw near to the Throne of Grace, and, by united, continuous, and faithful prayer, to "prove God" according to His own Word—"If I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—MALACHI iii. 10.

"I will that men pray everywhere, lifting up holy hands, without wrath and doubting."—1 TIM. ii. 8.

The following topics, amongst others,

are suggested as suitable for exhortation and intercession on the successive days of meeting:—

*Sunday, January 1.*—SERMONS ON THE AGENCY OF THE HOLY SPIRIT IN THE Present Dispensation.

*Monday, January 2.*—THANKSGIVING FOR BLESSINGS UPON INDIVIDUALS, NATIONS, AND CHURCHES: together with Confession of Sins.

*Tuesday, January 3.*—PASTORS, TEACHERS, EVANGELISTS, AND MISSIONARIES: and especially Missions among the Jews and Heathen.

*Wednesday, January 4.*—THE CHILDREN OF CHRISTIAN PARENTS, CONGREGATIONS AND SCHOOLS.

*Thursday, January 5.*—SUNDAY-SCHOOLS, and all actively engaged in Christian work.

*Friday, January 6.*—SPIRITUAL AND TEMPORAL BLESSINGS ON OUR NATIONS: For "Kings, and all in authority;" the Sanctification of the Sabbath: the Cessation of War; the Abolition of Slavery, and Removal of all Oppression.

*Saturday, January 7.*—THE CHRISTIAN CHURCH: For increased Holiness, Activity, and Harmony among its several Sections.

*Sunday, January 8.*—SERMONS: The Visible Unity of the Church—"That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me."—JOHN xvii. 21.

THE  
**Missionary Magazine**  
AND  
**CHRONICLE.**

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**NEW YEAR'S SACRAMENTAL OFFERING**

TO THE FUND FOR THE

**WIDOWS AND ORPHANS OF DECEASED MISSIONARIES**

AND

**MISSIONARIES INCAPACITATED FOR LABOUR BY AGE  
AND INFIRMITY.**

THE near approach of another year will remind the Christian Churches associated with the Society of their annual obligations to the widows and orphans of departed missionaries, and to those aged servants of Christ whose days of toil are over, and the close of whose earthly pilgrimage cannot be distant. In this duty our Christian friends have performed for many years past, with cheerfulness and liberality, as a free-will offering at the table of the Lord, when they commemorate His love on the first Sabbath in the new year. Although the number of claimants on the widows' fund has from time to time increased, yet the aggregate amount of the contributions has, with the exception of a single year, been annually augmented: and thus the Directors have had the great pleasure of meeting every case of sorrow as it has risen.

During the year now closing, FIVE additional Widows have become dependent on the Fund. The total number now amounts to THIRTY-FIVE. ELEVEN aged and incapacitated MISSIONARIES are supported from the same source. To these must be added SIXTY-FOUR fatherless children: making a total of ONE HUNDRED AND TEN individuals.

It will be gratifying to the Contributors to know, in reference to the last-named class—the fatherless children of our departed brethren—that the aid afforded from the Fund is applied to secure for them the benefits of a useful and Christian education, by which they may be qualified to occupy

respectable stations in society, and, with God's blessing, to become humble and faithful disciples of Him in whose service their fathers lived and died.

These Annual Contributions to the Widows' Fund, as the Directors have often been assured, have afforded devout gratification to the generous friends from whom they have been received; while the bereaved and worn-out objects of their Christian regard have not only felt the value of the help so kindly given, but have received it as an expression of sympathetic affection and Christian respect to the memory of the departed.

The Directors of the Society would on this occasion renew the assurance which they have annually made, that they would deprecate any interference, even on behalf of the widows and orphans of missionaries, with the first and obvious duty of the Churches to care for their poor brethren; and again they ask only, THAT AT THE FIRST COMMUNION SERVICE IN THE YEAR [THAT IS, LORD'S DAY, JANUARY 1st, 1865], EACH CHRISTIAN COMMUNICANT WHO IS WILLING, MAY HAVE THE OPPORTUNITY OF MAKING SOME ADDITION TO HIS USUAL CONTRIBUTION, AND THAT THE AMOUNT CONTRIBUTED OVER AND ABOVE THE AVERAGE OF THE ORDINARY SACRAMENTAL COLLECTION MAY BE APPROPRIATED FOR THE RELIEF OF THE WIDOWS AND FATHERLESS CHILDREN OF DEPARTED MISSIONARIES, AND OF THOSE VENERABLE SERVANTS OF CHRIST WHOSE YEARS AND ENERGIES HAVE BEEN SPENT IN THEIR DIVINE MASTER'S SERVICE.

The Directors very urgently request the co-operation of Christian Pastors in this expression of sympathy and love, by presenting this appeal to the Officers and Members of their Churches, and soliciting their kind compliance with the application.

Signed on behalf of the Directors,

ARTHUR TIDMAN, }  
EBENEZER PROUT, } *Secretaries.*

MISSION HOUSE, 1st Dec., 1864.

P.S.—It is respectfully requested that the amount specially contributed in reply to this Appeal be *transmitted separately and without delay to the Rev. EBENEZER PROUT, Home Secretary.*

It is hoped that, should it be found impracticable to make the Sacramental Offerings now solicited on the first Sabbath of *next month*, our Christian friends will kindly embrace the first Sabbath in FEBRUARY for the occasion.

## APPEAL OF THE DIRECTORS

**TO THE FRIENDS OF THE SOCIETY, AND ESPECIALLY TO THE  
JUVENILE CLASSES, FOR FUNDS FOR THE  
PURCHASE AND OUTFIT OF A NEW MISSIONARY SHIP.**

**THE** intelligence conveyed in our last number, of the wreck of the “John Williams” off Danger Island, in the South Pacific Ocean, on the 17th of May last, has been confirmed, with all the attendant circumstances then given, by the arrival of Captain Williams in this country on the 17th ult. We are thankful that the Captain’s personal assurance confirms the report formerly made of the merciful rescue both of the passengers and the crew, their kind reception by the natives of Danger Island, and their prosperous voyage homeward.

The necessity of providing a missionary ship to succeed the “John Williams” is a conviction which has been strengthened by the experience of twenty years, during which that messenger of mercy ploughed the southern sea, and carried the tidings of heavenly love to the cruel and degraded savages by which its numerous islands are peopled. No substitute for a missionary ship can be found; that is, no hired vessel, navigated by an ordinary body of seamen, could in like degree insure the comfort of the missionaries, the confidence of the natives, and the advancement of the missions.

The Directors therefore feel constrained promptly to apply to all friends of the Society, and especially to the young, whose zeal and liberality have never failed, to be up and doing, that another “John Williams” may be sent forth from our shores in the earliest month of the coming year that may be found practicable.

As was intimated in our periodical last month, the friends, and especially the children, both of Polynesia and Australia, have already set an example to the children of Britain. The first offering for the new ship was made by the native youth of Danger Island, while the missionaries and passengers were refugees among them, and Mrs. Williams was intrusted with their contributions, amounting to £3 5s., to place in the hands of Dr. Tidmar. The children of Samoa, and the native Christians also, began to collect funds as soon as they heard of the calamity which had befallen their old and much loved vessel; and the Christian youths throughout the several Colonies of Australia have for many weeks past been zealously engaged in the same labour of love.

In making these gratifying statements to our young friends, we have no misgiving as to the renewal of their zealous and generous efforts on the present occasion. Already numerous and urgent applications have been made at the Mission House by the superintendents of Sunday schools, and the friends and guardians of our youth generally, for intelligence and other

means for obtaining contributions. Many thousand collecting-cards, books, &c., have been sent forth; and we doubt not that, by the close of the first month in the new year, we shall have to announce such progress as will give assurance of early and entire success.

It is impossible at the present time to state the exact amount which will be required, but certainly not less a sum than *Five Thousand Pounds*, exclusive of the amount for which the "John Williams" was insured, will be required to provide a new vessel with an adequate outfit.

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### M A D A G A S C A R.

WE have received during the past month several communications from our missionary brethren in the city of ANTANANARIVO, and we are happy to state that they confirm generally the intelligence we have communicated monthly in our periodical. Much—very much—of the future welfare and prosperity of the country must depend upon the firmness and the moderation with which the Native Government is administered. It must not be forgotten that both the Sovereign and her Ministers are *heathen*; but they have hitherto granted not only toleration, but just and equal liberty to their countrymen who have embraced the Gospel; while to the missionaries generally, and to our venerable friend the Rev. WILLIAM ELLIS in particular, they have shown great personal respect. We have room only for a short extract from our correspondence, reporting the opening of a new Chapel (*native*), with which we are persuaded our readers will be gratified.

"I furnished the materials," writes Mr. Ellis, "and the people found the labour necessary to build a chapel that will hold 700, or perhaps 800. The Native Pastor of Ambohipotsy and myself preached at the opening service on the 25th of August, when the place was crammed. The high officers, who had been present at the service, with Mr. Briggs, who has been appointed Minister of the place, and Mr. and Mrs. Hartley, afterwards dined with me. We were fourteen in number, and the guests expressed themselves pleased with the accomplishment of their wishes—the opening of the chapel in that neighbourhood. On the following Sabbath morning (last Sabbath day) I preached in the chapel, which was about three-fourths full. Many of the people seemed to have been unaccustomed to attend a place of worship; and, with the blessing of the Great Head of the Church on Mr. Briggs's labours, I cannot but hope the erection will prove a means of encouragement to the Christians in the neighbourhood, and of extending the influence of the Gospel in this portion of the capital. We shall open a school as soon as practicable, in connection with the place; and I am making inquiries for a house in the neighbourhood which might be hired for Mr. Briggs's accommodation until the next good season, when it will be desirable for him to build a permanent dwelling, as near to the chapel as suitable ground can be obtained.

not think it will diminish the attendance at any of the existing congregations, excepting so far as the Christians residing in the immediate vicinity of new temporary building may be concerned; and it was, in the rainy seasons especially, difficult for them to get with their families to distant places of worship more than once on the Lord's day."

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## P O L Y N E S I A .

STATE OF THE LOYALTY ISLANDS BY THE FRENCH AUTHORITIES OF NEW CALEDONIA, AND GROSS OUTRAGES ON OUR MISSIONARIES AND THE NATIVE PROTESTANT CHRISTIANS.

The intelligence of these mournful facts has already, through the medium of the daily journals, been universally made known; and it cannot be stated that, in the minds of the Christian public, and of the friends of the London Missionary Society in particular, it has awakened feelings of deep sorrow and righteous indignation.

The Loyalty Group consists of three Islands, LIFU, MARE, and UEA. Of the Lifu, the scene of these French outrages, is the largest, containing a population of 7000 souls. Into these Islands the Gospel was introduced by agents of our Society nearly twenty years since. Native Teachers from Tonga and Samoa, were pioneers to our English Brethren. In the year 1854, Messrs. CREAGH and JONES, with their wives, settled on the Island of *Maré*, and in 1859, Messrs. MACFARLANE and BAKER entered on the shores of *Lifu*. Many of our readers will also remember, with regard to the smaller Island of *Uea* that the people were, on occasion of the last visit of the "John Williams," ready to employ kind violence to detain among them a Missionary Brethren appointed for other Islands; and MR. ELLA had recently arrived with a view of settling on that Island, when this oppressive use of French authority occurred.

New Caledonia, the largest Island in that part of the Pacific, was seized by the Government of France about the year 1852, with a view of making a penal settlement, and there the French authority has since existed under a Governor and a body of French troops. The Loyalty Group of islands has been claimed by the French authorities as dependencies on New Caledonia, although without any proof that they have ever been so regarded either by the natives of the one or the other, as their language, their customs, and their government, were in many important particulars dissimilar. But, by the French Government of New Caledonia, this right has been asserted; and in this case, as in every other instance where French authority has been established in a *foreign* country, Catholic Missionaries have been sent forth, only for the benefit of the troops, but specially with a view to the conversion of the natives.

Soon after the occupation of New Caledonia, these teachers of Romish superstition made their appearance on the Islands of the *Loyalty* Group,



often attempting to coerce the natives by threats of French authority, as a punishment for the people when they have refused to submit to their instructions. As some of the chiefs have continued practically heathen, and in a state of hostility to others who have embraced Protestant truth, a few of the former have embraced Popery, for the sake of obtaining the alliance and support of the French power. These separate interests have at length been made the occasion for the seizure of the Island of Lifu by the authorities of New Caledonia, and for the suppression, at least for the present, of all active operations of our missionaries and their native assistants. Thus the scenes enacted in the Island of Tahiti, more than twenty years since, have been repeated on Lifu.

The Directors of the Society will not fail to bring these gross and intolerant outrages under the attention of our Government, in the hope that, by remonstrance with the Government of France, they may hereafter be disowned; and that English Protestant Missionaries may at least be allowed to live and labour among the islanders, whom they found in a state of utter barbarism, and who owe their civilization to the knowledge and the influence of their Christian teaching.

The following communication has been addressed to the Directors by the Rev. S. Macfarlane :—

“ Wide Bay, Lifu, June 20, 1864.

“ REV. AND DEAR SIR,—Whilst our brethren labouring on the islands where the Peruvian slavers lately committed their outrages are mourning over fatherless children, husbandless wives, and desolate homes, we, in the Loyalty group, are witnessing, with mingled sorrow and indignation, the grossest violation of the most sacred rites and dearest interests of these natives.

“ Two years ago I was deputed by the brethren in this group to express to His Excellency the Governor of New Caledonia our desire to recommence Protestant Missions upon that large and important island. I had an interview with His Excellency during his visit here, but received no encouragement to entertain the hope that we should be permitted to establish a mission upon New Caledonia. Shortly afterwards I received from His Excellency a formal letter in answer to our petition, which I forwarded to you, intimating my conviction of its ominous character. Since that period there have been unmistakable indications of an approaching storm. As it became evident that an officer and a number of soldiers would soon be located on this island, and at my station, I felt the desirability of being able to communicate with them, not knowing who might be my interpreter, and, having a horror of interpreters under any circumstances, I therefore devoted myself to the acquisition of the French language, in which I am happy to be able to correspond.

#### PRIESTLY ARTIFICE AND INFLUENCE.

“ The priests, baffled and discouraged by the inefficacy of their bribes and threats, have had recourse to other measures equally mean and contemptible. One of them, whilst threatening an intelligent young native, asked if he was

not afraid of the French? The young man gave a most emphatic and indignant reply in the negative, and is reported to have said, 'Who are the French that I should fear them?' This part of the answer was carefully recorded in the pocket-book of the priest, with the young man's name. Cast in the mould of Jesuitism, it soon appeared in the form of a formidable document impeaching the loyalty of the Protestants in this group, which was placed in the hands of a Roman Catholic chief, who embraced the first opportunity of taking it across to New Caledonia and presenting it to the Governor.

"Another priest charges us with attempting to make this island like an *English* colony. We are committing the very serious crime of teaching the English language instead of the French, of circulating the Scriptures among the natives, and of teaching them to observe the Sabbath as in England. (The repeated attempts of the priests to introduce certain games upon the Sabbath have utterly failed, even among their own people.) During a recent interview with a French officer I was informed that 'these things ought not to be in a French colony,' that our mode of observing the Sabbath was '*exceedingly hateful to the Governor and all Frenchmen*,' and that His Excellency fully intended to *enforce* the observance of the Sabbath as in France. I expressed my sorrow and surprise at such intelligence, and assured him that it would probably prove the most sanguinary task which the Governor had ever undertaken, as these natives are devotedly attached to their existing forms of worship, and would consider such unjustifiable proceedings as a direct interference with their most sacred rites.

#### THE FRENCH FLAG PLANTED ON THE ISLAND.

"You will easily perceive that the priests are here adopting a policy similar to that which proved too effective at Tahiti. They are endeavouring to secure the sympathy and aid of the secular arm to counteract and weaken our influence. Their intrigues and misrepresentations have, to some extent, produced the desired effect. At Tahiti they solicited and obtained the aid of the French Government to establish themselves on the island, whereas here they have been permitted to intrude and prosecute their labours unmolested, upon ground which the London Missionary Society has occupied since 1841. Not satisfied with *an open field and fair play*, they have been unwearied in their exertions to prevail upon the Government at New Caledonia to come over and occupy a position upon these islands, doubtless intimating the more than possibility of this group being taken under the wing of our Colonial Government at some future period, simply for its position. The French appear to have taken the alarm. On the first of last month one of their steamers arrived here, and located an officer (who styles himself '*Commandant of the Loyalty Islands*') and twenty-five soldiers. The following day the French flag was planted upon this island for the first time, and the chiefs informed that they were no longer the ruling power, that their laws were null, that the island belonged to the French, and that they were to look to the Commandant as their king. They proceeded at once to erect houses, and, as thatch could only be obtained at a distance of two or three miles, the chiefs were ordered to fetch it without remuneration. There being some delay occasioned by the absence of the natives who were engaged in their

respective plantations, the Commandant (a stripling of little more than twenty years, who is evidently thirsting for military action and military glory) had conceived the idea of burning down the village where I am located in order, as he says, 'to teach the natives a lesson upon prompt obedience.' 'They have learnt,' he said, 'how to obey in New Caledonia, and they may be taught here.' I feel assured that, had he carried out these rash intentions, the infuriated natives would have prevented his ever teaching the same lesson to any one else.

#### THE BIBLE AND ALL PUBLIC INSTRUCTION PROSCRIBED.

"I was permitted to continue my labours as usual for about three weeks when a vessel arrived from Maré, bringing two cases of books printed in the native language. I then received from the Commandant a letter strictly forbidding the distribution of all books printed in the native language, and demanding the immediate cessation of all public instruction. Thus the hand of despotism and popery has laid its iron grasp upon what is most sacred to these natives. The Institution whence they hoped to receive teachers and pastors is closed. The Bible, the enemy of darkness, despotism, and popery, their solace and guide, is forbidden; and schools, in which they hoped their children would be rendered intelligent, useful, and happy, are prohibited; and we are politely informed that the next step will be to *enforce* the observance of the Sabbath as in France. The natives, as you may suppose, are exceedingly indignant, and justly so. They are robbed of their land; their schools are closed; their supply of books is stopped; and they are compelled to work for their oppressors without remuneration. Their remonstrances are treated with the utmost contempt, and to retaliate would only hasten their extirpation. Their only hope is from without; they look to their 'fathers' and benefactors. By the liberality of English Christians they have enjoyed for more than twenty years the privilege of Christian teachers, from whom they have learnt the simple and glorious truths of our holy religion. Idolatry and cannibalism are things of the past. There are not fifty cases of polygamy upon the island. There are seventeen Churches, containing an aggregate of about fifteen hundred members; and numerous out-stations supplied by native evangelists. We have nearly two thousand young people in our schools, and about as many anxious inquirers, who are seeking admission to the Church. Considerable improvements have been made in native dwellings, public roads, &c. The chief of this village resides in a house vastly superior to that of many missionaries; it is elevated about four feet, boarded throughout, has glass folding-doors opening upon a spacious verandah, which encircles the house, is furnished with an English bedstead, table, chairs, sofa, pictures, &c., which give it quite a European appearance. Many of the natives have neat lath-and-plaster cottages, and others are in course of erection. And shall the peaceful homes of these comparatively enlightened people be burnt, their property confiscated, their long-cherished and sacred interests trampled upon, and the machinery suddenly stopped which has produced this delightful and astonishing change in their temporal and spiritual condition? Will the friends of humanity, the lovers of liberty, and the professors of our common Christianity remain silent and inactive, and behold this simple, inoffensive people shorn of their rites and threatened

with a sword still reeking with the blood of their neighbours? May God avert the calamity. These natives have been taught the value of prayer, and are now holding prayer-meetings throughout the island. We are daily expecting the arrival of His Excellency the Governor, who, we are told, is coming with three ships of war to establish a new order of things upon this group. I have prepared a letter for His Excellency, of which I inclose an English copy.

“The French regard the Loyalty group as dependencies of New Caledonia, yet all who are acquainted with these islands know that they are perfectly distinct. They are so physically, politically, geographically, and philologically. They allege that when they take possession of an island all others within the range of *sixty miles* are considered its dependencies! This may be a French way of taking islands, but it certainly does not accord with the law of nations.

#### ARRIVAL AND ARBITRARY PROCEEDINGS OF THE FRENCH GOVERNOR.

“*July 5th.*—I have already said that we were daily expecting the Governor. He arrived here on the 21st of last month, with two steamers and about three hundred men, a number of whom were armed convicts. These were placed under the command of young officers, who evidently regarded plundering and burning down villages and shooting natives fine sport. I had an interview with His Excellency the Governor upon the day of his arrival, during which he endeavoured to prove that this group had been French territory for many years, and that we had no right to come here without first obtaining a permit of residence from the Government at New Caledonia. I maintained what you will find stated in my letter to him, viz., that we were merely *carrying on* a work which the agents of the London Missionary Society had commenced *more than twenty years ago*, long before the French had any possessions in Western Polynesia; that a group of islands which is physically, politically, geographically, and philologically distinct from another cannot be regarded as its dependencies; that we could not be justly charged with violating their laws, because there can be no disobedience to a command which is not known, and laws cannot be known until they are published; therefore, as the French flag had never been hoisted upon this group, nor any of their laws made public here, we did not consider it our duty to ask from the Government at New Caledonia a permit of residence. I told him that since the 2nd of May, the day upon which the French flag was hoisted upon this island, I had promptly obeyed every command issued by the representative of his Government located here. The Governor still reiterated his previous assumption, and informed me that, if I wished to remain here, it was necessary for me to obtain a permit of residence, and repurchase the piece of ground upon which my house is built, after which he would consider the question of my being permitted to continue my labours as a Protestant missionary upon this island. I returned from the steamer, wrote, and sent my request, first, to be permitted to continue my residence upon the island; secondly, to have secured to me my premises (which I have already purchased for the sum of fifty-six dollars); thirdly, to be allowed to prosecute my labours as a missionary of the Protestant religion, by preaching, conducting schools, &c.,

and the doctor tells me that the Governor will not answer it until he has written to, and received an answer from, the Government in France.

"On the second day we received a visit from the Major-General and some of the officers, who requested me to show them every part of the village. I did so, observing that they noticed particularly the position of the public roads, inquiring anxiously if they were *narrow* inland; if the natives were very numerous, and what sort of weapons they had been accustomed to use in their wars; if they had any muskets and powder, &c. These questions raised my suspicions about the object they had in view, which, alas! were soon to be confirmed. They returned to the ship shortly afterwards. The chief of this half of the island, who is a Roman Catholic, came ashore, and sent to inform the people here that the soldiers were coming on the following day to burn down the village, and kill all who refused to become papists. The greatest excitement soon prevailed; in vain I assured the natives that the French would not injure them without a cause. I even wrote to the Commandant, informing him of the state of things, and earnestly soliciting a note from which I might reassure the natives of the peaceful intentions of the French. He did not answer my note, and this studied silence increased the fears of the natives, who determined to secrete themselves in the bush and watch the movements of the French.

#### OUTRAGES UPON NATIVES.

"On the following morning about one hundred and fifty soldiers were landed, who, being led by the Governor, marched through the village, followed by about thirty Roman Catholics. They proceeded to the public road, where they formally announced that this island is a French colony; that missionaries are no longer to conduct schools; that natives are not to take any food to the missionaries unless they are paid for it; they are also forbidden to do any work for the missionary gratis; nor are they permitted to make any collection for the London Missionary Society. They are to regard the Commandant as their king, and apply to him in cases of difficulty, &c. After this formal declaration, the soldiers commenced their work of plunder. Fortunately, the natives had carried most of their things into the bush. All that remained was taken, and the boxes broken. They entered the house of a Rarotongan teacher, who sat upon his box, from which he was driven at the point of the bayonet, and the contents of his scanty wardrobe taken away before his eyes. The Roman Catholic party kept close behind the soldiers, and were as active as they in the work of plunder. In the evening they all returned, after which the natives poured in from the bush, armed with axes, sticks, clubs, and spears. A few had muskets. They were observed from the steamer and the camp, and this circumstance is the ostensible reason assigned by the French for outrages committed upon the persons and property of these poor people. They came to me for advice, and I urged them to lay aside their weapons and quietly await the arrival of the Governor in the morning. They said they had no intention to fight, but still were determined not to give up their chiefs. They had heard of the proceedings of the French in New Caledonia and the Isle of Pines, where nearly all the chiefs had been either shot or taken to Tahiti as prisoners, and they avowed their determination to die rather than change their religion or



give up their chiefs. Then, I said, 'If you are resolved not to have an interview with them, be sure you keep far enough away, that there may be no blood shed.' A messenger came about three o'clock in the morning, saying that they had discussed the matter during the night, and had decided upon leaving the village, which, they felt assured, would be burnt down, and retiring inland, where it would be difficult for the French to follow them.

#### EXTRAORDINARY SCENE IN THE MISSION CHAPEL.

"It was Friday morning, the day upon which we are accustomed to hold a service at sunrise. I hesitated about ringing the bell, but decided to continue my labours as usual until prohibited. The congregation was composed of Samoan and Rarotongan teachers and their wives and children, and about twenty natives. We commenced the service, which I intended should be a prayer-meeting, and were engaged in the first prayer, which was being presented by Tui, an old Samoan teacher, when the chapel doors were burst open, and the house of God soon filled with soldiers. I heard the rustling of their arms and the trampling of their feet, but did not raise my head nor open my eyes, and Tui, like a brave old soldier of the Cross, continued his prayer for about three or four minutes after their entrance. Our composure appears to have checked and repulsed them, for they instantly retreated. When I opened my eyes there was not a soldier in the chapel; but the doors and windows were well guarded, and we saw a little forest of bayonets glittering in the morning sun. I rose, and calmly proceeded with the service, and gave out a hymn, which we sang. I then read a portion of God's word, and concluded with prayer. I was the only person permitted to leave the chapel; all the others were kept prisoners. As I walked home I heard the report of guns, and the hallooing of natives, which plainly indicated that the latter had been fallen upon before they could get away. In that struggle the natives lost four men and had a number wounded. The French had one killed and one severely wounded. The natives ran inland, but were soon met by one hundred and twenty soldiers, who had been landed on the opposite side of the island. Here there was another battle, and four more natives were shot and many seriously wounded. The French had a few slightly, and one seriously wounded. Two companies of soldiers pursued the natives inland, whilst one remained here to complete the work of devastation. A number re-entered the chapel, bound the Samoan and Rarotongan teachers, and dragged the natives from the sacred edifice. One woman, having crept under a seat for safety, was pierced in six or seven places with a bayonet. An old grey-headed man, one of my deacons, had a bayonet thrust in his side, and a gash in his forehead; the latter caused by his being thrown violently against the tree to which he was bound. From the verandah of my house I saw the soldiers belabouring an old man about the head, a church-member, whilst others were fastening him to a tree. The Governor came, demanded of the teachers what they were doing here, and who sent them. One of them answered that they were obeying the command of Christ, who had said, 'Go ye, therefore, and teach all nations,' &c. Upon hearing this the Governor immediately sent them on board and had them placed in irons; the natives were also put in irons, the women being permitted to come to my house; but they were not allowed to remain long. On the following day our house was surrounded by



soldiers, and all were taken on board, including our servants, and we were left alone. At my earnest request a girl and two boys were permitted to return; the former to take care of the children, the latter to fetch water. The teachers and their wives and families were placed on board different vessels; the former being kept in close confinement below. Whilst there the priest visited them, and, finding their faith strong in God, asked, sneeringly, if God would stretch out His arm to loosen their irons. The island was formally placed in a state of siege by the Governor, who informed me that my residence here was merely 'tolerated' as an Englishman. He charged me with, and censured me for having endeavoured to make this island like an *English* colony. He said that everything was *British*. He told me to remain in my house, and keep quiet, or the sentinel would shoot me. The village here was then burnt, and a great number of cocoa-nut trees cut down. The chapel was turned into a barrack. All the seats were taken out and used as firewood: their fire-arms, luggage, &c., are placed at one end of the building; a large pew at the other is used as a kitchen. The pulpit is the Commandant's bedroom, and a table is fixed in the centre of the chapel, around which the officers meet to eat, drink, and smoke. Thus the house of prayer is changed; its glory is departed, and it is shunned by the natives, who so recently assembled there in love and peace to listen to the word of God,

#### A FRENCH FORAY.

"On Monday the soldiers returned from a four-days tour in the bush, and rested from their work of devastation and plunder; happily, they did not come in contact with any natives, who had all fled to the bush, and left their villages to the mercy of these marauders. Villages were burnt down, and plantations destroyed; the chapels were entered and the pulpits demolished. Cocoanut fibre, to the value of £130, the property of the London Missionary Society, which had been prepared and given by the natives as their yearly offerings, was burnt. Having thus 'made an impression' upon the natives, and established their camp amidst the ruins of this village, the governor left, and the Commandant proclaimed peace, and sent for the chiefs to have an interview with them. They came, as you may suppose, very much afraid. They were told to return to their villages, rebuild their houses, endeavour to acquire the French language, regard the Commandant as their king, and live peaceably with the soldiers. When they wanted advice they were not to go to the missionary, but to the Commandant.

#### ALL PUBLIC PROTESTANT WORSHIP PROHIBITED.

"They are allowed to profess whatever religion they please, but they are not permitted to assemble for worship; each one is to worship in his own house, and confine his religion to his own heart; this, of course, only refers to Protestants; the priests and Roman Catholics are not only allowed to continue as usual, but every facility is afforded to give success to their unwearied efforts to proselytize. The chief of this village, who is one of the most powerful on the island, is stripped of his power, and another installed in his place, who is a Roman Catholic, and a notorious scoundrel. The heathen chief of this half of the island, who is nominally a Roman Catholic, has collected the underchiefs together, and told them that his desire is that they and their subjects abandon 'the word' and become *wiwio* (by which they understand

Roman Catholics), and if they don't they will be shot; he says that he and the French are determined that there shall be but one religion on the island, and that must be the Roman Catholic.

"After five days' confinement the teachers were sent ashore, and strictly charged to have no communication with the natives. They are to remain at this village until the "J. W." takes them away from the island. Poor fellows! their hands and feet bear unmistakable evidence of their sufferings from the irons. The doctor is now attending them.

"What is to become of these poor natives? Night and day messengers are sent from different parts of the island to inquire about us, and implore us not to leave them. I advise, and endeavour to comfort them, assuring them that *God* will not leave His people, nor will He allow His servants to be driven from their spheres of labour unless there is a 'needs be.' My heart is here; being perfectly at home in the language, and thoroughly acquainted with the natives, we should be exceedingly sorry to leave the island. Yet it would be very painful to remain here without being permitted to prosecute our labours of love, although our very presence on the island would tend to encourage and stimulate the natives. I cannot bear the thought of their being left to the evil influences by which they are now, unhappily, surrounded.

"The French will doubtless try to justify their conduct here, but how, I am at a loss to conceive. They will probably dress everything in a political garb; they would not interfere with religion, not they, the French are too honourable for that! Yet why do they come here? Here is an island holding its barren head a little above the sea, and bearing a scanty vegetation upon its bosom, containing a population of about seven thousand harmless, and comparatively enlightened natives—an island which does not present attractions sufficiently strong to bring to its colonization persons of capital and respectability—even within the range of probability; indeed, it is remarkable only for its uneven, rugged surface and great scarcity of water. Yet, strange to say, this island has been invaded by the French, the reins of its simple government seized, and the nation 'subdued.' But why, we repeat, this unjustifiable seizure?

"*Aug. 22nd.*—The 'J. W.' must have passed on to Sydney, having probably heard at Aneiteum of the state of affairs on this island. Here is a vessel going to Erromanga, whence there will be an opportunity to Sydney. I have had several opportunities *via* New Caledonia, but preferred waiting for an English vessel.

"The 'Day-Spring' called here on the 1st July (just a week after this village had been burnt down). There were *seven* missionaries on board, including Messrs. Creagh and Jones, but, to our great surprise and regret, no communication with the shore was permitted. I succeeded, however, in obtaining permission for Mrs. Macfarlane to go on board, and for the ladies on board to come on shore. Mr. Jones and Mr. Creagh came off in a boat, but were not allowed to land. The Commandant ordered the captain not to leave Mr. and Mrs. Ella on any island in this group, so that we were not permitted even to see our friends. Communication between Maré and Lifu is still forbidden; not even a canoe is allowed to go from one island to the other. The French still occupy the chapel, which is their head quarters; they have now appro-

priated the large chapel bell, which was sent to me from Manchester. We hear it every half hour.

“We have all asked for permission to continue our residence here, as we were informed that this was necessary. I trust that they will not only allow us to remain, but grant us liberty to preach Christ to this people.

“I remain, my dear Sir,

“Yours most sincerely,

(Signed) “S. MACFARLANE.

“The REV. DR. TIDMAN.”



## INDIA.

### TERRIFIC HURRICANE AT CALCUTTA.

THE public mind of all classes of our countrymen has been painfully excited during the last month by intelligence from India of one of the most fearful hurricanes by which that country has ever been visited. We have only just received from our missionaries, the Revs. J. E. PAYNE and Dr. MULLENS, brief accounts of the destruction of property and the loss of life from this devastating visitation; that of Mr. Payne applying to the general distress inflicted on the multitudes, and that of Dr. Mullens to the injury which has befallen the Missions connected with our Society.

### LETTER FROM REV. J. E. PAYNE.

“Bhowanipore, Calcutta, 20th October, 1864.

“MY DEAR SIR,—On Monday the 10th inst. I went with Mr. Kerry of the Baptist Mission into the rice districts, where there have been so many Christian Churches. We visited two of our own and three of the Baptist Mission stations; to do which we travelled about thirty miles over the rice-fields in a *sálti*, or hollow tree, propelled by four men. Of the five chapels we saw, not one was uninjured. Of the villages near the chapels, and those we passed on our way, four-fifths of the houses had been blown down.

“Amid all this desolation happily but few lives had been lost; not more than a fourth of the store of rice had been injured, and but few cattle had perished. The rice crop, too, appeared not to have been very seriously injured. But heavily as the inhabitants of Calcutta have suffered, these agriculturists have suffered much heavier compared with their means. Much as my eyes had been familiarized with desolation in Calcutta, my sympathy was moved deeply as I saw those people, mostly houseless, with their tanks of drinking water spoiled by decaying vegetation, and with a great stench everywhere they moved.

“On Tuesday the 11th I went by rail to Rajpore, and there I saw our new School-house with the roof seriously injured and with one wall blown in.

“On Thursday morning the 13th inst. I read a letter in the “*Englishman*” newspaper, stating more fully what I had heard from reports among the natives, that the storm-wave had devastated the banks of the Hooghly, that houses and food had all been swept away, that thousands of men, women, and children had perished, and that the survivors were starving. It also called on the inhabitants to meet at noon and devise some plan for immediate relief.

I went to the meeting with the intention to enter into any scheme for conveying food and water to the sufferers. The meeting was numerously attended by our countrymen; but, to the lasting dishonour of the Bengalees, only four of the hundreds of wealthy natives were present. A filthy devil-dance in the blood of the sacrifices to the goddess Durgá will draw more money from the fist of the rich idolater than the cries of thousands of his starving fellow-countrymen. Pity and glowing sympathy was felt for the sufferers; 28,000 rupees were guaranteed, a committee was appointed, and means of swift relief were devised. One of the few steamers that had ridden out the tempest in the river was engaged; 1400 maunds of rice and many tons of water were got on board; a relieving party, consisting of five Europeans and about a dozen natives, was organized, and the relief expedition was fairly clear of the jetty by sunset on Friday evening. I had the privilege to be a member of the expedition.

“ Our mission was twofold: to relieve want, and to get information as to the localities and extent of the suffering. We were away four days, and reached home last night.

“ The head of the expedition, W. Smith, Esq., C.E., executive engineer, furnished a full account of the people relieved, the depôts formed, and the general distress, which will be published in a few days; and at his request I sent the following notes to the Cyclone Relief Committee. As you will hear much of the Cyclone, these notes will give you an idea of the desolation wrought by the storm-wave on the banks of the Hooghly.

“ ‘ *Oolabèria* (on the right bank of the Hooghly, south of Calcutta).—The storm-wave rose ten feet above the embankment, and its destructive influence extended nearly two miles inland. The shops and houses, except the *dák* bungalow (post-office), were destroyed; about fifty government barges are said to be wrecked in the *khál* (creek); I saw ten at the mouth of the *khál*, heaped together, some with broken backs, one capsized, and one on the top of the whole, with its bottom as high as my head as I stood on the embankment: these barges are said to be worth 5000 Rs. each; a large number of people perished. On the island inclosed by the canal, the *khál*, and the river, seventy-five persons were lost. The survivors subsisted for the first two days on cocoa-nuts. The irrigation agents got rice from Calcutta by steamer, and it is now selling in the bazar at from 2-8 Rs. to 3 Rs. per maund. Much distress is said to exist at *Mohesh-ráká*, about eighty miles from *Oolaberia*, on the *Damooda*.

“ ‘ *Boroi*.—Nine-tenths of the houses here are down. Most of the people can get but one meal in two days, of such as they have.

“ ‘ *Diamond Harbour*.—The wave came here with great suddenness, and rushed furiously for six or eight miles inland. Towards Hooghly-point it swept over the mainland, until it re-entered the Hooghly. At a mile inland I saw by a mark on a tree that the wave had been considerably above my head as I stood on a mound where a village had been. Not a native house is left standing: all have been swept away, even to the mounds on which they were built. The *dák* bungalow has been gutted; the magistrate's house has been severely injured, and some *pucca* (brick) buildings lie in ruins. Mr. Hugh Fraser's salt-godowns (store-houses) were carried away; one of these had

been lately built with strong palm-tree posts; still, scarcely a sign of where they stood remains. All his men in charge—eight in number—perished. A government servant, who was at the godowns, was saved. The nine men got on the roof, and when it was carried off by the wave, it split into two parts, the one drifting inland—the government servant on it was saved; the other drifting into the Hooghly—the eight men on it were lost. The native population perished to the extent of not less than seventy per cent. near the river, and thirty or forty per cent. at the distance of two miles inland. Of one family of sixteen, four survived by floating six miles on the roof of their house. Of ninety inhabitants of one village, about thirty remain alive. These are but examples. Many whole families have perished. The Christian village is said to have had sixty or seventy inhabitants, and but eleven survive. The bodies have been washed inland, and strew the rice-fields and roads from about a mile to six or eight miles from the river. Many of the bodies inland have been observed to have cloth and string tied round them, as though they had been lashed to something. Eighty per cent. of the cattle have perished. The survivors are in a pitiable state of destitution: for days they lived on half-rotten rice scraped out of the mud, on leaves, the roots of plantain trees, and anything else they could find. On arriving, we found a few bags of rice, just received at the thanna (police-station) from Calcutta, and the people were just coming to get some. That, and our supply, will be timely aid. Among the two hundred who received aid from the few bags at the thanna, on the morning of our arrival, I was struck with the look of terror still on the countenances of many. Several strong men were emaciated, and scarcely able to walk; the whole were in a most miserable state. The rice-crop is not wholly destroyed—from a third to a half may be gathered if rain comes.

“ ‘The steam-tug “Alligator” is high and dry some distance below Diamond Harbour. She was towing the “Ali,” which was lost with four hundred and fifty coolies on board. Five hundred natives are cutting a channel from her to the river to float her. They receive four annas a day, and two seers of rice each, by which the people in the neighbourhood have food.

“ ‘*Kulpee*.—The damage is not so great here as at Diamond Harbour. A house here and there is standing. The people are in great need.

“ ‘*Rungafulla*.—Wednesday being the market-day at Tengra-berger-hát, near Rungafulla, about three hundred shopkeepers and others were assembled, and they had large stores of rice and provisions. The storm-wave swept them all away, so that but forty or fifty survive, and but a few posts indicate where the shops and bazar stood. All the boats were destroyed. On the embankment between the Hát and Rungafulla we passed scores of carcasses of animals and many human bodies. The stench was unbearable. The survivors appear to be less terror-stricken than at Diamond Harbour; and as they have collected much of the rotting grain from the Hát, they have not suffered so much from hunger; they are scraping together a few sticks and bits of thatch, and are putting up slight coverings to shade them. Many trees are standing. All seem to have been saved in one of two ways—either by clinging to a tree or by drifting away on the roof of a house.

“ ‘*Sangor Island*.—At Mud-point the telegraph-house is standing; all else



is swept away. I saw some thirty people on the shore. One man named Monik Dondo Pat, who was saved by clinging to a tree, says that all his relatives have been drifted away, namely, his wife, his two sons' widows, his brother's widow and daughter, his son-in-law, his son-in-law's father, and a child. He was on the island when the storm-wave passed over in 1832, and then he lost his father, mother, eldest brother, and his wife and two children.

“ ‘The wave swept over the island about sixteen or seventeen feet deep, and has cleared it of everything but a few trees here and there. Houses, cattle, and many of the inhabitants, were drifted across the channel-creek into the jungle on the mainland. All the rice-crop seems to be destroyed; but if rain comes, a very little may be gathered here and there from the southern part of the island: it has been washed away to the roots in the northern part. From eighty to ninety per cent. of the population have perished; and as for the cattle, of which there were about three thousand, hardly any remain. Of one village—which may be considered a sample of the whole—one family of nine were saved by the roof of their house settling on the top of a tree, and they clung to it; in another family of six, five perished; in another of six, three perished; in another of eight, two perished; in another of sixteen, fifteen perished; and many families of from five to a dozen members were wholly lost. One man, who is an example of fifty or sixty others, floated across the channel-creek into the jungle, was there a day and night, with twelve others, surrounded by dead men and animals; for two days he ate nothing, wandering northward to Tengra-berger-hát, where he got some wet rice, and found a boat going to Saugor.

“ ‘A man from *Kedgeriee* reported that three-fourths of the population have perished, and that the storm-wave went inland eight krosh.

“ ‘*Mangra-pator* (at the mouth of the Roopnaragon river).—On the bank of the river forty per cent. of the population have perished; at a mile inland a much less percentage. The waves reached several krosh.

“ ‘I would say that seventy per cent. of the population on the left bank of the Hooghly have perished, and that at two miles inland thirty to forty per cent. This will probably be correct from Diamond Harbour southward. There must be an alarming malaria inland, as the bodies of men and animals all drifted from the river, and when the people are asked to show the bodies, they uniformly point inland and say, “They are there.”’

“Time will not permit me to give you more details. My mind and notebook are full of the most distressing incidents; but I have said enough to show you that no common calamity has befallen the many thousands on both banks of the River Hooghly. You will understand that about a hundred miles of country has been desolated by the cyclone, and that some little of the sea-coast and the banks of the River Hooghly only have been swept by the storm-wave. It will be cheering to you, and to all who will sympathize with the sufferers here, to know that most generous donations have been placed in the hands of the Cyclone Relief Committee. Vigorous efforts are being made to feed the starving. Another steamer is being stored with rice, and I expect to start within two days in the second relieving party down the river. Within a fortnight the wants of the hungry will be met; but it is impossible to guess what will be the consequences of the malaria, and the misery



from lack of clothing and shelter, during the cold season, just about to commence. May God temper His judgments with mercy.

"My letter has already reached a great length, but I shall not apologize, as it is but a brief sketch of the desolations I have seen. With kind regards to yourself and the Directors,

"Believe me, very truly yours,

"JAS. E. PAYNE.

"REV. DR. TIDMAN."



#### LETTER FROM REV. DR. MULLENS.

"Bhowanipore, Calcutta, October 20th, 1864.

"MY VERY DEAR FRIEND,—You will have heard from the public newspapers that Lower Bengal has been visited by a furious hurricane, which has inflicted on the country unheard-of damage and produced indescribable suffering.

"On some points you will receive by the present mail information more exact and complete than any which has been forwarded to England. We have heard in a general way of the ravages of the hurricane in the lower reaches of the River Hoogly, and reports were circulated that a large number of lives were lost. With a view to supply the wants of the surviving and starving villagers down the river, a General Cyclone Fund was commenced, a committee appointed, and a steamer despatched laden with food, cooking vessels, medicines, and the like. Our colleague, Mr. Payne, with two of our converts, joined the expedition; and yesterday, after an absence of four days, Mr. Payne returned. His colleagues and he have obtained most interesting information, though of a most harrowing kind; and I have asked him to send you an account of his journey.

"You will remember the hurricane we had here in 1833, the storm-wave of which rolled over all the south of Bengal, destroyed all the young rice, swept away hundreds of villages, and drowned, it was said, twenty thousand people. You will remember, too, how Mr. Lacroix and Mr. Gogerly, supplied with a large quantity of rice, clothes, &c., went in a pinnace down the river to seek out and supply the starving population. It now appears, from those who have just returned from a similar expedition, that, though moving along a smaller line of country, the storm-wave of our present hurricane was far higher than that of 1833, and much more violent in its effects. The very centre of the wave on the 5th of December passed up the mouth of the Hooghly: it passed entirely over the Island of Saugor, and washed away all its trees and all its people. It overtopped all the embankments on both sides the river, and rushed inland. At Diamond Harbour it flowed inland for eight miles, and here the loss of life is greatest. Not less than three thousand people, with five or six thousand farm bullocks, must have been drowned. Mr. Payne conversed with several men who had been saved. They floated on the tops of their cottages for miles, or climbed into trees, or swam, or drifted until they reached some refuge. Many saw their wives, children, brothers, and other relatives drown at their side. On Saugor

Island he talked with a man who lost his father and mother and many other relatives in the storm of 1833; now he has lost almost every one else, and has just saved himself alive. The relief of all these sufferers, whose food and property of every kind were destroyed, has been prompt and efficient, and it is hoped that thousands of lives will thereby be saved.

“Our Mission property in this part of Bengal has not suffered so much as we might have expected, yet quite enough to require an appeal to you for help. There will be, I fear, some difficulty in getting money for special repairs, and even for the ordinary income of our local Auxiliary, from our usual friends, owing to the large efforts being made by the community to supply the physical wants of the great native communities that have suffered immense loss from this fearful storm. And it is, therefore, only natural that we should turn to you, should our need prove large and pressing. The following is an outline of our loss :—

“In Calcutta, Union Chapel and the parsonage suffered little. At Bhowanipore too, the Institution and New Mission House have come off pretty well. Mr. Johnson’s garden, however, lost all its fine trees and was left a wreck. The damage done to my own house and garden will be repaired by the native owner. The Native Church was very much injured; much of the thatch was blown away, the pillars were broken, the walls damaged, and the floor deluged with water. The Bazar Chapels at Bhowanipore and in Calcutta have been partially injured, and the repairs will cost but a small sum. Our two School-houses at Rajpore and Behala were much exposed and were blown down. The former was a new building, and, as the materials are still here to a large extent, £10 may restore it, but the school at Behala will cost three times that sum. Our Zenana Girls’ Schools have suffered also, but not greatly.

“The greatest damage has been done among our village churches. Our new station of Kaorapukur was almost destroyed. Out of sixty shops and houses in the village only two were left standing. The native missionary’s house is brick-built, and proved a refuge to all the inhabitants, Christian, Hindu, and Mohammedan, when everything else was under water from the high tide that prevailed. The house was considerably injured, and his new chapel, which we opened in April last, was nearly destroyed; the roof blew away, and the mud walls were nearly all washed down by the heavy rain; all the outhouses were swept away, and the two mission-boats unroofed. Of the older chapels at Rammakalchok and Gungree both were damaged, but the latter more than the former. The chapel at Balliahatee has lost its roof. All the Christians have suffered severely: a large number of their houses were thrown down, many of their bullocks were drowned or blown astray, and their storehouses drenched with rain. The catechists are especially to be pitied, because they have no means of restoring the losses but from their limited salaries. I hope that the people will all get some help from the Cyclone Fund. But for the restoration of the buildings we look to the Local Auxiliary and to the Directors and friends of the Society at home.

“Very affectionately yours,

“REV. DR. TIDMAN.”

(Signed)

“JOSEPH MULLENS.

## DEATH OF MRS. WHITMEE.

IN the early part of last year four devoted young missionaries, Messrs. MILLS, WHITMEE, KING, and IRVINE, with their respective wives, accompanied by Dr. TURNER sailed for their appointed spheres of labour in the Pacific. Within that brief space we have already been called upon to report the death of two of their number, namely, Mr. IRVINE, at Sydney, on the outward voyage, and Mr. MILLS, cut off within a few months after he had settled among the people of his charge. It is now our painful duty to announce that Mrs. Whitmee, the beloved wife of the Rev. S. J. WHITMEE, and another of this youthful band, has since been numbered with the dead. Under these sad and inscrutable visitations we can but hope that God in His abundant mercy may sustain and comfort the hearts of sorrowing survivors, and raise up other instruments to carry on the great work in progress for the evangelization of the heathen.

The particulars of Mrs. Whitmee's last illness and death are given by her afflicted husband, in a letter dated Malua, Upolu, Samoa, August 2nd, 1864.

"MY DEAR DR. TIDMAN,—I have very sorrowful tidings to communicate. This, my second letter to you from Samoa, is to inform you of the death of my dear wife. She died on Saturday, July 16th, of remittent fever, similar to that which carried off our dear brother Mills two months before. Her illness lasted only ten days; and, although she seemed conscious that it would terminate fatally, for the last five days we had great hopes of her recovery up to within a few hours of her death. How mysterious to us are the ways of God! We are compelled sometimes to be dumb and open not our mouths, because we know that it is the hand of God. This is my condition now. The sorest of trials has come upon me, and I can only just bow my head and acknowledge it to be the hand of God. I cannot see how, but yet I know that this is one of the '*all things*' which work together for good. Seven months the very day that my dear wife died we landed at Leone. We then hoped for many years of usefulness in that place; but how are those hopes blighted! Only one month before that we thought it was promising spring-time with us. Our health was good. We were getting accustomed to climate and people, and the people were getting accustomed to us, and showing that their love to us was daily increasing. The chief difficulties in the language were rapidly disappearing, and we were getting into full work. Mrs. Whitmee had a class of nearly thirty women every Sabbath, besides three other classes during the week. We had just accepted five young men with their wives as students to prepare for teachers in our villages, and my dear wife was looking forward with great pleasure to the female department as her especial work. But in the midst of all this her Master said, "It is enough," and took her from her work to her rest. Never was an event more mysterious. Not only has it riven my heart, but, in conjunction with the death of our dear brother Mills, it has cast a gloom over the whole Mission. Without affirming too much, I may say that all in our Mission were looking with great hope towards my dear departed wife. Her deep piety, quiet winning manner.

and thorough missionary spirit, made her so fit for the work to which she had given herself. Already she had made her power felt, and, although only eight months in Samoa, she will not soon be forgotten. She was loved by all who knew her, and those who knew her best loved her most.

“Her death was triumphant. She rejoiced in Jesus as her Saviour; and although preferring to remain and work for Him, if that were His will, it was very evident that her preference arose from love to the work and her desire to continue to help me. For *herself she wished to go and be with Jesus*, which she knew was far better. Her continual cry was, ‘Not my will, but Thine.’ On the Tuesday before her death I asked her if she regretted coming here, so far from home and friends, to labour only for a few months. She replied with animation, ‘Oh, no; oh, dear no! I don’t regret it. *I don’t regret it for one moment. I only regret that I have been able to do so little. Poor Samoa!*’ On Wednesday, in reply to a question if Jesus loved her, she said, ‘*Why, He died for me.*’ She expressed a calm confidence in Jesus as her Saviour. But on Thursday A.M., for about half-an-hour, she was in darkness. She could not find Jesus, and Satan was permitted to tempt her by telling her she had not loved Him enough, and He would not love her. But this gave way to the most triumphant realization of Jesus’ love *to her* and his presence *with her*. Never shall I forget her manner and appearance and language when the cloud was removed. Language could not express the feelings of her heart. From that time to her death she enjoyed a season of uninterrupted enjoyment of her Saviour’s presence, and died in the full assurance of faith. It seemed as if Jesus manifested Himself in such glory to her spirit, that it was enticed from its poor house of clay to be for ever with Him. Her last word was uttered in reply to the question if she was happy, and was a most positive ‘*Yes.*’ When utterance failed she still revealed her joy and confidence to us by the fond pressure of the hand. Although this is a blow which has almost broken my heart, yet I have much comfort in the full assurance that my dear wife, and my dear babe (who preceded his mother by only five months) are both safe *at home*. This comforts me. Although they will not return to me, I shall go to them. My dear wife completed her twenty-fifth year the day we landed at Leone.

“A sudden opportunity of sending to Sydney has occurred to-day, and no time is left to say more. I will send particulars respecting my own movements by the next vessel.

“Believe me ever to remain, my dear Dr. Tidman,

“Yours most faithfully,

“REV. A. TIDMAN, D.D.”

“S. J. WHITMEE.



## DEATH OF THE REV. AARON BUZACOTT.

ALTHOUGH the honoured subject of this notice did not actually spend his last days on heathen ground, no man had a stronger claim to the title of a faithful, laborious, and successful missionary than Aaron Buzacott.

So far back as the year 1827, our friend, accompanied by Mrs. B., left his native country to join the Society's Missions in the Pacific, and in the beginning of the following year he took up his residence at Avarua, on the Island of Rarotonga, Hervey group, where he laboured continuously until the close of 1846, when, for the benefit of their health, Mr. and Mrs. B. repaired to England. During this visit, our friend revised and passed through the press the entire Rarotongan Scriptures. Returning to the Island in the spring of 1852, he resumed his beloved work at Rarotonga, which, besides the superintendence of a large church and congregation, also comprised the onerous charge of the Institution for training native youths as evangelists to the heathen. It is calculated that, from the Institution which Mr. B. was so instrumental in forming, not fewer than 130 trained native agents have gone forth to publish the glad tidings of a Saviour's love among the neighbouring islands.

Our dear brother's health, however, suffered so severely from the effects of the climate, aggravated by incessant labour, that he was compelled, in February, 1858, to retire to Sydney. In July, 1860, he was appointed the Society's Agent in the Australian colonies, and in the early part of 1862 he undertook, *pro tem.*, the general duties of the Society's agency at Sydney, in connection with its missions in the Islands. To these various labours our beloved brother continued, until arrested by the hand of death, to devote himself, with the same zeal and energy by which he had been distinguished when toiling in the high places of the missionary field. Mr. B., whose dying experience and testimony were in entire harmony with his consistent, holy, and useful life, sweetly fell asleep in Jesus on the 19th September last.

Our friend has left to deplore his irreparable loss his excellent widow, and a son and daughter, of whom the former, the Rev. A. Buzacott, B.A., is minister of the Independent Church and Congregation at Battle Bridge, London, and the latter the wife of the Rev. S. M. Creagh, of the Society's Mission on the Island of Maré, Loyalty Group.

Numerous communications have been received from Christian friends at Sydney respecting the last hours of Mr. Buzacott, chiefly addressed to his son, and we doubt not that, in furnishing extracts from these, we shall gratify our readers. The following is from the attached nephew of the deceased:—

“The whole of Saturday night I sat up with him, and he passed a tolerably comfortable night. He remained quiet, and was doubtless holding communion with heaven. In the middle of the night I said to him, ‘Who can separate

us from the love of Christ? Can tribulation or distress?' He said, slowly and emphatically, 'Echo answers—*Who?*' During Monday night, Mrs. Johnson and myself sat up with him. He was restless, and I thought he was pained, and asked him, but he always replied that he was easy and comfortable. Aunt and Mrs. Irvine had retired, but were unable to sleep, and came back to us before one o'clock. I then retired, but in less than an hour was called up again. Uncle was evidently near death. About four o'clock we sent for Charles and Mr. Johnson, and called Mr. Royle, and soon all were standing at his bedside. For three hours we anxiously watched him, whilst his soul was quitting its tenement of clay. He looked very calm and peaceful. He was conscious to the last moment. My aunt was standing with her arm under his head, supporting him till he closed his eyes. She asked him, 'Do you know me?' 'Indeed I do,' he replied. Soon after he said, 'Christ is all in all,' which were his last words. As the clock was striking seven his spirit took its flight to another and a better world. There was no struggle—no pain. He quietly breathed his soul away, and there he lay, calm and peaceful, having fallen asleep.

The Rev. Thomas Johnson, the esteemed minister of the Christian Church, with which Mr. Buzacott had been associated, as member and deacon, during his residence in Sydney, writes as follows:—

"Surrey Hills, Sydney.

"Sept. 22nd, 1864.

"Rev. A. Buzacott, B.A.

"MY DEAR SIR,—Though unknown to you, except as you may have heard of me through your friends, yet I knew and loved your honoured father, and that must be my apology for writing to you at this time. It is remarkable, how near we may be to some great grief, some crushing calamity, and yet be all unconscious of its presence. To you it will be inexpressibly sad to learn that your honoured and much-loved father has passed from our midst. He exchanged earth for heaven at 7 A.M. on the 19th inst. He had long been waiting for his Master's call; therefore death did not take him by surprise. 'There is rest for the weary,' and after a long and toilsome life he ceased from his labours and has 'entered into the joy of his Lord.' Other friends will probably give you the details of his short illness. All I need say, therefore, is that his death became his life. It was a fitting close to his useful career. He calmly and quietly 'fell asleep' in Jesus, without a doubt or a fear, in simple reliance upon the atonement, and with assured hope in the 'mercy promised to our fathers.'

"Yesterday, devout men carried him to the grave, but all felt it would be out of place to make lamentation over him. Twenty-four ministers and missionaries of different denominations, and a large concourse of people, attended his funeral. Your mother, who feels the trial greatly, is yet calm and happy. She is comforted concerning him, and would not have him back again if she could. He will not return to her; but she, ere long, will go to him. For more than thirty years I have cherished a great respect for him, loving him for his work's sake; but I account it one of the greatest felicities of my life that I have been brought into such close connection with him. Ever since



we met, he has been my kind and generous, my firm and fast friend. He was more to me than a brother; alas, my father, he is gone! He was to me a wise and judicious adviser, too prudent to offend, too gentle to wound, too amiable not to love. I have known him very intimately for the last three years. I have seen him in public and in private, at home and from home, but I never saw him do a thing or heard him utter a word which would have been out of place when said or done the last hour of his life, or when going to the judgment-seat of God. I cannot but congratulate you, my dear sir, on being the son of such a father. I can bear my testimony to the affectionate interest he ever felt in your behalf, and the many and earnest prayers he addressed to heaven for your success and comfort in your work. No name is more revered, and no man that I know in these colonies has been more loved and respected than Aaron Buzacott. Before he died, he said: 'I have two beloved ones, a son and a daughter too; pray for them.' We saw him enter the cloud, we saw the great darkness gradually thickening upon him; but the cloud is dispersed, the darkness has passed away. He is now, I doubt not, in the clear and cloudless light of heaven. 'Absent from the flesh, he is present with the Lord.' 'For him to live was Christ,' therefore, 'to die was gain.' As your father's pastor and friend I cannot wish for you, his son, a more honoured or useful career, or a more satisfactory close than was his. 'Be ye followers of them who, through faith and patience, inherit the promises.'

"I am, my dear Sir,

"Very faithfully yours,

(Signed) "THOMAS JOHNSON."

The following notice of the funeral of our lamented brother is supplied in a communication addressed to Dr. Tidman by the Rev. John Graham:—

"22nd Sept.—Mr. Buzacott's funeral yesterday was a marvellous exhibition of respect and love. It was deeply touching to see old Mr. Darling, his friend and the companion of Williams, and also old Brothers Pitman and Royle, taking a last look at the mortal remains of their fellow-labourer. Mr. Royle delivered an affecting address in the Rev. T. Johnson's church, in which Mr. Buzacott had lately been a deacon. I addressed some three hundred persons around the grave, on Phil. i. 21. Although it was the day before the mail leaves for England, there was a great concourse, composed of merchants, lawyers, doctors, ministers, and at one point I counted twenty-one carriages within view. At half-past seven o'clock, in my own church, I continued my address on the same text, to at least seven hundred people. We all loved dear, venerable Aaron Buzacott."



# MISSIONARY CONTRIBUTIONS. From 18th October to 17th November, 1864.

Debt of Gratitude, for Madagascar Mission 5 0 0	<b>Westminster Chapel.</b> Per C. Glover, Esq. 8 7 4	Collected by Miss Ilyah 2 2 4	Juvenile Association 4 12 0
Per Rev. G. Hall, for 1. Hancann- than, Evangelist, Salem 5 0 0	<b>Wyke Chapel.</b> Collections 15 0 0	Miss Goodwin 1 0 0	Missionary Boxes 0 1 0
Ditto, for Mrs. Hall's Caste School 1 10 0	<b>BERKSHIRE.</b>	Mr. Thos Stevens 2 0 0	India Fund 30 0 0
H. K. 1 0 0	<b>Reading.</b>	Mr. F. W. Stevens 1 0 0	China Fund 20 0 0
A. Z. Weber 0 7 0	G. Palmer, Esq. 30 0 0	Miss Boreford 0 0 0	Exs. 21s. 8d., 70s. 12d.
<b>Abney Chapel.</b>	Mr. G. W. Palmer 1 0 0	Other Subscriptions 0 14 0	
Per Mr. Collins 6 12 8	Mr. A. Palmer 1 0 0	15s. 7s. 1d.	<b>DORSETSHIRE.</b>
<b>Comberwell.</b>	Mrs. Hatchell's Children, for the New Missionary Ship 0 5 0	<b>New Mills.</b>	<b>Upway.</b>
Per Miss Edwards,	<b>BUCKINGHAMSHIRE.</b>	Rev. F. Clarke.	Rev. A. Perkins.
Subscriptions on	<b>North Auxiliary Society.</b>	Collections 15 15 1	Mr. Horner 0 10 0
Account 5 10 0	<b>Potters Perry.</b>	Missionary Boxes 2 3 0	Mr. Thomas 0 10 0
Donation, the lying	Collected by—	Thomas's Mission- ary Boxes 2 2 8	Maat. Chas. Thomas 0 7 1
Gift of Marion	Miss Jane Scribner 1 0 0	Exs. 1s., 20s. 1s. 2d.	Miss Emma Pitt 0 8 5
Dykes, aged 3 yrs. 23 0 0	Miss Emma Sanders 1 0 0	<b>DEVONSHIRE.</b>	Miss Simmonds 0 7 1
<b>Female Schools, Madras.</b>	Miss Alice 1 1 0	<b>Beeralston.</b>	Mrs. Lovelace 0 0 10
Mrs. D. S. Dykes and	Subscriptions.	Rev. W. Hill.	Mrs. Crocker 0 0 0
Miss Bustin 5 0 0	Mr. Diffe 0 10 0	Missionary Boxes.	Mrs. Atkins 0 4 0
Misses Edwards 5 3 0	Mrs. Webb 0 10 0	Mrs. Williams 2 5 0	A Friend 0 2 0
<b>Juvenile Association.</b>	A Friend 0 10 0	Miss B. A. Hill 1 2 0	Public Meeting 1 12 4
For Hannah Green, in Mrs. Corbold's School 5 5 0	<b>Boxes.</b>	Misses A. and M. Jackson 1 1 2	4s. 12s.
For John Green, in Mr. Burt's School, Peel Town 2 8 0	Mrs. Hill 0 14 0	Miss E. Procter 1 0 0	<b>Weymouth.</b>
For Native Teacher at Nageroni 10 0 0	Misses Wood 1 1 10	Mrs. J. Matters 0 7 0	Per Rev. R. S. Ashton, M.A.
2d. 1s. 6d.	Misses Paury & Hall, Jos. Scribner 1 3 2	Mr. J. Jasper 0 0 0	Hope Chapel, on Ac- count 10 0 0
<b>Eccleston Chapel.</b>	Mr. Sanders's Family 1 13 10	Mr. J. Norrish 0 5 0	Gloucester Street Chapel, ditto 3 0 0
Per C. E. Smith Esq. 18 7 0	Mr. Scribner's Family Shrub 0 17 1	Mr. W. Langman 0 10 0	12s.
<b>Bolton.</b>	Miss Victoria Scribner Shrub 0 5 5	Mrs. R. Rowe 0 3 0	<b>DURHAM.</b>
<b>Albany Place Sunday School.</b>	Miss M. A. Toddy 0 7 8	Miss P. Chaunon 0 5 2	<b>Seaham Harbour.</b>
For Rev. G. Habbs, India 2 0 0	Miss Sarah Lambert 0 3 0	Mr. J. Kerwell 0 3 0	Collection 1 10 0
For Rev. F. S. Turner, China 2 0 0	Sarah Godfrey 0 2 11	Sunday School Classes.	
4s.	Master Scribner, Dean'shanger 0 7 0	Mr. G. Horley 1 1 0	<b>HAMPSHIRE.</b>
<b>Horton Auxiliary.</b>	Nabbath School Boys 0 0 0	Mr. S. Robins 0 14 0	<b>Portsea.</b>
Per Mrs. Winch, on	Ditto Girls 0 3 3	Miss M. Ball 0 4 1	<b>Huckland Chapel.</b>
Account 10 0 0	Collection 3 12 7	Miss E. Coram 0 8 7	Per Mr. W. H. Malpas.
<b>Kingsland Auxiliary.</b>	<b>CAMBRIDGESHIRE.</b>	Miss A. Coram 0 5 0	For Native Teacher
Juvenile Branch 12 0 0	<b>Foulmire.</b>	Miss E. Peake 0 2 4	Andrew Fuller
<b>Marlborough Chapel.</b>	Rev. R. Davy.	Mr. J. Andrews 0 2 0	(1-year) 0 0 0
Per Mr. Hollings- worth 18 14 0	Collection 2 2 1	Capt. Thos. Foul 0 0 4	<b>Romsey.</b>
<b>Middleton Road, Dalton.</b>	Mr. William Ellis 1 0 0	Mr. M. Matters 0 2 4	Per Mr. G. Rolfe.
Per Mr. M. Young 7 4 0	Mrs. Wedd 1 0 0	Miss M. Peake 0 2 0	For Native Teacher
<b>Mile End New Town.</b>	Mrs. Johnson 0 10 0	Mr. J. Kerwin 0 2 7	Thomas Warren 10 0 0
Per Mrs. Paulson 0 3 0	Mrs. Davy 0 10 0	Public Meeting 5 4 7	
<b>Afford Road Chapel.</b>	Mr. Bacon 0 5 0	Exs. 10s., 10s. 10s.	<b>Titchfield.</b>
For the Native Chil- dren John Pusa- ford and Jane Foulton 5 0 0	<b>Boxes.</b>	<b>Kromath.</b>	Rev. P. J. Rutter.
<b>St. John's West Chapel.</b>	James Barker 0 0 0	Glanorehy Chapel, per Mr. J. Adams, on Account 7 0 0	Juvenile Mission- ary Meeting 5 7 5
First Senior Girls' Bible Class, for H. M. Watkin 1 10 0	Mrs. Isaac 0 2 0	<b>Ilfracombe.</b>	Children's Boxes 0 5 11
Mrs. Wild's Class, for Mrs. Wilkin- son's School, Santhapooram 1 0 0	Mrs. Stockbridge 0 0 0	Per Mr. T. Chiswell, on Account 15 0 0	Missionary Meeting 1 1 2
2s. 10s.	Mrs. Wright 0 2 0	<b>Longford.</b>	Miss Grey's Box 1 2 0
<b>Surry Chapel.</b>	George Andrews 0 4 0	Rev. T. J. Leslie.	4s. 12s.
Per E. Howard, Esq. 18 14 2	Mrs. Law 0 0 1	Mr. W. Crooks, Treasurer	Includings for the Native Girl S. A. Stokes.
	Martin Bateson's Sunday School Class 1 2 11	Collection 2 14 0	<b>GUERNSEY.</b>
	Exs. 1s., 7s. 12s. 10d.	Sabbath School 1 10 0	Per S. Martin, Esq.
	<b>ROYSTON.</b>	Master W. Davy 0 2 6	On Account 20 0 0
	John Street Chapel.	Hollacombe 0 13 10	Legacy of the late Miss Rachel Rougier, less Premiums on Bill, 2s. 7s. 2d. 47 12 0
	Per Mr. Fordham 5 10 0	Odd Sum 0 0 8	77s. 12s. 2d.
	<b>DERBYSHIRE.</b>	<b>Plymouth.</b>	<b>ISLE OF WIGHT.</b>
	<b>Asbourne.</b>	Union Chapel.	<b>West Cowes.</b>
	Per Mr. James Peach 15 0 0	Rev. C. B. Symes, B.A.	Rev. T. Mann.
	<b>Brassington.</b>	For Rev. T. Baylis's Schools, Nayoor.	Collection, less Ex- penses 5 15 0
	Collection 0 13 0	Sale of Fancy Work, by Miss Jessie Baylis 7 0 0	<b>HEREFORDSHIRE.</b>
	<b>Matlock Green.</b>	Collected by ditto 5 0 0	<b>Hereford.</b>
	Rev. S. Dyall.	12s.	E. T. P. and J. G., for the New Mis- sionary Ship 1 1 5
	Collections 0 12 0	<b>Tarstock.</b>	<b>HERTFORDSHIRE.</b>
	Sunday School 1 0 7	Rev. R. Miller, B.A.	<b>Baldock.</b>
		Mr. T. Windeatt, Treasurer	Rev. S. Perry.
		Annual Subscrip- tions 10 10 4	Collected 5 15 0
		For Native Teacher William Booker 10 0 0	
		Collections after Services and Meeting 12 2 0	

<div><div>Bishop Stortford.</div><div>Rev. W. Cuthbertson.</div><div>Mr. Everard, Treasurer.</div><div>Mr. Death ..... 2 2 0</div><div>Miss Death ..... 2 0 0</div><div>Miss S. Death ..... 2 0 0</div><div>Mr. Portway ..... 2 2 0</div><div>Rev. W. Cuthbertson ..... 1 1 0</div><div>Mr. Everard ..... 1 1 0</div><div>E. B. Johns, Esq. .... 1 1 0</div><div>Mr. Dodd ..... 1 1 0</div><div>Mr. Burla, jun. .... 1 1 0</div><div>Mrs. Wm. Bird ..... 1 1 0</div><div>Mrs. Johnstone ..... 1 1 0</div><div>Mr. Mullinger ..... 1 0 0</div><div>Mr. Jennings ..... 1 0 0</div><div>Mr. Pasfield ..... 1 0 0</div><div>Mr. Green ..... 1 0 0</div><div>Mr. Thos. Slater ..... 1 0 0</div><div>Mr. J. Slater ..... 0 10 0</div><div>Mrs. Cornell ..... 0 10 0</div><div>Mr. Barnard ..... 0 10 0</div><div>Mr. Beard ..... 0 10 0</div><div>Mr. Lock ..... 0 10 0</div><div>Mr. Pavitt ..... 0 10 0</div><div>Mrs. Cuthbertson ..... 0 10 0</div><div>Mr. Burla, sen. .... 0 10 0</div><div>Smaller Sums ..... 0 14 8</div><div>Missionary Boxes ..... 8 17 8</div><div>Ladies' Association ..... 4 4 8</div><div>Sunday School ..... 6 18 4</div><div>Missionary Sermons ..... 20 8 6</div><div>Public Meeting ..... 9 8 8</div><div>Exs. 55s. 3d.; 32l. 12s. 4d.</div><div>Little Hadham.</div><div>Mrs. Stalley ..... 0 10 6</div><div>Miss Stalley's Box ..... 0 4 8</div><div>Chapel Box ..... 1 1 8</div><div>Sunday School ..... 6 6 11</div><div>2l. 2s. 4d.</div><div>ISLE OF MAN.</div><div>Crosby.</div><div>Miss G. Northmore 0 5 0</div><div>Bible Class ..... 0 1 8</div><div>6s. 3d.</div><div>KENT.</div><div>Margate.</div><div>Mr. Dentry's School, Union Crescent.</div><div>For Native Boy William Dentry, at Pareychaley, in India ..... 8 0 0</div><div>Ramsgate.</div><div>Per H. Hinds, Esq.</div><div>On Account ..... 34 0 0</div><div>Rochester.</div><div>The Vines Congregational Church.</div><div>Rev. E. W. Shalders, B.A.</div><div>Annual Subscriptions.</div><div>Collected by Miss Mullinger.</div><div>Mr. Benton ..... 1 1 0</div><div>Mr. Boley ..... 0 10 0</div><div>Mr. Hughes ..... 0 10 0</div><div>Mr. Frost ..... 0 10 0</div><div>Mrs. Ferguson ..... 0 10 0</div><div>Collected by Miss Hopkins.</div><div>Mr. Bell ..... 2 0 0</div><div>Mr. Bentham ..... 2 0 0</div><div>Mrs. Ross ..... 0 12 0</div><div>Mrs. Evercat ..... 0 10 0</div><div>Mr. Shalders ..... 0 10 0</div><div>Mr. Edwards ..... 0 10 0</div><div>Mr. Randall ..... 0 8 0</div><div>Mrs. Galer ..... 0 8 0</div><div>Mrs. Appleton ..... 0 2 0</div><div>Miss Scott ..... 0 4 0</div><div>Boxes.</div><div>Mr. Bullbrook ..... 0 12 2</div><div>Mr. Hughes ..... 0 10 0</div><div>Miss Bentham ..... 0 5 1</div><div>Sermons and Public Meeting ..... 9 18 8</div><div>Exs. 25s. 6d.; 10l. 12s.</div></div>	<div><div>LANCASHIRE.</div><div>West Lancashire Auxiliary</div><div>S. Job, Esq., Treasurer.</div><div>Liverpool.</div><div>Crescent Chapel and Norwood Chapel.</div><div>First Grant from Weekly Contributions Fund ..... 178 15 7</div><div>Wavertree Chapel.</div><div>Collected by the Ladies ..... 13 13 9</div><div>Berkeley Street Chapel.</div><div>Collection ..... 8 10 0</div><div>Green Lane Chapel, Stanley.</div><div>Collection ..... 8 0 6</div><div>Sunday Schools ..... 2 16 9</div><div>202l. 16s. 7d.</div><div>Chorley.</div><div>Hollingshead Street Chapel ..... 8 10 2</div><div>St. George's Street Chapel ..... 6 14 1</div><div>United Missionary Meeting ..... 2 2 0</div><div>Exs. 44s. 8d.; 12l. 7s. 7d.</div><div>Manchester.</div><div>Legacy of late Miss Gallimore ..... 8 10 2</div><div>Also a Bible and Watch. ....</div><div>Southport.</div><div>East Bank Street Congregational Chapel.</div><div>Rev. J. B. Millson.</div><div>Ladies' Working Society ..... 11 0 0</div><div>Collections ..... 21 14 2</div><div>Public Meeting ..... 8 6 1</div><div>Mrs. Lees ..... 10 0 0</div><div>Miss Bailey ..... 5 0 0</div><div>Mrs. Hayworth, for Mrs. Muirhead's School ..... 8 5 0</div><div>Collected by—</div><div>Miss Greathach ..... 8 15 0</div><div>Miss Gascoigne ..... 4 10 4</div><div>Miss Hodge ..... 3 9 10</div><div>Rev. J. B. Millson, for Girl in India, Marian Millson ..... 2 0 0</div><div>Missionary Prayer Meetings ..... 4 7 2</div><div>Boxes.</div><div>Maria Bale's ..... 6 17 0</div><div>Miss Anderton's ... 0 4 9</div><div>Sabbath School.</div><div>Collections in School, Monthly &amp; Quarterly ..... 18 8 2</div><div>Collected in Missionary Boxes ..... 17 6 0</div><div>Juvenile Working Society ..... 9 0 0</div><div>Exs. 77s. 6d.; 12l. 16s.</div><div>School collections to be appropriated as follows:—</div><div>Native Teacher J. B. Millson ..... 10 0 0</div><div>Girl in India, Elizabeth Millson ..... 4 0 0</div><div>Girl in India, Sarah Greathach ..... 4 0 0</div><div>General ..... 21 14 2</div><div>West End Chapel.</div><div>Rev. J. Chater.</div><div>Collections ..... 23 8 8</div><div>Mrs. and Miss Kenyan ..... 1 5 0</div><div>Missionary Boxes, including 7s. for Madagascar ..... 7 15 1</div><div>56l. 3s. 4d.</div></div>	<div><div>Warrington.</div><div>Wycliffe Chapel Sunday School.</div><div>Per Mr. A. Mackie.</div><div>First instalment towards the New Missionary Ship... 4 0 9</div><div>LINCOLNSHIRE.</div><div>Long Sutton.</div><div>Rev. J. Miller, M.A.</div><div>Contributions ..... 16 17 3</div><div>Pinchbeck ..... 2 0 0</div><div>18l. 17s. 3d.</div><div>Louth.</div><div>Rev. W. Herbert.</div><div>G. C. Smith, Esq., Treasurer.</div><div>Ladies' Working Society ..... 10 10 0</div><div>Collected by—</div><div>Mrs. Marshall and Miss J. Gray ..... 11 9 6</div><div>Mrs. Colbridge and Miss Forman ..... 7 14 11</div><div>Misses Gray and Herbert ..... 6 0 0</div><div>Miss Gray and Pupils ..... 4 12 6</div><div>Misses Gray and Potter ..... 8 0 0</div><div>Boxes and Cards.</div><div>Miss Forman ..... 2 15 0</div><div>Miss Gelsthorpe ..... 0 15 2</div><div>Miss Flowers ..... 0 11 0</div><div>Miss Smith ..... 0 17 4</div><div>Miss Ashton ..... 0 15 0</div><div>Mr. Is. Colbridge ... 1 0 8</div><div>Mr. F. Gray ..... 0 15 2</div><div>Sabbath Schools.</div><div>Cannon Street ..... 8 12 0</div><div>Potherby ..... 1 12 2</div><div>Missionary Sermons ..... 12 4 9</div><div>Public Meeting ..... 18 14 8</div><div>Public Breakfast ... 6 14 6</div><div>Communion Service ..... 8 6 4</div><div>Exs. 60s.; 96l. 12s.</div><div>Thelby.</div><div>Collected by Miss Sewell, for the Bangalore Schools 5 10 0</div><div>MIDDLESEX.</div><div>Brentford.</div><div>Collected by Miss Wheeler ..... 1 1 0</div><div>Hornsey.</div><div>Park Chapel.</div><div>Per Mr. J. Smith.</div><div>On Account ..... 7 15 2</div><div>For Mrs. Gannaway's School, Nagercoil ..... 9 0 0</div><div>16l. 15s. 3d.</div><div>Pople.</div><div>F. Ibbotson, Esq. .... 10 10 0</div><div>Uxbridge.</div><div>Per Mr. S. H. Collins.</div><div>Subscriptions ..... 16 18 0</div><div>For Native Teacher William Nash ..... 12 0 0</div><div>28l. 12s.</div><div>NORTHAMPTONSHIRE.</div><div>Ashley.</div><div>Rev. T. Coleman.</div><div>Collections ..... 8 0 0</div><div>Rev. T. Coleman ..... 0 10 0</div><div>Miss Burdett ..... 0 14 0</div><div>Mr. W. Stafford ..... 0 10 0</div><div>Mr. E. Stafford ..... 0 10 0</div><div>Exs. 3s.; 5l. 1s.</div><div>Brackley.</div><div>Missionary Boxes.</div><div>Miss E. S. Green ... 1 18 0</div></div>	<div><div>Independent Sunday School. .... 1 1 6</div><div>2l. 2s.</div><div>Northampton.</div><div>Doddridge Chapel.</div><div>Rev. E. T. Prust.</div><div>Annual Collections 16 8 3</div><div>A Friend ..... 14 0 0</div><div>Subscriptions.</div><div>Mr. Perry, sen. .... 5 0 0</div><div>Mr. P. Perry ..... 1 10 0</div><div>Mr. Stevenson ..... 1 10 0</div><div>Miss Wilkinson ..... 1 10 0</div><div>Miss Bradley ..... 1 10 0</div><div>Mr. Edens ..... 1 10 0</div><div>Mrs. Clarke ..... 1 10 0</div><div>Mrs. Brice ..... 1 10 0</div><div>Miss Hawkes ..... 1 10 0</div><div>Miss Phipps ..... 0 10 0</div><div>Mr. Chapman ..... 0 10 0</div><div>Mr. Jeffery ..... 0 10 0</div><div>Mr. Clarke ..... 0 10 0</div><div>Mr. Mayger ..... 0 10 0</div><div>Mr. Robinson ..... 0 10 0</div><div>Mrs. Jeffery ..... 0 5 0</div><div>Mrs. Westbrook ..... 0 5 0</div><div>Mrs. Bryson ..... 0 5 0</div><div>Missionary Boxes.</div><div>Mrs. How ..... 8 19 0</div><div>Mrs. Harvey ..... 0 14 0</div><div>Miss Pask ..... 0 11 6</div><div>Juvenile Missionary Society.</div><div>Female Senior Class, for support of Orphan Boy Philip Doddridge, in Rev. E. R. W. Kramer's School, Harrogate 3 0 0</div><div>School Missionary Boxes ..... 4 17 1</div><div>53l. 5s. 10d.</div><div>Weldon.</div><div>Rev. I. Evans.</div><div>Contributions ..... 5 0 6</div><div>Wellingborough.</div><div>Salem Congregational Chapel.</div><div>Girls' School ..... 2 0 0</div><div>Boys' School ..... 0 11 8</div><div>Wills Branch School 0 8 5</div><div>Miss Eliza Chariton 1 10 2</div><div>Collections ..... 13 16 6</div><div>Collection at United Missionary Meeting ..... 4 0 9</div><div>Exs. 10s.; 24l. 15s. 9d.</div><div>J. Woolston, Esq. (D.) 10 0 0</div><div>NORTHUMBERLAND.</div><div>Alnwick.</div><div>Sion Meeting House.</div><div>Rev. R. Greener.</div><div>Subscriptions and Collections, on Account ..... 25 0 0</div><div>For Native Girl Mary Alnwick ..... 2 0 0</div><div>27l.</div><div>United Presbyterian Church, Clayport street.</div><div>Collection ..... 2 15 0</div><div>Rothbury.</div><div>Rev. A. Scott.</div><div>Collection ..... 1 15 2</div><div>Ryton.</div><div>Collection ..... 0 12 5</div><div>OXFORDSHIRE.</div><div>Oxford.</div><div>George Street Chapel.</div><div>Juvenile Association, per Mr. J. Allen... 2 1 1</div></div>
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**SOMERSETSHIRE.**  
Isle Auxiliary Society.  
J. W. Temple,  
Esq. £12 10 0  
  
Bishop's Hall.  
Rev. J. Poole.  
Collection 2 17 10  
St. Paul's School 1 0 0  
41, 17a, 16d.

Tisbury,  
With Street Sabbath School per  
J. Pollard, Esq. 0 0 0

Wellington.  
Rev. J. de C. C. C.  
rs. Cuff 2 0 0  
J. Elworthy, Esq. 2 0 0  
r. Thorne 1 1 0  
Idwards Fund 1 0 0  
or two Boys at  
Trevandrum 0 0 0  
Idwards 7 10 0  
Quarterly Subscriptions 0 0 0  
Sunday School 4 0 0  
Boxes 1 0 11  
Previous year's acknowledged 21 0 0  
41, 17a, 16d.

**STAFFORDSHIRE.**  
Smethwick.  
Mr. Mr. J. Turley 11 10 0

Walsall.  
Radford Street Congregational Church.  
Rev. J. C. Bandle.  
S. Stephens Esq., Treas.  
r. J. F. Wiggins, Secretary.  
Collected by Misses Maddock  
and Macquon.  
Samuel Stephens, Esq. 10 0 0  
rs. Stephens 1 1 0  
rs. Jos. Stephens 1 1 0  
r. F. T. Holden 2 0 0  
r. Joseph Wiggins 2 0 0  
rs. Wiggins 1 0 0  
r. Maddocks 1 1 0  
r. Thomas Gammon 1 0 0  
r. Pike 0 10 0  
r. Maynolds 0 10 0  
r. C. Sheldon 0 10 0  
r. T. Thoburn 0 10 0  
r. J. Booth 0 0 0  
r. Hartson 0 0 0  
r. Newman 0 0 0  
r. Hall 0 1 0  
Openings on Sunday  
School 12 1 0  
Church & Sunday  
School 1 0 0  
Radford Congregational  
Church  
Missionary Box 0 7 0  
Col. by Miss Kirkpatrick.  
Mr. Rayner 1 1 0  
Mr. Stevenson 1 0 0  
Mr. J. L. Bandle 0 10 0  
Mrs. Holden 0 10 0  
Mr. F. J. Stanley 0 10 0  
Mr. Henry Hatley 0 10 0  
Mr. W. Kirkpatrick 0 10 0  
Mr. A. J. Stanley 0 0 0  
0 0 0  
Expenses, not deducted, 1885 1 0 0  
44 1 0

West Bromwich.  
Edinburgh Chapel.  
Per Mr. C. Binger.  
Collection 11 0 0

**SURREY.**  
Godalming.  
Per Mr. Simpson 10 0 0  
  
Streatham.  
The late J. Kershaw, Esq. M.P. by his Executors, for the Maternal Memorial Church 100 0 0

**SUSSEX.**  
Brighton.  
Legacy of the late Miss Barrar 100 0 0

**WARWICKSHIRE.**  
Birmingham Auxiliary Society.  
J. Williams, Esq., Treasurer.  
Collection after Public Meeting 10 4 0  
Do. Jubilee Service 10 0 0  
Legacy of the late J. Woodwin, Esq. 100 0 0  
Bordeley Street Chapel.  
Rev. S. Carter.  
Mrs. T. Avery 0 0 0  
Rev. H. Carter 0 10 0  
Mr. Haines 0 10 0  
Buses 0 7 10  
Sunday Schools 1 10 10  
Bible Classes 1 17 7  
Collections 2 0 0  
14, 16, 17d.

Staffs. Lane.  
Rev. H. W. Dale, M.A.  
Miss Ashford 0 4 0  
Mr. H. Austin 0 10 0  
Mr. T. Avery 0 10 0  
Mrs. Avery 10 10 0  
F. A. J. H. 0 10 0  
Mrs. Baker 0 1 0  
Mr. Barker 0 1 0  
Mr. Barnett 0 0 0  
Mr. Barton 1 0 0  
Rev. T. H. Barker 0 10 0  
Mrs. Barker 0 10 0  
Mrs. Beaumont 1 0 0  
Mr. T. Beckett 0 0 0  
Mr. Beadson 0 1 0  
Mr. Merrill 0 10 0  
Mr. Berry 1 0 0  
Mr. Bingley 1 0 0  
Mr. F. Bird 0 4 0  
Mr. Joe Binson 0 1 0  
Mr. Bizard 0 4 0  
Mr. A. Brookhouse 0 0 0  
Miss H. Brooks 0 0 0  
Mr. James Brown 0 1 0  
Mr. Wm. Brown 0 10 0  
Mrs. Carr 0 0 0  
Mr. Challe 0 10 0  
Mr. Chandler 0 0 0  
Mrs. Clarke 0 4 0  
Mr. Clarkson 1 0 0  
Mr. Clayton 0 1 0  
Mr. Loe 0 0 0  
Mr. J. M. Cook 0 0 0  
Miss Counce 0 0 0  
Miss S. M. Counce 0 10 0  
Miss L. C. Counce 0 0 0  
Mr. W. Dale 0 0 0  
Mr. Davidson 0 0 0  
Miss Day 0 0 0  
Miss Dabson 0 0 0  
Mrs. Dumas 0 0 0  
Mr. Dwyer 0 1 0  
Mr. Edwards 0 0 0  
Miss Fife 0 0 0  
Mr. S. T. Farmer 0 0 0  
Mr. F. Ward 0 0 0  
Mrs. Gammage 0 10 0  
Mr. Gent 0 0 0  
Mr. Gilbert 0 0 0  
Mr. Goshing 0 10 0  
Mr. T. Green 0 10 0  
Mrs. Griffiths 0 0 0  
Mrs. Harvey 0 0 0  
Mr. Wm. Hawkes 0 10 0  
Mr. H. Hawkes 0 1 0  
Miss Heigham 0 0 0  
Mr. Hindmarsh 1 0 0  
Mr. A. Hinton 0 10 0  
Mr. Holmes 0 1 0

Miss Holmes 0 1 0  
Mr. Holroyd 1 0 0  
Miss Holroyd 0 0 0  
Messrs. Hudson & Son 1 10 0  
Miss Hudson 0 10 0  
Miss Hughes 0 1 0  
Mr. S. Hughes 0 1 0  
Mr. T. A. James 0 10 0  
Mr. W. P. James 1 1 0  
Mr. H. P. James 0 17 0  
Mrs. J. James 0 10 0  
Mr. Jeff 0 10 0  
Mr. Jones 0 1 0  
Mr. Jenkins 0 0 0  
Mr. Kenworthy 0 10 0  
Mr. Lake 0 0 0  
Mr. Lacey 0 0 0  
Mr. Lawrence 1 0 0  
Mr. Lereche 0 4 0  
Mr. Line Lord 1 0 0  
Mr. McHardie 0 0 0  
Mr. Mander 1 0 0  
Mr. Marria 2 0 0  
Mr. Marshall 1 0 0  
Mr. Marston 0 0 0  
Mr. Moore 0 7 0  
Mr. Moreton 0 0 0  
O. O. 0 10 0  
Mrs. B. Parker (Madagascar) 1 1 0  
The Misses Pattison 0 10 0  
Miss Pearson 0 0 0  
Mr. Peckles 1 10 0  
Mr. W. Perkins 1 0 0  
Mr. W. Phillips 0 0 0  
Mr. G. Phillips 0 0 0  
Miss Phipson 1 0 0  
Miss E. T. Phipson 0 0 0  
Mrs. Phipps & Sons 0 0 0  
Mr. Reynolds 0 0 0  
Mrs. Richards 0 10 0  
Mr. G. Robbins 0 0 0  
Mrs. Rubery 1 10 0  
A. H. 0 0 0  
Messrs. Saville 0 0 0  
Mr. Selby 0 7 0  
Mr. A. Sharpe 0 0 0  
Mr. Wm. Sharpe 0 0 0  
Mr. Shaw 1 0 0  
Mr. Short 2 10 0  
Mr. Smeester 0 0 0  
Mrs. Sims 0 0 0  
Mrs. John Smith 1 1 0  
Mr. Smith 0 1 0  
Mr. John Smeeth 1 0 0  
Mr. Sutton 0 1 0  
Mr. R. H. Taylor 1 1 0  
Mr. R. Taylor 0 0 0  
Mr. R. E. Taylor 1 0 0  
Mr. John Taylor 0 11 0  
Mr. Wm. Taylor 0 4 0  
Mrs. Taylor 0 0 0  
Miss Tait 0 0 0  
Mr. G. Thompson 0 0 0  
Mr. H. Thompson 0 0 0  
Mr. Thorne 0 0 0  
Mr. C. Truman 1 0 0  
Mr. W. Wallington 0 0 0  
Mr. Ward 1 0 0  
Mr. Warren 0 1 0  
Mr. Joseph Watson 0 0 0  
Miss Watson 0 0 0  
Miss F. Watson 0 1 0  
Mr. Watton 0 4 0  
Mr. Webb 0 1 0  
Mr. Wheeler 0 7 0  
Mr. J. Williams 1 1 0  
Mrs. Williams 1 1 0  
Miss Wilson 0 0 0  
Miss Wright 0 10 0  
Anonymously 0 7 1  
Female Adult Class 1 10 0  
Miss Martin's Class 0 10 0  
Scholars in Girls' School 14 0 0  
Teachers' ditto 0 10 0  
Scholars in Boys' School 0 0 0  
Teachers' ditto 0 10 0  
Mr. Howden's Class 1 4 0  
Church Street School 1 10 0  
Boatmen's Chapel ditto 0 0 0  
Mrs. Don's Box 0 10 0  
Mrs. Hargreave's ditto 0 0 0  
Jubilee Offering 0 0 0  
Bain from Heaven 0 10 0  
"Thy Kingdom Come" 0 0 0  
"It is my blessed privilege to give thanks to thee" 0 0 0  
Collections after Service 102 11 7  
14, 16, 17d.

\* 20% of these amounts to be appropriated to the support of Native Teacher Cadetships.  
  
Bathampton Chapel.  
Rev. G. H. Johnson.  
Collected by Miss Long Avery.  
Mr. W. H. Avery 5 0 0  
Mrs. Avery 0 10 0  
Mr. A. Beaumont 1 1 0  
Mr. Borge 0 10 0  
Mrs. Knige 0 5 0  
Mr. R. Parry 0 0 0  
Collected by Miss Charlotte Avery.  
Mr. Edward Phillips 4 0 0  
Mrs. Edward Phillips 1 0 0  
Mr. Joseph Warden 4 0 0  
Mr. P. Rayner 1 1 0  
Mrs. P. Rayner 1 1 0  
Mr. W. Rayner 1 0 0  
Mr. Ayson 0 10 0  
Mr. Bedford 1 0 0  
Mr. Ordridge 0 10 0  
Mrs. Edmund 0 0 0  
Mr. J. Simpson 0 0 0  
Mr. D. Taylor 0 1 0  
Mr. Beaupre 1 1 0  
Miss C. Avery 0 1 0  
Mr. Alfred Keap 0 0 0  
Collected by Miss Burton.  
Miss Burton 1 1 0  
Mr. J. Burgess 0 0 0  
Miss Wright 0 0 0  
Mr. W. Chantry 0 10 0  
Mr. R. Corfield Esq. 0 10 0  
Mrs. W. Kershaw 0 0 0  
Mr. K. Langham 1 0 0  
Mr. W. P. Pitt 0 10 0  
Miss Hardman 0 0 0  
Mr. A. T. Derry 0 10 0  
Mrs. A. T. Derry 0 10 0  
Collected by Miss Taylor.

Mrs. Norman 0 10 0  
Mrs. Marchmont 0 0 0  
Mrs. Carlton 0 10 0  
Miss Wickett 1 0 0  
Mrs. Caldwell 0 0 0  
Miss Caldwell 0 1 0  
Mr. A. Jones 1 0 0  
Mr. Hopkins 1 1 0  
Mr. Hollingsworth 1 1 0  
Mr. Lodge 1 0 0  
Mr. J. A. Keap 1 1 0  
Mrs. J. A. Keap 0 0 0  
Mr. P. Keap 1 0 0  
Mr. R. H. Taylor 0 10 0  
Mrs. Hollingsworth 0 10 0  
Miss Tomlinson, per Miss Burton 0 10 0

**Missionary Boxes.**  
M. G. K. 0 10 0  
Florence and Ada 0 10 0  
Mr. Bird 2 10 0  
Rev. G. H. Johnson's Children 0 10 0  
Mrs. Hatherington 0 10 0  
Mrs. Kershaw's Children 0 0 0  
Miss Williams 0 10 0  
Mr. Warden's Children 0 10 0  
The late Miss Avery 0 0 0  
Mrs. Avery's Children 0 10 0  
Mrs. Avery's Servants 0 0 0

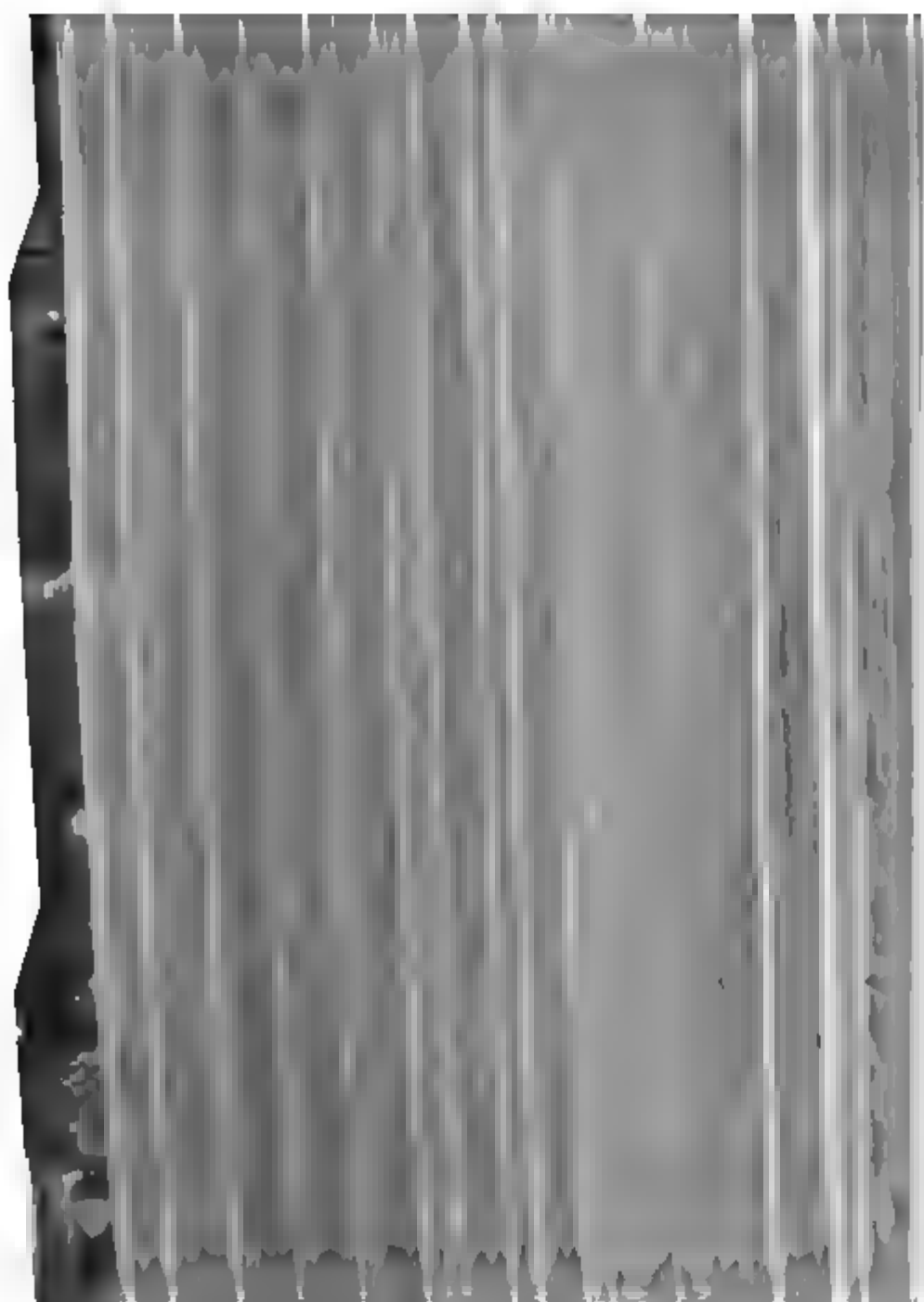
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-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------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# INDEX.

<b>MEMOIRS.</b>	<b>Page</b>	<b>DISCOURSES, &amp;c.</b>	<b>Page</b>
Alliott, Rev. R., LL.D., Springhill College .. ..	129	A Voyage with Christ .. ..	506
Berry, Rev. Cornelius, Hatfield Heath .. ..	823	Cleaving to the Dust .. ..	791
Bowles, Rev. J. S., Market Lavington .. ..	663	Death in Old Age .. ..	794
Greenway, Rev. Charles, Birmingham.. ..	731	Devoted Service to the Lord Jesus	441
Hooper, Rev. James Clifford, London .. ..	291	Family Religion .. ..	453
Kennedy, Rev. James, Inverness .. ..	803	Heaven .. ..	370
Morley, Rev. John, Hull.. ..	379	Home Influence .. ..	675
Reynolds, Rev. John, Leeds .. ..	65	Jehoiakim; or, the Burial of an Ass	83
Sibree, Rev. Peter, Birmingham..	150	Preaching in a Carriage .. ..	649
Willans, Mr., Huddersfield .. ..	25	Seedtime and Harvest .. ..	656
<b>ESSAYS, &amp;c.</b>		Something Better .. ..	360
A Romance of a Chapel .. ..	257	Stewardship .. ..	799
Bible Names .. ..	519	The Dejected Man of God .. ..	136
Bible Words .. ..	788	The King's Tribute .. ..	782
Bishop Ken .. ..	524	The Lord blessing Little Children	199
Chance .. ..	581	The Unchanging Saviour.. ..	584
Connection between Christianity and Happiness .. ..	719	Two Old Trees, and their Associations .. ..	458
Conversion of Children in the Families of Believers .. ..	703	Two Purposes of Sorrow .. ..	515
"Father, forgive Them" .. ..	527	Your Minister: How you may Help him .. ..	640
Fragmentary Note on the Resurrection .. ..	270	<b>BEGINNINGS OF ENGLISH PURITANISM.</b>	
Hamilton, Dr., of Leeds .. ..	708, 770	Henry VIII. and Edward VI.	
Jerusalem; or, the Defence and Escape .. ..	210	No. I. .. ..	562
Opposite Neighbours .. ..	353	Mary and Elizabeth. No. II. .. ..	633
Quiet Hours of Christ .. ..	261	Controversy between the Puritans and the High Church Party.	
Treatment of Small Things .. ..	714	No. III. .. ..	697
		Rise of Presbyterianism: Cartwright and Whitgift. No. IV.	761
		<b>FOOTPRINTS OF THE MASTER AND HIS DISCIPLES.</b>	
		Musings in the Holy Land .. ..	11
		Jerusalem .. ..	193
		Bethlehem and Jericho .. ..	364





BRIEF NOTICES.	Page	BRIEF NOTICES.	Page
Allin's Sermons .. .. .	604	Haslam's Supplemental Tune Book	729
A. L. O. E.'s Stories from Jewish History .. .. .	101	Henry Morgan; or, the Sower of the Seed .. .. .	38
Bairn's Christian Self-culture ..	476	Heroines of the Household ..	541
Balgarnie's The Beloved Physician	730	Hetty Bowman's Our Village Girls .. .. .	102
Barber's Sweet Childhood, &c. ..	291	Hints on the Study of the Holy Scriptures .. .. .	102
Beecher's Autobiography ..	163	Hodder's Tossed on the Waves ..	821
Besser's St. Paul the Apostle ..	386	How Young Men may become Great Men .. .. .	606
Book Society's Bunyan's Pilgrim's Progress .. .. .	385	Hull's Sermons and Sketches ..	100
Brigg's Missions, Apostolical and Modern .. .. .	165	Jacobus's Notes on the Gospels	102, 802
British North America .. ..	731	Journal of Sacred Literature ..	165
Bulwer Lytton's Caxtoniana ..	161	Kalisch's Hebrew Grammar ..	102
Burn's Shepherd of Bentham Hill	102	Kennedy's Rest under the Shadow of the Great Rock .. .. .	475
Bygone Days in our Village ..	101	Kirk's Mother of the Wesleys ..	385
Campbell's Life Triumphant ..	101	Kurtz's History of the Christian Church .. .. .	35
Chapman's Conflict of Opinions	730	Kurtz's Sacrificial Worship of the Old Testament .. .. .	35
Children of Blackberry Hollow ..	38	Landels' Cross of Christ ..	605
Christ of the Gospels .. ..	227	Leask's Happy Years at Hand ..	100
Christian Home Life .. ..	475	Lewin's Siege of Jerusalem by Titus .. .. .	291
Chronological New Testament ..	821	Lewis's Threshold of Revelation	476
Cobbin (Ingram's) Child's Commentator .. .. .	103, 730	Living in Earnest .. .. .	101
Collette's Novelties of Romanism	605	M'Cullagh's Earnest Life ..	730
Comyn's Atherstone Priory ..	603	Margy and Her Feather .. ..	102
Congregational Church Music ..	729	Marshman's Story of Carey, &c.	385
Contemplations on the Redeemer's Grace and Glory .. .. .	102	Mary and Frank .. .. .	103
Culrom's Divine Compassion ..	385	Memorial Sketch of Rev. G. B. Blake, M.A. .. .. .	606
Cyclopædia of Biblical Literature	603	Months Illustrated by Pen and Pencil .. .. .	821
Death or Life .. .. .	475	Morton's Family Circle .. ..	290
Dunn's Life of Adam Clarke ..	99	Mullens's Review of Missionary Labour in India .. .. .	165
Edkins's Chinese Scenes and People .. .. .	36	Nelson's Christmas Publications	37
Ellis's James Montgomery ..	606	Nichol's Puritan Divines ..	822
Family Worship .. .. .	165	Nieritz's Busy Hands and Patient Hearts .. .. .	101
Fison's (Mrs.) Colportage ..	604	Nisbet's New Works .. ..	36
Foundations of Our Faith ..	162	Niven's Victory over Death ..	227
Fuller's Life of Andrew Fuller ..	36	Old Helmet, The .. .. .	227
Garbett's Family of God .. ..	385	Old Jonathan's Try and Try Again	185
Garbett's (Isabel) Morning Dew	475	Old Merry's Fireside Chats ..	37
Gasparin's Human Sadness ..	476	Oxendon's Parables of Our Lord	227
Golden Words .. .. .	386	Parker's Hidden Springs .. ..	474
Goodwin's Memoir of Bishop Mackenzie .. .. .	226	Pleasant Hours with the Bible ..	476
Gordon's Thoughts on the Eternal	476	Powell's (Mary) Bessy's Money ..	476
Gosner's Spiritual Casket ..	385	Practical Hints on Chapel Building	99
Gower's Sabbath Teaching ..	475		
Green's Manual of Biblical Truth	606		
Grosart's The Lambs all Safe ..	730		
Grosart's Prince of Light, &c. ..	290		
Hardy's Home Nurse .. ..	103		



OUR LETTER-BOX.				Page	MISSIONARY CHRONICLE.				Page
Interest in the Missionary Cause				824	Progress of Education .. ..				115
Appeal in behalf of "Freedmen"					Arrival at the Capital of Messrs.				
in North America .. ..				825	Kessler and Pearse .. ..				118
GEMS OF SENTIMENT.					South Seas .. ..				119
No. I. .. ..				274	Death of the Rev. Alexander Irvine				125
No. II. .. ..				588	Arrival Abroad .. ..				126
DIARY OF THE CHURCHES.					Missionary Contributions.. ..				127
January .. ..				38	<i>March.</i>				
February .. ..				103	Madagascar .. ..				169
March .. ..				167	Erection of the Memorial Churches				170
April .. ..				230	China—Peking .. ..				174
May .. ..				294	China—Arrival of Missionaries ..				177
June .. ..				388	India—Missionary Tour .. ..				178
July .. ..				478	South Africa .. ..				181
August .. ..				542	Arrivals outward .. ..				183
September .. ..				607	Arrival in England .. ..				183
October .. ..				671	Anniversary Services .. ..				184
November .. ..				733	New Year's Sacramental Offering				185
December .. ..				829	Missionary Contributions .. ..				187
PASTORAL NOTICES.					<i>April.</i>				
January .. ..				39	Madagascar .. ..				233
February .. ..				104	China .. ..				241
March .. ..				168	India—Baptism of a Brahmin Con-				
April .. ..				231	vert .. ..				242
May .. ..				296	Central South Africa—Matabele				
June .. ..				391	Mission .. ..				243
July .. ..				480	Acknowledgments .. ..				248
August .. ..				544	Anniversary Services .. ..				249
September .. ..				608	New Year's Sacramental Offering				250
October .. ..				672	Missionary Contributions .. ..				250
November .. ..				736	<i>May.</i>				
December .. ..				831	Anniversary—Seventieth General				
TRUSTEES' MEETINGS.					Meeting .. ..				297
January Meetings .. ..				38, 103	Missionary Communion .. ..				298
May .. ..				294, 388	Arrangements for Sermons .. ..				298
July .. ..				478, 542	Missionary Contributions .. ..				301
MISSIONARY CHRONICLE.					<i>June.</i>				
<i>January.</i>					Anniversary .. ..				393
Madagascar .. ..				41	Annual Report .. ..				395
China—Shanghai .. ..				43	Evening Meeting .. ..				440
South Seas .. ..				45	<i>July.</i>				
Loyalty Islands—Lifu .. ..				52	Madagascar .. ..				481
Hervey Islands—Rarotonga .. ..				58	India—Berhampore .. ..				486
Australia .. ..				60	South Travancore .. ..				489
Missionary Contributions .. ..				61	Decease of Missionaries—Mr. C.				
<i>February.</i>					H. Stagg, of Madagascar .. ..				493
Madagascar .. ..				105	Death of Mrs. Rice, of Bangalore				496
Missionary Visit to Vonezongo ..				112	Death of Mrs. Baylis, of Neyoor				497
					Death of Mrs. Thomas, of Shanghai				500
					Ordination of Missionaries .. ..				501

## MISSIONARY CHRONICLE.

Page

Arrival and Departure of Mis-	
sionaries .. .. .	502
Missionary Festival in Holland ..	502
Acknowledgments .. ..	503
Collections at the May Anniver-	
sary .. .. .	503

*August.*

Madagascar .. .. .	545
China—Peking .. .. .	545
India—Itinerant Labour .. ..	547
South Pacific .. .. .	555
Death of Mrs. Peter Le Brun ..	556
Death of Mrs. Pearse .. ..	557
Death of the Rev. John Hands ..	559
Ordination of Missionaries ..	560
Departure of Missionaries ..	561
Missionary Contributions ..	562

*September.*

Madagascar .. .. .	609
China—Peking .. .. .	611
India—Vizagapatam .. ..	613
Almorah .. .. .	616
Polynesia .. .. .	621
Austral Islands .. .. .	624
Missionary Contributions ..	628

*October.*

Madagascar .. .. .	673
China—Amoy .. .. .	676
India—Madras .. .. .	679

## MISSIONARY CHRONICLE.

Page

Interior of South Africa .. ..	59
Death of Mrs. Bird, of Samoa ..	59
Ordination of Missionaries ..	59
Arrival and Departure of Mis-	
sionaries .. .. .	59
Acknowledgments .. ..	59
Missionary Contributions ..	59

*November.*

Shipwreck of the "John Williams" ..	73
Madagascar .. .. .	74
India—Almorah .. .. .	74
Bangalore .. .. .	74
South Africa—Graaf Greinet ..	74
Decease of the Rev. J. M. Mills.	
of Samoa .. .. .	74
Arrival .. .. .	74
Departures .. .. .	74
Missionary Contributions ..	74

*December.*

New Year's Sacramental Offering ..	85
Appeal of the Directors for Funds	
for the Purchase and Outfit of	
a New Missionary Ship. ..	85
Madagascar .. .. .	86
Polynesia .. .. .	87
India .. .. .	87
Death of Mrs. Whittmee .. ..	87
Death of the Rev. Aaron Buzacott ..	87
Missionary Contributions ..	87

## PORTRAITS OF MINISTERS.

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